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# The Spiritual Rostrum.

What Are Your Present Highest Conceptions of the Nature of the Great Supreme Cause?

Delivered through the Medial Instrumentality of SIMON DE MAIN,

Of High Grange, Eng., June 3d, 1883. [Reported for the Banner of Light by C. G. Oyston.]

A subject that would defy the skill of the greatest communicating spirit that can revisit this earth. A hier that monid require the tongue of a moraph to expatiate upon, and a medium as an instrument specially attuned to satisfactorily answer the query propounded. However we will try to give you some idea of the magnitude of this great theme. Our highest conception of what the Great First Cause really is may not meet with your approbation, much less that of others who are not so conversant with advanced deas; but this shall not deter us from our duty.

The ideas at present entertained are as varied and conflicting as the varied minds on the earth-plane. Men look at it from their own standpoint, and the great difficulty is to persuade people that they are wrong and you are right. The general idea is that the Great First Cause is a personification of all that is noble, pure and good—a gigantic mind in whom is con-centred all the knowledge and wisdom the universe contains. Now we contend that this way of looking guitable to the childhood of the world, when man could perceive no other solution of the problem benowmen's minds are ill at ease as to the real nature of the Originator of all being. The old idea is losing its hold of the people. You are in a transition state between the old and the new, and it will depend upon the spiritual status of the present humanity as to the rationality of your conceptions of the nature of the Great Supreme Cause.

As far as we can penetrate the mystery we perceive that this power is not a personification. It is some-thing above and beyond a personification. It is a something which fills the vast universe. There is no room for anything else. There is no height too great, no depth too profound for this influence spiritual to each. So subtle is this mysterious power that the highest archangels are as anxious to fathom its mystic nature as the humblest individual on earth to-day. and they are as incapable of solving this eternal problem. It is a something which is self-supporting. It does not require any external agency to keep it in mo- skill of the ablest scientific man, and is such an intion. It is something capable of maintaining life. It scrutable mystery to him, how much more then must is continually giving off life, force or power, and is never exhausted. Here on earth you may heat a ball gator into the vast problems of human activity and of iron and it will give off heat within a certain radius. but a time will come when it will exhaust itself. Now man steps a little higher than this; he is continually giving off heat, but he receives an adequate quantity in proportion to the amount exhaled. Hence man is superior to matter; but there comes a time when he ceases to exist on earth, and he passes to the spiritual life. There he still evolves this latent heat or spiritual power. You have often wondered how man continued to manifest life and activity without being consumed. So subtle is the power employed that not the greatest and wisest chemist who has summered in the spiritual world for thousands of years can analyze it and satisfactorily determine its real nature. The spiritual world is conscious of the inflowing of this vitalizing power, but the source of its existence theyon unable to trace. It is that subtle element which caused the great reservoir of intelligence to become diffused throughout the universe, having intelligence to guide it in its proper course. It has will-power to propel it, but it is not a personification, for it is impossible for the greatest mind to conceive a personification of Infinite Intelligence.

We say that the spiritual world, and all worlds, whether spiritual or material; all forms of life, whether of the floral, animal or human kingdom; all the va-ried grades of humanity, whether on this planet, or the in the Bible "Let us make man in our image." mighty worlds revolving in space—derive their force and vitality from this great centre of spiritual power. You are dwelling in a world to day, surrounded by evidences of life and activity, and you are indebted to one thing more than another for your continued activity, and that is the solar orb of day. If the sun refused to shine, life would be impossible on your planet. No animals to promote your happiness and wellbeing could exist; no beautiful flowers would adorn the bosom of earth. Man himself, with heaven-erect-ed face, would be obliged to succumb to the adverse ns surrounding him. Your scientific men have been striving to analyze the component parts of the great immary, but have they succeeded in discovering the true nature? Nay, it will take them ages yet before they arrive it that stage of development. Now

hemisphere of the spiritual world there shines a brighter luminary than you possess. This serves the isme purpose to the inhabitants of the spiritual realm as the material sun does to you. To shut out your sun would render it so cold and unbearable that it would be a thousand times more severe than the Arctic regions are at the present time. No life-forms could exist because there would be no heat. It would be as and loy as death itself. Then would it not be illogical and foolish to say that the sun was the creator of the earth-that the orb of day gave you your life? And it would be equally as absurd to pray to the sun as your forefathers were wont to do. They imagined that the transcendant splendor of the sun's surface hid the god who contributed to their well-being, and they offered prayers and sacrifices to a ma-terial globe. The same consequences would ensue in the spiritual world if that spiritual sun was to become blotted out, as if your material luminary was removed from the earth. The inhabitants would disappear, and every vestige of beauty would pass away. Man, as a spiritual being, would lose that buoyancy and elasticity which sends him to and fro on errands of love and mercy. He would be unable to move about, and the very vitality within him would be dried up, and he would be denied the necessary force and power which enables him to exist.

Every individual knows the benefit arising from the sun; but from whence it comes, or how it comes and how it goes, is a mystery to the majority of humanity; but though they cannot understand it, they have no idea of disputing its existence. It is the cause of the activity of nature on earth. There has been much said, time after time, and we have often dilated on that substance which is ever vitalizing and flowing through the earth. Independent of the sun, this pow-er could not beneficially operate. How pleasant are the balmy days of summer in contrast with the cold influences prevailing when winter rides on the winds in his ley car, almost freezing you to death in his cheerless brace. In the spiritual world man has need of some amount of warmth. Men have spoken in glowing terms, and poets have sung the glories of the orb of day; but all that men have said or sung, falls far short of that stupendous globe of light in the spiritual world. This light, this orb of day, this sun, or whatever you may term it, is the source of the spiritual vitality of the vast universe, by which man is enabled to sustain life while he is continually expending his spiritual vitality; for in proportion to the amount of spiritual substance unfolded, he receives the necessary supply from yonder orb. We state that this substance is intelligence of an abstract form-intelligence without visible form, if you will allow the expression. What we mean by intelligence, strictly speaking, is that power which energizes intellectual activity, and keeps that mental sustenance from becoming exhausted in

The only personal intelligence ever discovered in the illimitable universe is man himself. Beyond this there is no form, no personification-all outside of man possesses no individuality whatever of any kind. It is true that owing to the influence of the orb of day falling directly on the earth in rays during the springtime the phenomena of nature are produced. The lovely flower is induced to lift its tiny head from the verdant sod, and expand itself in all its native beauty. Then would it be out of place to call that flower the external expression of sunlight, whether it be in the northern latitudes or the tropics? In that particular form it is dependent for its existence on the sun of the at the matter is childish in the extreme, and is only physical world. You can say that the sun creates it if you like, but we say that this lovely flower would never have appeared to greet the senses of man indecause of his lack of development and receptivity; but pendent of the sunlight of heaven. The Great First Cause produces man as a spiritual being after a like fashion, but how, or by what means cannot be determined. No product of nature separate and distinct from the sun has any connection therewith. You do not affect in any degree the source or cause of this production when you pluck or crush the flower. If you can prove that the sun is the creator of the products of nature you will be able to say that you spiritual sun is the Great First Cause of all things. But as you cannot reasonably maintain that the sun is the creator or producer of these flowers, neither can you come to the conclusion that the spiritual orb is the originator of man as a spiritual being. The material flower relies upon the physical world for its existence, and you might carry your deductions by analogous reasoning to an indefinite degree by drawing spiritual comparisons from material things. If the simple flower which adorns the highways of earthly life defies the man himself be an inscrutable enigma to the investimanifestation.

> We candidly confess that we do not know the nature of this spiritual light, for it is as much a mystery to us as the nature of your sun is to your scientific men. We know that it is a power which enables us to project the will, and to produce an external emblem of our external minds, but it has no more produced the spiritual world and its inhabitants than the material orb of day has created the earthly world and the dwellers thereon. Then what has projected forth in visible form these evidences of intellect, of wisdom and of love? By what power have they come? Surely there must have been some concentration of intel ligence to produce such marvellous effects. We say it fearlessly, and without hesitation, that not an external manifestation takes place but it is owing to the action of the finite mind in the spiritual world. God, you say, created the world, and all that it contains. We say that God was a combination or concentration of spiritual beings. These spiritual beings, who have such power to produce external manifesta tions, are the gods which man has extolled in the past and called the monarchs of the spiritual world. They are human in every respect. Do not the ancient systems of religion bear out our idea when they recog-Was it not by virtue of the combined intelligence of spiritual beings that man was first projected upon the material plane of existence?
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> But you ask, from whence came those spiritual be

ings? Cast your eyes upon the myriads of worlds which adorn the infinite space above—worlds teeming with life, intelligence and vitality far superior to this material world. Think of the cycles upon cycles of ages in the eternal past, during which these planetary systems have performed their revolutions in obedience to human intelligence and power, and you will never arrive at a point when man did not exist. It may be justly said that man has existed from eternity, and to eternity he is certainly bound. We say that this spirit ual sun is not a personality or individuality."It is not a person that you can appeal to. You might as well appeal to the material sun, and expect it will answer, your prayer. This sun, which is the sustaining power of all forms of life in every stage of progression, promotes settivity, but it is not an individualized or par-

tracts the rays of the material sun. This solar substance descends into his body and expands his physi-cal system. If you were to bring a child up in a state of darkness, away from the beneficent rays of the sun, what would be the result? Well, if this could be ac-complished, the child would be a puny, sickly creature, without one portion of its body properly developed. Individuals who are most exposed to the sunlight have the most harmoniously developed material bodies. Man, as a spiritual being, attracts to his spirit-body this substance from the spiritual source of vitality in proportion to his immediate requirements, for there is no exhaustion in the spiritual world; he is always sustained by the vast luminary of that world.

But we are as far from solving the question as at the beginning, simply because we cannot understand what this light is, except by its outward manifestation. Beyond a certain line we cannot possibly pene trate. It would require us to go down the steeps of time to search for a period when man as a spiritual being had no existence. We should have to mark a period when he hegan to exist, and trace him upward and forward to his present condition; but as we cannot arrive at that point, it may be safely assumed that he came out of the depths of eternity, and he is marching on to a future eternity of perpetual progress. The time will come when the denizens of this material world will not regard the globe upon which they dwell as the work of a single mind, but of a combination of minds. The further you advance into the mysteries concerning the origin of man and things generally, you will find that no external manifestation exists but what bears the impress of the mind of man, and we say, unhesitatingly, that man himself is our highest idea of the Great First Cause.

The conception that we have endeavored to convey to your minds may seem startling and strange, but we confidently assert that before you become transferred to the higher life you will find this rational position adopted by certain minds, and freely examined and discussed. We cannot put the extent of our convic tions into material language as it should be. Men may sneer at the views expressed. At present they will only be entertained by the few, but eventually they will be accepted as the only rational solution of the great problem. Nay, there are men to-day who firmly believe all and more than we have given you, but they dare not give it forth to the world lest they be termed ridiculous. These ideas are now vibrating on the atmosphere of thought. Like the woman referred to in the Bible, who took the leaven and hid it awayin three measures of meal, ultimately the whole lump will be

leavened.

Then humanity will pass from boyhood to maturity;
man will begin to think seriously and become more self-dependent in thought, so that he will comprehend things better. He will then see that the ideas he enter-tained when a child will not bear the scrutiny of his matured intellect, and he will, of course, require food in accordance with his superior receptivity. It seems but as a moment of time before you will be called over to our side of life, and full scope be given you to solve

[From the London Daily News.]

Luther Relics at Wittenberg.

The "Castle Church," which is called "the Cradle of the Reformation," was erected in 1499, but the original building exists no more. In 1760, during the Seven Years' War, Wittenberg was besieged by the Austrians, and during a bombardment the church and a large part of the city were destroyed by fire. In 1770 the ing a bombardment the church and a large part of the city were destroyed by fire. In 1770 the present building was erected on the old walls by order of Frederick the Great. The old wooden doors, destroyed in 1760, on which Luther had nailed the theses, were replaced in 1887, by Frederick William IV., by double bronze doors, ten feet high, bearing in Gothic characters the original Latin text of the ninety-five theses. In the interior of the church the most interesting object is naturally the bronze slab marking the Reformer's grave. It lies on the southern side of the middle aisle and bears the following inscription—plain and simple as the Reformer's life:

"Martin Luteri, S. Theologiae D. corpus h. l. s. e. qui an. Christi MDXLVI., xii. Cal Martii Eyslebi in patria s. m. o. o. v. ann. LXIII. m. II. d. X."

It is certainly a noticeable fact that this incepted date of Luther's birth. If he really lived sixty-three years two months and ten days, as stated on the slab, he must have been days, as stated on the slab, he must have been born on Dec. 8th, 1482, as he died, beyond doubt, on Feb. 18th, 1546. There has always been some uncertainty as to Luther's birthday, even his parents not being quite certain, as mentioned by Melanothon. The now generally accepted date of Nov. 10th, 1483, is based on a statement by Luther's brother Jacob.

The old Augustine monastery, in which Luther passed so many years of his life, even after renouncing his monkdom, stands in the Collegientrasse, and was created over five hundred

genstrasse, and was erected over five hundred years ago. The Luther house, which forms part of the ancient building, is reached by crossing the court. It was presented to the Reformer in 1526, by the Elector John, and has former in 1526, by the Elector John, and has been restored lately. Its front is decorated with Luther's portrait; and the inscription, "Hier lebte und wirkte Dr. Martin Luther, 1508, bis 46." The sandstone doorway, which was a present from his wife Catherine in 1540, bears on the right Luther's escutcheon and on the left his bust with the circumscription, "Etatis sue 57. In silento et spe erit fortitudo vestra." The chief point of interest in the house, which now forms a Luther museum, is the Reformer's study and day-room.

former's study and day-room.

In a small antechamber some interesting In a small antechamber some interesting relics are preserved in glass cases: Luther's beer goblet of boxwood, hand-embroideries by Frau Catherine, and the fragments of a drinking-glass, thrown down and broken by Peter the Great during his visit to Wittenberg, on being refused its possession. The great Czar also commemorated his presence by writing his name with chalk on the door, and this imperial autograph has been preserved for two centuries by being covered with glass. Luther's autograph has been preserved for two centuries by being covered with glass. Luther's study remains unchanged in its original condition; the huge stove of colored tiles, built after Luther's own design, the great sliding table, the window benches, the carved ceiling, all remain as if the proprietor had only just stepped out. Other rooms in the house contain a great number of Luther relics: his, betrothal and wedding rings, the excellent portrait by the elder Kranach, the first specimens of Luther's Bible in parts, printed by Luft, at Wittenberg, medals and pamphlets of the Reformation, etc. Unfortunately, this interesting collection remains without a descriptive catalogue.

Into the sick child's room walks a friend of the family, and, going up to the bedside of the convales-cent, says: "Glad to see that you are so much better, would it not seem an absurdity to declare that the sun was a personheation, an individual possessing all the possessing possessing property of all forms of life in every stage of progression, property of all forms of life in every s

# Spiritual Phenomena.

(From the Providence Daily Journal, April 9th.) The Philosophy and Phenomens/of Modern Spiritualism. . NO. V.

"The agitation of thought is the beginning of wis

"There can be no question of the fact that in the production of what are known among Spiritualists as physical or dark circle manifestations, light operates as an obstructing element or force. Nor should this be wondered at by impartial observers of the established laws of nature, when it is conceded that in all phenomena of this chass is involved in a greater or lesser degree the reciothing with earth matter, or, in other words, the rematerializing of spiril-forms, either in whole or in part, a feat which nature, in all the ramifications of her sublime art and super-human power, has never yet been known to accomplish wholly in the light. Throughout the animal kingdom, from the tiniest insect to the colossal mammoth, it is requisite that the interior germ of life, call it spirit material, "potency of matter," or what we may, should in the earliest stages of its development be clothed upon by the negative condition of darkness, ere it gains sufficient potency to encounter successfully the positive element of light. To be consistent, it follows that those who filppanily contemn a part (and a small part only) of the spiritual phenomena, because of its occurrence only in the dark, should by the same rule denounce all the visible works of the Infinite, because the foundation from which they are evolved is sircuded in impenetrable darkness, whilst the continued existence of both animal and vegetable life is accomplished by the fiat of Omnipotence only through perpetual renewal of the species perfected in part amidst the like conditions of darkness that surrounded all sublunary things in the beginning.

By the same rule, too, the photographer should be

darkness that surrounded all sublunary inings in the beginning.

By the same rule, too, the photographer should be branded as a "fraud," because he persists in demanding the condition of darkness as an indispensable auxiliary in the perfection of his wonderful semi-spiritual art, whilst our philosophical savants and learned scientists should not allow even the great I Am to escape their infallible censure, because of his refusal to reveal to mortal senses, except through a mantle of darkness, the stupendous wonders of the empyrean heavens, before which all the glories of creation that are revealed in the brightest light of the "God of Day," sink into insignificance.

ens, before which all the glories of creation that are revealed in the brightest light of the "God of Day," sink into insignificance.

I have in my experiences witnessed a good deal of the physical phenomena, such as occur mostly at sonces held in the dark, a few of which I will here narrate. Among the first scances of the kind I attended, were those held by Mrs. Annie Lord Chamberlain, in Boston and its vicinity, some twelve or fifteen years (more or less) ago. When I attended Mrs. C.'s circles the mode of procedure was as follows: On a table situated at one endof the apartment, out of reach of where the medium was to sit, were laid several instruments of music, including a drium and drum-sticks, a guitar, tambourine, several different sized bells, etc. The company; some ten to fifteen (sometimes more), were arranged and seated on each side\_including one end of a long table, all of them joining hands, the medium taking the seat at the end of the table, where the break in the circle occurred, the two sitters adjoining that end (one on each side) being required by the rules to place both their hands in a pack with the hand of the individual who sat next to them. Sometimes, whon required by investigators, the medium was secured and made manifest by her constantly striking with her fingers the two packs of hands on either side of her before described, the theory being that this not only proved her perpetual occupancy of her seat, but enabled her, through the process of manipulation, to draw magnetic power from the elements inherent in all the different members of the conjoined circle of sitters.

The arrangement being completed, the light was

sitters.

The arrangement being completed, the light was turned out, and we sat in total darkness. The first indication of superhuman influence was generally in a cool breeze passing around the circle on the backs of our hands, not unfrequently accompanied with little star-like, bright lights over our heads, or in other parts of the room. Next, all at once a bell would start up to near the celling, and fly ringing around the room, folof the room. Next, all at once a bell would start up to near the ceiling, and fly ringing around the room, followed by others. After a while the bells might drop on the table before us, or on the floor, when the gultar would perhaps go sailing over our heads, discoursing music as it went, and not unfrequently tapping different sitters in the circle lightly on the head with carefully measured force, showing that the occult operators were cognizant of the exact position of each and every member in the circle. Then perhaps the tambourine would come forth, and give expression to its musical characteristics as it sailled hither and thither, to and fro, when suddenly a spiritual drummer would beat the morning reveille, or some popular tune, with greater force and equal precision. In the course of the evening the instruments that had fallen on the table or floor would in turn often be raised again, and made to perform as before their several part, until the time approached for an adjournment, when the light being turned on, we would find all the instruments, with several spare chairs, piled up together promiscuously mid-way on the long table around which we sat.

This is a fair description of the modus operands gen-

person with materialized hands, and very frequently whisper or speak in low tone to them, whilst in many other instances the spirit guides or guardian angels of the mediums and others address the circle of sitters in sonrorus and eloquent language, sometimes for many minutes together.

I think it is a question not yet fully demonstrated how far the physical manifestations that occur in dark circles are the work of independent spirits of departed mortals, rematerialized with elements of earth, drawn from the medium and other sources, or to what extent they are performed by the spirit-body of the entranced medium, temporarily freed from its fleshly civiling for the occasion, and rematerialized with a sufficiency of mundane elements to enable them to execute their mysterious performances. The following phenomenon, that I witnessed in Boston many years ago, would seem to prove pretty conclusively that on that occasion, at lenst, the bone fide spirit for rather souly body, transfigured or otherwise, must have been used by the standard of the production of physical manifestations being the medium present. There were many persons in the circle. A temporary platform made of rough boards had been constructed at one end of the roun for the medium, near which I sat, whilst Mrs. Friend (now Mrs. Carpentery, an excellent clairvoyant and medium, sat in a line with me a few seats distant. The services of an employé of the gas works had been obtained, whose province it was to stand with his hand constantly on a key in the gas-pipe, so as to turn the light, especially arranged for the occasion, on or off instantaneously when required. A committee of three were appointed by the audience to the medium securely to his chair, among whom was a sca, or rather lakes of the productions, such as are common in dark circles and as I have described, and others, proceeded harmonlously and satisfactorily, unit after an Indian war-dance had been company (after witnessing his skill) to be an expert in the activation of the positive element of

their intricate windings, when on the light belog again turned on, the medium would be found entirely free in every limb, whilst the lengthy cords would be seen lying near him on the floor. Then again the light would be turned off, and all be total darkness, when the ropes, seemingly of their own accord and volition, would leap from the floor, and commence binding the medium with unparalleled speed: When on the light being again turned on, the medium would be found to be bound hand and foot, so securely that human hands could scarcely release him without cutting the rope, the knots being so cunningly interlaced and disposed as to be hidden from the view of mortal eyes. Not so, however, to spirit vision, for, on turning off the light again in a few seconds, the cords would again be all united, and the medium set at liberty, without severing the rope in any part.

One of the most astonishing among the phenomena that are witnessed in presence of physical dark-circle

and the second the tenderments out to the mere the tenderments of the part of the light the eventue the tenderments of the part of the light the eventue the tenderments of the part of the light the eventue the tenderments of the part of the light the eventue the tenderments of the part of the light the eventue the tenderments of the part of the light the

self in position with the medium, instead of putting his right hand on Reed's shoulder, as I and others had done, he grasped the breast of his coat by both lappels, and held them tight in his clenched hand. The light being now extinguished, and again quickly relighted, the skeptic was seen by all standing in blank amaze, with his right hand grasped on vacancy, and the coat, all entire, lying some yards distant.

Reed was, individually, most emphatically one of the "weak and foolish things of earth," that fiod and the ange's have used in all times to confound (in Scripture language) the wisdom of this world. The last time I saw him was in Philadelphia, when he told me that Spiritualists had treated him so shabbily that he had changed his tactics, and had assumed the rôle of a medium "exposer" in California and elsewhere, which he found netted him a great deal more money then he could obtain by an honest exercise of his mediumistic powers.

## Materialization to the Front.

To the Editor of the Banner of Light;

So much has been presented to the reading public during the past year regarding the wonderful progress of the phenomena of materialization and its rapidly advancing development, that it would seem to be a work of supererogation to offer anything more, just at present; but as one can rarely have too much of any good thing, I shall venture once again to give the readers of your most valuable paper a few genuine items of my own experiences, which I trust may not be unappreciated by those whose souls and energies are enlisted for the advancement of truth over error, of Spiritualism over materialism and unbelief.

It was my good fortune to be a frequent visitor at the seances of Mrs. M. E. Williams of New York City, one year since, when in the earliest stages of her marvelous development the promise of a glorious future was given us by her worthy and most spiritual guides; and after watching with deep interest the gradual unfolding of the same, I was called away from the city, where I remained until a short time

I need not call the attention of those persons who have been privileged to attend her seances during this interval, to the wonderful lessons that are to be learned nightly from the cabinet. Her guides possess a wonderful control over the vocal organs, which enables them to give forth gems of instruction to the longing soul. And in this particular I would specially mention the indefatigable, diligent worker for humanity, Prentiss Holland, whose nightly greeting of love and spiritual tenderness, from that simple structure, to the numbers who have sought his intelligent counsel-and not in vain -is a privilege of inestimable worth, the results of which eternity alone will reveal.

To such as have not seen the noble form of Hiram Abiff the first grand master of the Masonic Order, no delineation of mine could convey an idea of his perfect appearance. Clothed in his spotless robes of white, with embroidered regalia, symbolic of his Order, he stands at the aperture, a living marvel of materialization.

He has given Masonic tests, including the pass-word, to many of his brethren of the craft, and in every instance, when such have conversed with him, they have returned to their sents filled with wonder and amazement, perfeetly satisfied with the proofs given of his identity.

Upon the writer of this expressing astonishment that a spirit of four thousand years ago could return and be so life like, his remark was: "No more wonderful than that the babe who passed away yesterday can do this."

To many women attending the séances he has, at times, paid just tribute to their sex, and expressed his gratification that they were rapidly finding their proper sphere, and taking their position by the side of man. This, he said. was as it should be, as they were the saviors of nations. In his time upon this planet they were only slaves.

Little Bright Eyes, whom once to be introduced to is always to recognize from her marked individuality, most truly exemplifies the oft used term of a "familiar spirit," for she is indeed such in every sense. There can be no disguise or outward covering of the immortal spirit, to her pure discerning eye, of whatever may be adverse to the unfolding and development of good. Her sweet voice, and many witty sayings, are a welcome addition to the séances. Crowfoot, the noble-hearted Indian, still has a place in the affections of all who have learned to love him, and his extreme regard for the white squaws renders him a great favorite.

To the busy unseen workers and guides who conduct the spiritual and material forces within the cabinet, which presents the loved ones in form, all praise and credit is due. Like the mysterious productions of nature, the best results are generated in the dark, and the unfoldment under the right conditions and at the proper time brings joy and gladness to the children of earth.

Chief among these last mentioned, occasionally showing himself in the form, is the guide, Mr. Arthur Mortinese, whose appearances in this respect are really "like angel visits, few and far between," according to the old-time theory. But it is well-known that all his efforts are exerted toward materialization, aiding others in this mysterious process.

A ream of paper could be utilized to give expression to the immensity of the work that is being accomplished through this really marvellons medium. Doctors, lawyers, judges, men of science, and even clergymen have acknowledged themselves not "almost" but wholly 'persuaded" that they have at last, beneath the benign influence and guidance of such powerful spirits, of intelligence and wisdom, as Dr. Benjamin Franklin, Theodore Parker, and others, found an abiding place upon which to pitch their tents, where, no longer creed-bound, but free from danger, they fear not the powers of material darkness, but rest amid the tumult of religious dissensions, overshadowed by the angelic host whose names are Love, Peace and Progress.

## New York, 1883.

A Just Tribute to a Medium. To the Editor of the Banner of Light:

Reading the notice in the Banner of Mr. A. H. Phillips, the "Independent Slate-Writer," I, with a friend, visited that gentleman at his room, No. 30 Worcester Square, where we were requested to be seated at a table, and to examine two slates he put in our hands to ascertain if there was any writing upon them; we found them clean and free from marks of every description, but to make doubly sure, Mr. Phillips urged us to use a wet sponge upon them. When ready we were told to place the slates together. As we did not see that any pencil had been placed between the slates, we asked the medium if that was not necessary; he, to our great surprise, informed us that with him it was not; for the spirits could write without a

pencil being furnished by us. The question was asked of the spirits if they were present, and also if they would communicate by writing; to both questions an affirmative answer was given. I took hold of one end

of the slate, and my friend took the other end. Mr. Phillips moved away from the table. He had no sooner done this than I could hear the sound of writing between the slates, accompanied by a slight trembling motion. When the sound ceased, Mr. Phillips asked the spirits if we could examine the writing, and a reply being in the affirmative, I opened the slates, and to my great surprise, considering there was nothing to write with, I found, plainly and beautifully written, this message:

"Dear Brother-Again I have the pleasure to manifest the truth to you. If you could only realize how gratifying it is to us to come to our friends, you would feel fully compensated for your time and trouble. Your loving sister, SARAH C. DUNBAR."

This communication, I feel, had reference to what I had experienced at Lako Pleasant. In a short time the slates were again prepared, and holding them as before-Mr. Phillips not having touched them-the words "Good-by, good-by," were written, and the name of my sister again signed. I regard Mr. Phillips as a very reliable medium for this phase of spiritual phenomena, and I hope he will meet with as successful support as his mediumship de-

mands. I was informed by a gentleman who was conversant with the facts, that when Mr. Phillips was in New York, some time since, a party of gentlemen were discussing his mediumship, when a bet was made by one of the party that the spirits could not tell the amount of a check which he would write and hold in his hand, and if they could do so Mr. P. should have the check. The bet was taken. The gentleman filled out his check, and called upon Mr. Phillips. The slates were carefully examined by the gentleman, and taking them in his hand, he went to a corner of the room, and desired Mr. P. to go to the other corner. The gentleman held up the slate at arm's length, when writing was immediately heard. Scarce a minute was passed when an extraordinarily loud rap was heard, announcing that the slates were ready for examination, and this message found plainly written: "Give the check for \$200 to the medium." This was a settler, for the check was for \$200, and no person had seen it but himself. The check was given to Mr Phillips, and the gentleman lost his bet. From that day he has never questioned the intelligence of the spirits. HIRAM E. FELCH.

16 Brattle Square, Boston.

### Materializations, and Psychometric Readings.

To the Editor of the Banner of Light:

In June last I assisted at a séance for form materialization at the residence of Mrs. Stoddard-Gray, 323 West 34th street. New York, her son, De Witt C. Hough, being the medium. About eighteen full forms materialized on this occasion, and several were recognized and identified. A female, purporting to be Katie King, came beautifully illuminated, exhibiting a slender but exquisitely graceful form. A male form, which often appears there, purporting to be Rev. E. S. Gannett of Boston, also manifest-

ed. But the incident upon which I particularly want to dwell was the appearance of a male form, looking much past middle age, yet of vigorous bearing. Having saluted the circle with much dignity he proceeded to write in full view a long communication, ending with the following words:

'I am still working for the benefit of mortalls, seeking to develop the powers of those with whom I come in contact, that they may sense the presence of loved ones and resound to the tunes from above.

(Signed) S. B. BRITTAN, M. D."

The communication was written in a peculiarly rapid manner, the hand of the materialized form flying over the paper, the writing of each line being completed in the time it would take to draw a straight line across the paper. Although this paper was very thin and without sizing, and the writing done over a cloth-covered table, no indentation marks were visible on

This communication having attracted my attention, I requested Mr. Gray to let me have it, and, without speaking about it to any one, I took it next day to Brooklyn and submitted it, enclosed in a thick envelope, to Mr. George Cole for psychometrization. Mr. Cole immediately wrote as follows: "A communication relating to a spirit; that spirit has materialized and has manifested in various forms. I get this [follows a sentence in French which, translated, is]: 'Truth is what is demonstrated to be true.' I now get that this spirit is about to manifest again; further, that he has influenced the very writing in envelope."

Wanting something more complete I went to Mrs. M. A. Gridley, but failing to find the lady at home, I took it to Dr. Sarah E. Somerby, merely requesting her to see what she could get from the envelope which I handed her. Here is the psychometric reading word for word as I took it down while the lady was speaking:

"This is from a materialized spirit. Male spirit, strong and positive character, highly unfolded spiritually and intellectually. While in earth-life must have—been a positive and leading mind, and still more so while in the spirit. ery progressive in thoughts, and radical in eas, yet highly moral and religious. A strong ideas, yet highly moral and religious. A strong individuality; does not lean on others, but investigates, analyzes and judges for himself, for he is of a scientific turn of mind. Very true, honest and unostentatious. He is interested in manifesting through physical demonstrations and in experiments leading to a better understanding of that phase of phenomena. This is not higher townships and he says have not his first communication, and he says he will do a great deal better when he gets better control. He wants to write some ideas of his own about the phenomena in the same way this was produced, and he claims that he has original ideas to transmit."

To any one who has been acquainted with Dr. Brittan this complete portrait of his character must at once become apparent, and when we consider that the sensitive lady through whom it was obtained had nothing to guide her but the influence of a written communication concealed in a thick envelope, we must come to the conclusion that the materialized spirit who gave that communication was either Dr. Brittan, or some one very identical with him in character.

It is needless to say that no hint was given to the psychometers about the contents of the envelope, or the way in which it was obtained.

Truly yours, J. F. JEANNERET. 64 Nassau street, New York.

According to Chinese eschatology, the pirits of the deceased either spend all their time wandering about in this lower world, or return to it at stated intervals. The festival of the tsing ming, which corresponds in time to the first days of the month of April, is associated first days of the month of April, is associated in some way with the coming of spring, and in the prayers appropriate for this occasion, which have been translated by Chinese scholars, the return of disembodied spirits to the earth at the time when the flowers and birds also come back is frequently referred to. Written for the Banner of Light. DEATH.

BY THE AUTHOR OF "DAISIES."

I have been near the door of death; Through silent lanes I reached the land; I saw the house in beauty stand: I breathed the honeysuckle's breath.

I knocked, when lot he answered me; We held discourse I ne'er forget; Since the dews so bless the violet. So speaks to earth the summer sea.

He showed mine eyes a wondrous sight-Rich parks, and faces gleaming fair; Bright forms with life and gladness rare; A world the very home of light !

I heard sweet music's rippling song, A chorus then of voices blent, As hues through rainbow's arch are sent; Now tender sweet, now nobly strong.

A wild delight my spirit knew, My feet were eager for the way; Why do we fear, oh, why delay? The dream's no dream, I know it true.

'T was pain to part from his dear face, To take once more life's common road; But glad am I for that abode, Though seemed it but a moment's space.

# Original Essay.

A SHAKER'S OPINION OF SPIRITUAL

BY LEWIS HORTON.

This great theme has many times been most strangely interpreted, even by those who profess to be fully conversant with its deepest mysteries; while others have denounced, criticised, and ignored its truthfulness; but "Truth. crush'd to earth, shall rise again": The people that walked in darkness have seen a great light, and that light shines in the souls of fifty millions of earth's inhabitants; though half of this number may not have openly professed their

The worldly-minded are prone to skepticism but the spiritual seek to know something of the life to come. And where can it be found in more palpable forms of truth than in spiritual revelations, be they modern or ancient?

Generally, we accept as truth the historical record of the Bible, which is Spiritualism from beginning to end. The fulfillment of its sublime prophecies; its eloquent inspirations; the startling commands by voices from the unseen; its grand and beautiful visions; the special, providential care and protection of those who sought to do God's will: the unfailing supernatural help given to those who walked the darkest paths of earth in times when those kings and rulers who waged the most cruel and bloody wars were the mightiest; when prophets were stoned to death, and Saviors crucified, and Christian truth at last triumphant—all give proof of an Infinite Will, which says, "Be still and know that I am

The great spiritual truths which have been set before us are not covered by the traditional dust of ages past and gone, but stand out bright and clear as beacon lights which illumine the way of all who reverence the name of the immortal Teacher.

Those who were called to a spiritual mission by this invisible power, knew of the dangers which beset them on every side, yet did not hesitate to proclaim the truth even amid the terrors of their cruel persecutions. The revelations that have been given to the Shaker Church are in the line of prophetic evidence concerning the Christ-like spiritual mission which alone can save and regenerate humanity. Here was the dawning of that "great light" which shone among the people that sat in dark-

The writer gave to this "great light" the name of "Modern Spiritualism" many years ago, and by this name it has ever since been called. Its great truths are established, its grand possibilities no longer a matter of doubt. We are watched over by guardian spirits, who seek our best good. Why, then, trust to impulse, or natural inclinations, when we can gather inspiration from a power divine, that can in many ways make itself known? The phrase, "Still small voice," is not a simile. There are those who distinctly hear the whispers of angelfriends. Beautiful visions are seen, prophetic dreams fulfilled, and a thousand similar things give ample proof that the spirit world is a beavenly reality.

But what has Modern Spiritualism done for humanity? Very much. It has closed (never to be unsealed) the great Orthodox hell, and in its place given the brightest hopes of future happiness. It has found its way like sunbeams into the churches of the nations and filled the hearts of the people with fresher joys. It has shut the flood-gates of sorrow upon millions of grief-stricken souls, and brightened the homes of thousands where death had left its shadows and its gloom. It has taken away the fear of death and banished the terrors of the grave. It teaches humanity that those who have passed from this stage of existence are not dead, but rejoicing in a new life, fairer and sweeter than earth can give; and, finally, is overturning creeds, dogmas, superstitions, old school theologies, false doctrines, religious intolerance, and establishing more firmly in the minds and hearts of men the governing power of the Great

Supreme. Whatever of wrong there is in those revelations, now universally termed Modern Spiritualism, is simply the outgrowth of human selfishness and human weakness. Skeptics, bigots, scientists and unbelievers have sheathed the weapons of opposition and silently behold the incoming tide as it sweeps away the shadows of life and death and brightens the future with confidence and trust. May not the spirit of one who promised to come again move in this new light? The Omnipotent Duality is forever true, and all who believe in angel ministration "have food to eat which the world knows not of."

The onward march of gospel work throughout the land heralds the dawning of a new era of spiritual light and truth. Christian women of the nation are catching an inspiration from a source divine and publishing the tidings of a more complete salvation. And over all and in all the angel-throng moves with its irresistible power, proclaiming, "Christ has come again! Behold! I make all things new!" May true Spiritualism be honored throughout the earth as it is in the angel-world.

The world is full of small men who would rule if permitted to do so. The nearer the coattails of some men are to the ground, the greater their ambition to be little Casars.—Saratoga (N. Y.) Eagle.

Does your heart ever seem to stop and you feel a death-like sensation, do you have sharp pains in region of your heart—you have Heart Disease. Try Dr. Graves's Heart Regulator. \$1 per bottle.

[From Dally Republic, Colorado Springs, Col., Sept. 27th.] Spiritualism Philosophized.

The parlors of Mr. J. Way, on Nevada avenue, were crowded Tuesday evening by those assembled to hear Mrs. Cora L. V. Richmond. It is needless to say that all were deeply impressed by the commanding intellect, keen acumen, choice diction and seemingly unlimited wealth of metaphor and illustration possessed by this remarkable woman. To those who hold the belief of the Spiritualist those eloquent disquisitions come as a revelation; to others they are none the less marvelous as the exponent of phenomenal intellectual ability and an unparalled power of improvisation.

After the entrance of Mrs. Richmond, who seated herself before a table covered with choice flowers, a hymn was sung, and, after an invocation, it was announced that the medium had passed under spirit-control. All were invited to participate in asking any question

had passed under spirit-control. All were invited to participate in asking any question pertaining to the spiritual nature and condition of man in this world or the next, the questions coming rapidly and being of a searching character. Two hours were spent in queries and replies—a brilliant display of thought-pyrotechnics, dazzling to the mind unaccustomed to peer so intently at the unseen glories. Mrs. Richmond is a modern Hypatia. As the fair Greek unrolled before wondering Alexandria the glittering scheme of Neoplatonism, so Mrs. Richmond amplifies a beautiful theory of progressive life and noble achievement, practically unbroken by the interruption of death. She brings to bear upon this philosophy an eloquence which never falters for a word or a simile, and opens a wide vista for speculative thought.

thought.
Such conversations are the despair of the reporter, crossing, as they do, from one realm of thought to another, and without the aid of stenography he can only hope to reproduce a few broken ideas shorn of the eloquence which vivified them.

It was asked if a child dying, and removed to spiritual life, lost or gained by the transition. It was replied that the Infinite ordained that such selection he made wisely, and that those who passed to the spiritual plane beyond death would be most benefited thereby. Were the dying one himself asked, doubtless he would elect to live here forever, and were the friends elect to live here forever, and were the friends questioned whose frantic love holds parent or child back from the unseen, none would die at all. It was part of the universal plan, ordained all. It was part of the universal plan, ordained by a wisdom beyond our sight. In reply to a continuation of the subject asking at what sphere the next world was entered, it was answered that this depended altogether upon the condition of the person. He enters the next world where he left off in this. What he has not found out here, he must learn there. Just in proportion to his spiritual unfolding here will not found out here, he must learn there. Just in proportion to his spiritual unfolding here, will be his exaltation there. If he enters the spirit life encased in a thick husk of ignorance, he is trammelled until the dim life within him moves him to break through it and advance to new planes. Progress—growth—those are the watchwords of spirit. life.

"Does the family relation exist in the spirit-world?" Doubtless. In this world are not all known "Doubless. In this world are not all known things arranged in groups—is it likely this would be altered there? But those ties only formed in self-interest, those which do not bind in spiritual communion, will there be dissolved, and on the other hand, those will be united more closely there who are spiritually akin, when the earthly barriers of matter and imperfection are done away."

done away."
"Does Spiritualism hold Christ as a Savior?" "Does Spiritualism noid curist as a Surviviant of all ages and climes a Savior has been sent; his unfolding of the truth and their appreciation of it, is salvation. To the Hindus came Buddha; to the Persians, Zoroaster; it is came Buddha; to the Persians, Zoroaster; it is supposed that five of these Messiahs have appeared, and that before time ends there will be twelve—the twelve fruits of the tree of life for the healing of the nations. Christ, as the latest, is the highest manifestation of salvation the world has seen. The spirits in prison to whom he preached were the ancient dead of the Jews, of his own people, not the dead Parsee nor the Brahmin. Christ nowhere calls himself mediator nor intercessor. God needs not a mediator—it is poor, weak, puny man who demands it on it is poor, weak, puny man who demands it on his side."
"What is the commandment of Spiritual-

ism?"
"A new commandment I give unto you, that

ye love one another.' Spiritualism, then, is an enlightened Chris-

tianity?"

"Spiritualism is a fact, not a creed. This fact that you may still hold communion with your departed is a grand hope and comfort, consonant with every theology. It has room for all creeds. It is not limited by payal dogmas nor church canons. The sunshine is universal, though each man views it through his own keyhole."

"Is Mohammed to be regarded as one of the Massiahs of whom you speak?"

"No. Where the religion of Islam has pene-trated it has been to degrade the millions of its adherents rather than to elevate. Therefore, judging by its results, Mohammed is but the prophet of a heaven which man projects from the grosser part of his nature; sensual, of the earth, earthy." Messiahs of whom you speak earth, earthy

In regard to the ultimate salvation of mankind, it was answered that as no star could be-come extinct, in fact no atom of matter leave its place void without a disturbance of the whole economy of the universe, so no soul can be blotted out; and as spirit-life is progression, the soul-life becomes more blessed as that soul elevates itself into comprehension of truth and goodness, a knowledge which eventually all souls will enjoy.

It being asked if appreciation of things spiritual wore away the temporal body so that the spiritual vision becomes clearer through physi-

spiritual vision becomes clearer through physispiritual vision becomes clearer through physi-cal decay, it was replied that such was not ne-cessarily the case. When a dying man is quer-ulous and dominated by pain, his utterances and experiences are not remembered; it is only and experiences are not remembered; it is only the brave soul which impresses its faith and courage upon those about it; and, remembering such, perfected by suffering, we are naturally led to believe that the strongest souls are encased in the frailest temples. But the spiritual life should primarily quicken the body. Matter is death; spirit is life; and, this being true, he is strongest who is spiritually-minded. Man, under the influence of an absorbing idea, like patriotism or plety, has superhuman energy. like patriotism or plety, has superhuman energies. It is the spirit which has made martyrs insensible to tortures and the flames.

insensible to tortures and the flames. "Give a definition of personal responsibility?"

"Personal responsibility, as theologically considered, is not recognized by the Spiritualist's creed. Each day good and evil lie before a man; each day he makes his choice. No such choice is final. As he grows spiritually his power to discriminate is stronger, and eventually he will make the good his constant choice. Special illuminations, like those of conscience, may reach one not thus perfected, whereby he makes a worthy election; but no one stands on tiptoe always; and usually the decision is makes a worthy election; out no one stands on tiptoe always; and usually the decision is made, right or wrong, in proportion to the spir-itual advancement of him who makes it."
"What is the life of spirits in the next

world? "Much of it at first is passed in unlearning what is learned here. Man's earthly concep-tion of heaven is a selfish one. He is good because he hopes to reach it; he lives worthily

cause he hopes to reach it: he lives worthily that there he may hold a high place. He makes commerce for his heaven. But there he learns that he must be good for the sake of goodness, and true for the sake of truth. The spiritual millionaires are often this world's poor in material things."

After singing, the Indian girl control, Ouina, was announced, and verses were composed about a selected number of the audience, of a character describing their spiritual nature. In conclusion, the subject." Doubting being suggested by one of the audience, a very thoughtful, graceful poem was improvised.

He was sitting in the parlor with her when a rooster crowed in the yard, and leaning over he said "Chantle cleer." "I wish you would. I am as sleepy as can be." He cleared.

"We know Heart Disease can be cured, why? because thousands say they have used Dr. Graves's Heart Regulator and know it does the oure.—Plympton News." \$1 per bottle at artishely feel of the property of the Language of gists.

October Magazines.

THE MAGAZINE OF AMERICAN HISTORY has for its opening article an interesting illustrated sketch of "A Picturesque Corner of Three States," New York, Pennsylvania and New Jersey, a chapter of Indian history and tradition. In the narrative it gives of the conflicts with hostile Indians who, as allies of the tories, raided otherwise peaceful settlements under the leadership of the celebrated Brant, an instance is given, showing that with all the cruel instincts that characterized that noted chief, he shrank from staining his hands with the blood of women and children. A party of Indians had attacked a schoolhouse, killed the teacher and some of the boys. Other boys fled to the woods, while the little girls stood by the prostrate body of their teacher, horrer stricken, and trembling in anticipation of a like terrible fate. An Indian, with the bearing of a superior, approaching them, hastily made some marks with war paint on their aprons, and bade them, when they saw an Indian coming, to hold up the mark and it would save them. This Indian was Brant; and when the Indians that subsequently approached the children saw the sign on their aprons, they passed on and left them unharmed. The little girls conceived the idea that the same sign might be used to save their brothers; and baving hunted them up, they threw their aprons over the boys' clothing, impressing the mark upon it, and they, too, were passed by unmolested.

The centennial anniversary of the Webster Spelling-Book forms the interesting topic of another article, and serves to recall pleasant memories to the minds of many. The writer states that the sales of the book have amounted to seventy-five millions. The remaining contents are of equal interest with those mentioned, and of much historical value. Historical Publication Co., 30 Lafayette Place, New York.

THE ELECTRICIAN.—The present number contains number of finely-illustrated articles, one of which, 'Photography in Medicine," is of special interest. The engraving shows the arrangement of the Photo-Electric apparatus for medical observation, the physician, standing near the patient, being able to operate the camera at a distance by means of electricity. The object of the photographing, which is done on the patient's entering the hospital, and at subsequent intervals, is to observe transformations in the patient's condition. "Sketches of Electrical History" are continued. Other articles are: "Electric Lighting of Theatres," "Underground Telegraphy," "Ballroad Telegraphing," "A Combined Telephonic and Burglar System," Foreign Correspondence, etc. Williams & Co., 115 Nassau street, New York.

THE HERALD OF HEALTH .- Dr. Charles W. Page discusses, in the latest number of this magazine received, the important question, "How Can we Escape Insanity?" in the course of which he refers to the high pressure system upon which work and study are now conducted, as conductve to disordered mental conditions, and very justly says: "Our school practice conforms to the general high pressure system. Encouraged by parents, enterprising teachers impose a multiplication of tasks; a complex course of study is blocked out, and all comers, regardless of capacity or ultimate ends in life, are hastily crowded through the rigid machine. During the years of tender life, when the physical growth is of prime importance, the brain is overtaxed to memorize a mass of dry, disconnected facts and generalities, for the most part to be early forgotien, and of little practical importance beyond the dress parade of the exciting, injurious examination day. Such practice may be teaching, but it is not educating in the proper sense or healthy way." Dr. T. L. Nichols gives his views of "How to Make Life Worth Living," and many shorter articles aid in the purpose of this monthly, the development of a higher type of manhood. M. L. Holbrook, M. D., 13 Laight street, New York.

VICK'S ILLUSTRATED MONTHLY.—The frontispiece of this number is an elegant lithograph in colors of "Bouvardias Bride and Elegans," two varieties of one of the most useful of winter-blooming plants. "Getting Ready for Winter" furnishes many val-uable hints for indoor florists at this season. An interesting description of a California fruit-farm is given, "A Home Garden" talked of, and some fine delineations of "Garden Art" traced out. James Vick, Rochester, N. Y.

THE AMERICAN TEACHER.-The combination of three educational magazines in one publication renders this monthly of great value. It has three departments-General, Primary and Kindergarten, all well filled. New England Publishing Company, Boston.

Science.-This publication of forty quarto pages, issued weekly under the auspices of "The Science Company," is one of the most complete works of its kind in the English language. In addition to elaborate articles upon various scientific matters, it furnishes a "Weekly Summary of the Progress of Sci-Stations." Published by Moses King, Cambridge Mass.

THE MEDICAL TRIBUNE.—The ninth number of the fifth volume of this advocate of a liberal, eclectic and progressive system of medical practice is received. Its contents comprise an instructive article upon insanity and the proper treatment of its subjects, by Alexander Wilder: "Metaphysical Medicine," by Dr. A. J. Home; "Inertia," a paper read before the West Side Medical Society of New York, last month, by: Lucy S. Pidgin, M. D., and others of like general tenor. In the department of shorter articles are two on Vaccination by William Tebb and William Young respectively. Nickles Publishing Co., 45 East 22d street, New

THE UNIVERSE contains a variety of interesting articles in prose and verse, with a full-page engraving of The Troubadour" as a frontispiece. Universe Publishing Co., St. Louis, Mo.

THE SHAKER MANIFESTO contains its usual variety of articles upon subjects related to its distinctive faith. United Societies, Shaker Village, N. H.

RECEIVED: THE BUILDER AND WOOD WORKER. for October: published monthly at 294 Broadway, New York, by Charles' D. Lakey-Fred. A. Hodgson, Manager.

Does not history everywhere prove to us that true reformers have been fearless, independent souls, against whom organized forces have waged persistent warfare? Is there not a, very serious danger of Spiritualists becoming, crystallized into a hard and bigoted sect, waging war with other sects, but doing very little to encourage true liberty of spirit? Speaking personally, I must say that I believe good societies in many places are doing excellent and very necessary work, but for a protracted term of labor I have always found the conditions of a perfectly "free church" the most favorable. Will it not be really best for the cause when all our workers follow conscientiously their own highest inspirations, feeling that they belong to the great human family, not merely that they are bound to advance the interest of a section of mankind?... The practical difficulty which frequently has to be met is this: an inspirational or trance speaker must either disober his spirit guides, or act without the cousent of the committee of some society. My position is that the spirit world sees where mortale do not and that; as we must, in some measure, bow to something, wisdom says, yield rather to those intelligences whom you know, and love, and who always guided you well, than to men, no doubt well disposed, but necessarily ignorant of what the higher powers wish and see how to accomplish. - W. J. Cabille, in Herald of Progress.

Adele.—Yes, your poem, "He Loves he Very Dearly," is a remarkable production; but if you want those pleasant relations to continue, don't let him see it. As for the copy bent filther, it will be carefully placed in a little baske, his precessarily, for publication, but as a guarantee of the copy of the little baske, his precessarily for publication, but

# Pearls.

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

No walls so fair as those our fancles build; No views so bright as those our visions gild. -[O. W. Holmes.

I have lived to thank God that all my prayers have not been answered .- Jean Ingelow.

> On the grass land, on the fallow, Drop the apples red and yellow, Drop the russet pears and mellow -[Whittier.

Character is the diamond that scratches every other stone.—Bartol.

And yet, as angels in some brighter dreams Call to the soul when man doth sleep, So some strange thoughts transcend our wonted themes, And into glory peep. -[Henry Vaughn.

Never does a man portray his own character more vividly than in his manner of portraying another .-

With wider view come loftler goal! With broader light, more good to see! With freedom, more of self-control ! With knowledge, deeper reverence bet

Anew we pledge ourselves to thee, To follow where thy truth shall lead: Affoat upon its boundless sea, Who sails with God is safe indeed.

-[Samuel Lonafellow. Banner Correspondence.

### Maine.

BELFAST. - Georgie Nickerson furnishes an ab stract report of a lecture delivered by Dr. Merrill, from which the following excerpts are made: " Why the socalled Christian Church should antagonize with the higher aspects of this beautiful Spiritual Philosophy I cannot comprehend, for as we examine all religious history we find the foundation of the whole structure reared upon the soul's immortality, the belief of some saint in a future existence, varied according to the moral condition of the people, growing more libral in its tendency as its followers became exaited through education. Now Spiritualism, through the universal demand for proof of a continued existence after death, has dawned upon the world, and reinvigorates (like the sunlight of heaven) the waning hopes, the immortal aspirations of this materialistic age; it is liberalizing every religious system; revolutionizing the social and even the political element of the world; the Christian Church is honeycombed with its exaiting power. It is a religion of science—the science of anthropology; a religion that inculcates good for goodness' sake, the highest unfoldment of the spiritual, mental and physical. My friends, this religion is yours to enjoy; mothers, as you rock your little ones upon the lap of love, it is yours to transmit, untarnished, with all its educational power, to posterity; as you kiss the dumb ilps of your darling dead remember that this beautiful religious philosophy alone can solve the awful mystery or soothe the surging sorrow of the heart?"

BREWER.—A correspondent, Mark Weeks, writes tory we find the foundation of the whole structure reared

BREWER .- A correspondent, Mark Weeks, writes as follows: "I believe in giving honor where it is due. Dr. Clayton, of Bangor, Me., prepares a salve—or rather the spirits do through him—which is a wonderful remedy. The doctor is nearly unconscious during the process of its preparation. Its effects are magical. It has made many astouishing cures here, and in the vicinity. It can be taken internally, and applied externally, also. It cures diphtheria, croup, sore throat, piles, rheumatism; and has cured caucer in the breast. Some families say it is about all the medicine they require; for they use it for all troubles of the human system, and it cures. It should be in all families, and will be as soon as their members become acquainted with its value. The doctor prepares this remedy for sale in boxes, at 25 cents, 50 cents and \$1, according to size, and will send it by express or mail on receipt of price. Address Dr. W. E. Clayton, Postoffice Box 533; office and laboratory, 61 Exchange street, Bangor, Me." Dr. Clayton, of Bangor, Me., prepares a salve-or rath-

HENRYVILLE .- J. J. Pennington writes : " I see but little from Tennessee in your paper. Why is this State behind in the true light? It has nearly every-State bohind in the true light? It has nearly everything that all other States have, and here is the place for Spiritualists, from the wealthlest to the poorest. The wealthlest can use their capiful to good advantage, and the poor have all the advantages of cheap homes, health, and the raw material. But, say some, we can get larger pay here in the North; there are more people here. All right. I know we cannot become free at once; the seeds of churchism and the love of money are the two great kings, or the king and queen of this earth, and they forbid it. For myself, thanks to Spiritualism, I feel free. I know something of the difference between faith and knowledge, or Methodism and Spiritualism; I served in faith fortyfour years, and in a knowledge of Spiritualism for about five years, during which time I have been free indeed in this light of lights. Let me say to all who would enjoy like freedom, subscribe for and read the Banner of Light, and other Spiritualist; papers; they are more valuable than the gold of Ophir, the sliver of Peru, and the cattle of a thousand hills."

Our correspondent adds the following respecting the location of which he writes, in order to show its advantages as a home, and with the hope that Spiritualists and other liberal minded persons may be induced to locate there:

to locate there:

"I have lived here sixty-four years the 8th of last January. The elimate is ten degrees colder in summer than Michigan, and ten degrees warmer in winter. It is healthy, and we grow nearly everything but oranges and coffee. Can work every day in the year, and the lands can be bought for from \$1 to \$50 per acre, according to the situation and improvements. The country is first-class for vegetables, berries, nuts grapes and fruits of all kinds/and is good for Irish and sweet potatoes, millets, clover, grasses, turnips, sorghum, peanuts, tobacco, oats, rye, barley, and tolerable for wheat and corn."

# Vermont.

AMSDEN.-Mrs. S. A. Jesmer writes: "Having passed four pleasant, I hope very profitable weeks at Lake Pleasant, I desire to say I attended three seances, at the Eddy Brothers. My old Indian guide, who has been with me fourteen years, came-out and stood in full blaze of light. A schoolmate, a niece, and others also came. Let those cry deception who will, I am satisfied that these manifestations were genuine. At Mrs. Huntoon's my mother came. At dear, good Maud Lord's I received such convincing proof of the presence of spirit-friends, that I more than ever wonder that any one can have a shadow of doubt. She said: 'A young man comes; it is a terrible blow—more than a common death; it takes a part of your very life.' A voice whispered to me ere Mrs. Lord could finish: 'I was drowned, Victor O, Jesmer!' The spirit then stroked his head and hands, and took my handker-ohle and wiped the perspiration from my.own and the faces of others, at my request. Mrs. Lord then said, 'Another goes quick—suddent oyou;' and a voice whispered: 'My dear wife, you ought to know me—David Jesmer.' My husband was shot in the Southern war: I never met Mrs. Lord until I met her at Lake Pleasant.' I attended Arthur Hodge's circles, and received spirit communications that I know were genuine, and so did my friends, entire strangers. My son communication, as did also our lamented sister, Nellie J. Kenyon, and Dr. H. O. Wright, one of my guides, telling me no matter, who said he did not control Mrs. Jesmer, he did. At the Eddy Brothers a materialized hand and arm wrote: 'Dr. Wright to Mrs. Jesmer, the wonders and facts can never bedescribed.' I took the slip of paper on which the materialized hand wrote, folded it, carried it to Mr. Hodge's séance. After he had given a number of tests, I asked if he would hold the paper in his hand. He took it, and said, 'This is spirit writing by a materialized spirit—a powerful healer—one of your controls.' Dr. Wright then controlled and talked to my friend from Vermont about getting hurt. No one there ever saw the man before." passed four pleasant, I hope very profitable weeks at Lake Pleasant, I desire to say I attended three sé

# Pennsylvania.

PHILADELPHIA.-Wm. H. Glading writes:"The communication in the Banner of Light of Sept. 22d we recognize as the chief control of Mrs. Glading, who is known to us as Hoolah, an Indian maiden, who has been in spirit-life about one hundred years as near as she can calculate. She was of the Sloux nation, but had received an English education, which accounts for the style of conversation. The communication was read to Hoolah when Mrs. G. was entranced, and she (H.) acknowledged it as being from her, with this exception: It should have been signed Daisy for Hoolah, as she has repeatedly declared, both in public and in private, that she would control no other medium but Mrs. G., Hoolah has controlled her for three years, and in that time we have found her to be a truthini spirit, one whom we have learned to love and revere.

Accompanying, please find her, own explanation, written by horself through the heading. It was written while Mrs. G. was entranced, and the night and she did not know anything sociate transition in the state of the heading. It was written while Mrs. G. was entranced, and the night and she did not know anything sociate transit we recognize as the chief control of Mrs. Glading, who

she arose the next morning and found it on her dressing-case:

sale arose the next morning and found it on her dressing-case:

"Friends-I come to say through my medium that the words of the message are correct, but the spirit controlling failed to say that she spoke for me. I tried to make your medium ses me for many months, but, being unable to do so, Italiast left Daisy to carry out my desire. I here wish to say and publicly declare that I directly control no medium but this one, but many can and do see and hear me. I hope to do much good, and, thanking you for all your kindness, I fully endorse the communication with this exception: the name signed should have been Daisy for Moolah-thus, with this correction now made, I thank my earth-friends for all they have done for me. May your good medium be spared to you for many years to come, and the work of enlightenment go on without the many draw-backs it seems to meet everywhere. God bless and prosper you in all your efforts for human good. And the time will soon come when my medium will be able to speak to you at some length. I find my field of labor is indeed increasing, and, hoping to do humanity good, I return and cheerfully take up the tangled thread of human life and spread it out for newer and weaker forms to gather courage from, while those who are in the field may see they have been a blessing to others. Go on, and God and angels bless you all. If you so desire I will write again, HODLAH, Control and Guard of A. M. Glading."

WASHINGTON.—E. McBurney writes: "There are

WASHINGTON .- E. McBurney writes: "There are but a handful of us here, overshadowed as this locality is by the influence of old established institutions of learning, and bigoted Orthodox sects; yet it is refreshing to see how the power of truth, wielfed by the silent voices from the spirit-world, has honeycombed all our churches; and to-day, when an intelligent, well-informed Spiritualist, who is independent enough, calls on them for Bible authority for teaching that spiritual gifts and powers have been suspended, they are completely nonplussed, and vaguely ask, What is the use or need of this evidence of immortality? It is wonderful, the progress of this philosophy here, and that amongst all classes. Quite a number of the best educated here are Spiritualists, and were it to become popular, would come out publicly and proclaim it. This would be a good-stopping place for a good medium on a western tour. Mr. Caldwell, Mr. Wells, and a number of our best men would give all their influence to sustain a genuine medium here. It is a promising field." ity is by the influence of old established institutions of

### Massachusetts.

HAVERHILL .- W. L. Jack, M. D., writes: " How numerous the voices of commendation of the course so nobly and truthfully pursued by you in your manly and honorable way of dealing with the mediums as their true friend and adviser. The Banner of Light is the favorite of the people, as thousands have already testified."

### A Postal Telegraph.

The postmaster-general is said to be giving the matter of a postal telegraph service his serious attention, with a view to incorporate into his forthcoming annual report to Congress the conclusions he may have reached by the date of the assembling of that body. The First Comptroller of the Treasury likewise does not hesitate to say that it is clearly within the power of Congress to regulate the rates for the transmission of telegraph messages between the States. The latter naturally enough refrains from expressing a decided opinion of what ought to be done, but it is something to know that public men in such positions are fully convinced of what Congress has a right to do.

There are a great many people who would doubtless be glad to see the existing telegraph system taken out of the hands of the monopoly that controls it, and put in those of the government. Although it is claimed that no lower rates could be charged for the transmission of messages than are charged now, and that the government always has to pay from twenty-five to fifty per cent. more for what is done for it than corporations or individuals do, it is nevertheless the case that the public mind is turned as never before to the subject of a postal telegraph, that shall forever render unnecessary all such systems as the one against which many thousands of industrious operatives have recently protested, though in vain.

It is asserted that the government could duplicate the present telegraph system for twenty millions, although of course those who own the present system, and have an eye on the prospect of "selling out" to "Uncle Sam" at a large advance, strenuously deny it. That, however, is neither here nor there; if the government makes up its mind to operate a postal telegraph system, this syndicate will have to take down its poles, and get out of the way.

It would really seem that if a postal telegraph is to be inaugurated the government would do much better to establish lines of its own, and leave its private rival to do what it pleases. It certainly would not take long to find out whether, on a far lower basis of capital, it would not be possible to serve the great public at much lower rates than now exist.

## A Remarkable Admission by a D. D.

Rev. Lyman Abbott, D. D., recently said in the Christian Philosophy Quarterly, in an essay written by him for its pages, that "we believe in our immortality, not because the arguments addressed to us prove it, but, as the bird believes in its power to soar in invisible air even before its wings are fledged, so we feel within ourselves the consciousness that in our souls there is the power of flight that shall show itself when once the cage door is opened and we are allowed to fly out from behind our prison-bars." What can this mean, coming from an Orthodox Doctor of Divinity, if it does not mean that he cares nothing at all for the arguments for the immortality of the soul, but that he believes from intuition and instinct alone? Is not this an entirely new departure for Orthodoxy, and a startlingly wide one?

## Germania.

The ceremonies attending the unveiling of the heroic statue of Germania on the Rhine at Rudesheim, Sept. 28th, were carried through with great pomp and with elaborate attention to detail. The assemblage of notables was very significant, including the Emperor, the Crown Prince, other Germanic feudal potentates, miltrance, other Germanic rettal potentates, mil-itary officers, et al.—and the attendance of the people of all classes was even greater than ex-pected. An assemblage of 250,000 persons gave vent during the exercises to patriotic shouts, and the chanting of the national anthems of the Exteriand.

The monument stands on an eminence known by the name of "Vogler's Ruh," a point difficult of approach from the Rudesheim side, and the transportation to which of the necessary matetransportation to which of the necessary material for the construction of the monument and foundation involved enormous labor and time.

The total cost of the statue of Germania was over 1,000,000 marks (\$250,000). The inscription says: "In memory of the unanimous and victorious rising of the German people and the restablishment of the German Empire—1870—1871." The heavy relates the redetable and the restablishment of the German Empire—1870—1871." 1871." The bronze plate on the pedestal bears the inscription: "Originator and Sculptor, Johannes Schilling: Architect, Karl Weissbach.

The following is the text of the Emperor's

The following is the text of the Emperor's speech at the unveiling:

"When Providence desires to signify its will with regard to mighty events upon the earth, it selects the time, countries and instruments to accomplish its purpose. The years 1870 and 1871 were a time when such purpose was indicated. Our threatened Germany arose in its love for the Fatherland as one man, and, with the Princes at the head, stood in arms as the instrument. The Almighty conducted these arms after sanguinary conflicts from victory to victory, and United Germany takes its place in the history of the world, Millions of hearts have raised their prayers to God, and given him humble thanks, praising him for esteeming us worthy of accomplishing His will. Germany, to the remotest time, desires to give constant expression to this feeling of gratitude. In this sense the monument standing before us was erected. In the words spoken at the laying of the foundation stones, words which my late father, after the wars of liberation of 1813 to 1815, bequeathed in iron to posterity, I dedicate this monument:

"To the failen, a memorial; to the living, an acknowledgment; to coming generations, a source of emulation. May God vouchasts it." speech at the unveiling:

Sunburns, rough of dry skin, or similar blemlahes successfully removed by Dr. Benson's Skin Cure.

OCTOBER.

ky, thou art welcome, heaven's delicious breath,
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunsy South, oh! attil delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying, in long serenity, away.
In such a bright, late quiet, would that I
Might wear out life like thee, 'mid bowers and'
brooks.

And, dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh,
And, when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.

William Cullon Bryant.

An Alleged Cure for Hydrophobia.

An Alleged Cure for Hydrophobia.

Take one ounce of red chicken-weed and put it in a clean earthen pot; pour on it a quart of beer; place over a gentle fire, and boil it until it is reduced to the half; strain it hot from the pot, through a clean linen cloth into a pewter dish, and then, while it is hot in the dish, add an ounce of Theriao, and stir it well, until it is thoroughly mixed. Give the patient one-half lukewarm in the morning before any drink is taken, and when the patient is duly sober, give the other half in half an hour; then the patient must fast at least three hours, and during that time drink no cold water. The patient must not partake of any animal food, not even of the dish kennel, for fourteen days. To children of twelve years give half, and so in proportion. To animals give double dose of a person. If the weed cannot be had in the way it grows, and you get it from the druggist in a refined form, give 2½ or 3 drachms, prepared as above. Heat some of the weed in unsalted butter, and put on the wound two or three times, cleaning the wound three times before applying. This weed or plant is known to the Germans and Swiss by the names of Gauchnel Rother Meayor, or Rothershuchnerdarm, or Hichardarm. In England it is called the Red Pimpernel, and its botanical name is Angelica Phonicca. Red Chick Weed is the popular name in America; its apothecary name is Red Stellaria. The weed must be cut when in bloom, and dried in the shade. Theriac is what is called venice-treacle, a compound of sixty-four drugs, prepared and reduced to an electuary. Both of these can be Take one ounce of red chicken-weed and put a compound of sixty-four drugs, prepared and reduced to an electuary. Both of these can be

reduced to an electuary. Both of these can be had of the druggists.

This is Valentine Kittering's cure, a German of Dauphin County, Pa. He used it fifty years, and never failed when taken in time. It is also Dr. Wm. Story's cure, of Wayne County, O., whom I personally knew, and am acquainted with persons he cured, even after they had had a fit. This cure was not made known until Tr. Story was on his death-had, when he til Dr. Story was on his death-bed, when he had it published in the Christian Advocate, and I, knowing him, have preserved it, and give it to you for publication.—Benj. Felger, in Osceola, Ia., Sentinel.

### An Incident of the War.

In the early part of 1864 a short but spirited fight occurred at a place in East Tennessee called Dandridge, between a part of Longstreet's corps and a considerable force of federal cavalry. Many were killed on both sides. Among the Confederate dead was a man named from North Cavaling with had been a Seaford from North Carolina, who had been a professor of mathematics in one of the colleges professor of mathematics in one of the colleges of that State, and who was one of the finest-looking men we over saw. He was a private in the Washington Light Infantry from Charleston, S. C., and would not accept a commission, though it was tendered him several times. He was buried on the spot where he was killed, and his comrades returned to their quarters—several miles away. About two weeks after the fight a letter came to his address. The captain of the company opened it, and it proved to be from a young lady to whom Seaford was captain of the company opened it, and it proved to be from a young lady to whom Seaford was engaged to be married. It was written on the very day the fight occurred at Dandridge, related a dream the writer had just had, in which she saw Seaford lying dead on the battlefield, shot through the left breast—describing the death-wound exactly as it was, and even the topography of the field, though she had never seen it, and, in all probability knew nothing seen it, and, in all probability, knew nothing of the battle. She begged him to send her a lock of his hair as a sacred memento, should anything happen to him.—Petersburg (Va.) Index-Appeal.

GENESIS: The Miracles and the Predictions according to Spiritism. By Allan Kardec. Translated by the Spirit-Guides of W. J. Colville. Boston : Colby & Rich, Publishers.

From an extended review, in the course of which the editor of the Lackawanna Democrat Scranton, Pa., expresses strong views in commendation of the above-named book, and others of a critical and inquiring nature, we make the following extracts:

"Whatever may be the attitude of the individual her as a science or a doctrine, one ward Spiritism, e thing is certain, the perusal of this book will prove both interesting and profitable. The best scientific scholars of this day agree that there is still something beyond us; that we are groping around in the mists of a glorious flood of intellectual light which, sooner or later, will burst upon humanity and revolutionize many an old and apparently well-established theory.

This work argues for three revelations: 1. The Mosaic : 2. The Christian : 3. The Spiritual : in the last of which we now live. It claims to be one step forward in the direction of the clearer light, which light will furnish 'the key to a multitude of unknown phenomena, which are considered as inadmissible by a certain class of thinkers.

Some of the views presented will be found to be quite new; some of them rational, some not so easily accepted....

On the whole, this book can be commended to the lovers of light and knowledge. It is the result of patient, intelligent thought, study, research and investigation, and is worth many times its trifling cost, \$1,50. Progress is a recognized law of the universe, physical, intellectual, spiritual; and contact with opposing conclusions, sentiments and theories tends to the elevation of humanity from the lower levels to the higher heights, upon gaining each successive one of which our visible horizon is enlarged, and our view is not only proportionally widened, but the scene itself presents new grandeur and greater symmetry as we approach an apprehension of its relation to itself in its various parts, as well as to the sublime whole of which it is only, in all its magnitude, an inconsiderably in. finitesimal part. The publishers will forward the book on receipt of the price. It is presumed every Spiritualist, of course, has it already; we commend it to others."

The few missionaries in India, says the Truth-Seeker, evidently combine business and religion, as is evidenced by the following adver-

tisement : "The Wonderful Python.—These reptiles are made of horn, and can be lengthened up to sixty made of horn, and can be lengthened up to sixty inches. They are made expressly to teach children what hell is, and what it contains—as even an old man would be frightened at its sight. They are put up in boxes measuring about one and a quarter inches. We would recommend parents to buy one for each of their children, as they are not only a toy, but a toy from which benefit may be derived."

Skinny Men. "Wells's Health Renewer" restores health and vigor, cures Dyspepsia, Impotence. \$1.

# A Freethinkers' Convention

The Rochester Freethinkers' Convention.

The Rochester Freethinkers' Convention, and the other great Liberal Conventions recently held in the West, have aroused so much interest in the Liberal movement that it is thought best to keep the ball rolling in all parts of the country. We are pleased to notice that the New England people are soon to hold a great Freethinkers' Convention, and it is thought best to hold one in the Western Part Off New York State, to which will be invited the Freethinkers of Western Pennsylvania and Western Ohio.

thinkers of Western Pennstivania and Western Ohio.

The greatest railread center in the vicinity of country above mentioned is the village of Salamanca. Railreads run out from this town in every direction. Seven lines of road center here. Salamanca has a good Opera House that will accommodate all vor seven hundred people, and boarding houses and hotels sufficient to accommodate all who will attend the Convention, and no piace will charge over a dollar a day.

It is therefore proposed to have a three days' Freethinkers? Convention at Salamanca, N. Y., to be held Friday, Salurday and Sunday, the 2st, 20th and 30th of December next: I carnestly request every Freethinkers—and by Freethinker I mean Materialist, Spritualist; or Free Religionist—within one hundred and dity miles of Salamanca to write to the who will aid in making this proposed Convention a great success.

\*\*Radamanca, R. I.\*\*

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and "Heaven and Hell." 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 medium ship of a large number of the very best French and other

The books of Allan Kardee upon Spiritualism attained as mmense 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 enshroused the his-tory of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime: the ideas of Delty, human free agency, instinct, spirit-communion and many other equally profound and perplexing subjects in-comparably 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 Kardec into English has been done with a faithfulness seldom equalled 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 Allan Kardec himself frequently made their presence known to Mr. 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 can dony the force of his arguments, or fail to admire the sublimity of a mind devoting itself through the best years of an earthly existence to intercourse with the denizens of the spirit-world and to the presentation of the teachings thus received to the comprehensions o all classes of readers. The book will be halled by all Spiritualists, and by thos

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 worlds, and recognizes the continuity of this life in another and higher form of ex-

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"I have often read them with pleasure, and found them full of good, ripe thought of high moral and religious tone, and I wonder not, now that the author is in the 'sero and yellow leaf' of autumn, and the time of fruitage will soon be past, that friends have besought him to garner up some of the pearls and give them a proper setting as a memento of himself and for the benefit of the world. I think all will be amply rewarded by a perusal of the collection," Contents: Dedicatory; Introductory; Prefatory; Did all Things come by Chance? Humility Inherited; What shall my Mission be? Fraternity; The Prayer of Jesus; Nature's Theology; The Answering Voice; Supernal Guests; The Tiny Rups; Life's School Rooms; Rural Life; The Mariner's Faith; Acorns and Oaks; The Little Angel Minnewa; The Stonlof Bonefeence; Sout-Mating; The Ascended Wm. Lioyd Garrison; The Anthem of Nature; We Go Not Out from Nature; Inscrutable Providence; A Kindly Whisper; The Voice I Heard; Nover, Nover Lost; Tyranny; How Blest I was in Giving; The Little Guest at Suppor; The Lost of Earth Foruver in God's Keeping; Leaves; Valedictory; Robert Burns's Nupitals with Highland Mary in Spirit-Life; The Dying Poet.

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espect to Dr. S. B. Brittan. Paper. Price 5 cents. For sale by COLBY & RICH.

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Containing full and illustrative descriptions of the wonderful seances held by Col. Olcott with the Eddys, Holmeses, and Mrs. Compton. The author confines himself almost exclusively to the phenomenal side of Spiritualism; to those facts which must clovate it sooner or later to the position of an established science. The work is highly illustrated. Cloth, tastefully bound.

GHOST LAND: OR, RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM. Illustrated in a series of autobiographical papers, with extracts from the records of Magical Séances, etc., etc., Translated and edited by Emma Hardingo Britton. Paper, pp. 484.

THE PSALMS OF LIFE. A Compilation of Pasins, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the presentage. By John S. Adams,

SUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS. Cloth. Printed on tinted paper.

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. By Allein Putnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of boing pleased with the treatment which the author accords to it.

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

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

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

### ENGRAVINGS.

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

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

# "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of hill and plain, bearing on its current the timeworn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding 'Life's Morning' to live good and pure lives, so "That when their barks shall float at eventice," they may be like "Life's Evening," fitted for the "crown of immortal worth, "A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches; engraved surface, 15x20 luches.

# "THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphans were playing. Unnoticed, the boat became detached from its fastenings and floated outfrom shore. Quickly the current carried it beyond all earthly help. As it heared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Buddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a defermined and resistless 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, toward a quiet eddy in the stream—a little haven among the rocks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Sizeof sheet, 22x28 inches; engraved surface, 15x20 inches.

# "HOMEWARD,"

An illustration of the first line in Gray's Elegy: "The curfew toils the knoll of parting day," "" " from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance—"The plowman homeward plots his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 22x28 inches.

## "FARM-YARD AT SUNSET."

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

## "THE DAWNING LIGHT."

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

# "WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME. A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her little girl "Bo-Peps" around a tree through the foliage, her face radiant with a loving, gleeful, rogulah expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x23 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 made vocal with the aong of birds. The farmer spreads the noonday feast from a basket brought there by his daughter. From a pitcher she 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 lunch. Horses attached to a wagnon loaded with hay, impart a most pleasing effect. A runtic youth, proud of the team, leans against his favorite borse. A little boy and girl are passing a lunch to brother and sister frolicking on the loaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 21723 inches.

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### SPECIAL NOTICES.

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

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

line around the article period.

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

# Banner of Pight.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S.

### Things to be Remembered.

At the opening of the Banner Free Circle Meetings last month, an appropriate address was made by Spirit Robert Anderson through the mediumship of Miss Shelhamer, which was fully reported in the Message Department of the Banner of Light for Oct. 6th. It has of course been widely read, appreciated, and commented on. It proclaimed the purpose of the Banner free seances to be the presentation to mortals of the proofs of man's spiritual existence, apart from the life of the body. The controlling spirit declared that mankind are yearning after a knowledge of immortality; that they are reaching out for some evidence that there is a life apart from matter; that death does not end all: Life is continuous, and this is but the beginning of it; there has been no beginning, in fact, and there will be no ending.

Life is universal, and death is but an event in man's experience; it is but a passage-way to a higher and broader field of action. After experiencing this change in the conditions of life, which men call death, man still retains his consclousness and activity, he still possesses his intelligence which he exercised and enjoyed in this life; he discovers that the forces of his brain enlarge and expand, and he therefore beever before. He likewise discovers that he possesses the power of returning to earth-life again and of coming into close contact with his friends. He finds that neither time nor space can separate him from the ones he loved and loves. The spirit explained that it is only the their experience each year, the demand harder to meet, sense of loss, or the idea that controls the minds and more exhaustive to every nerve and tissue. As of those left on earth that their friends have departed forever, which prevents the returning spirits from making themselves clearly understood.

The desire and the purpose of the spirit-band of the Banner Circle-Room is to bring to mortals a comprehension of these facts; to assure yearning souls that their departed loved ones are neither dead, lost, nor sleeping, but are still active, and possessed of intelligence and vital consciousness which they can exercise in many potent ways. While the spirits desire to reveal these things to mortals, they would have it understood that they are dependent on mortal conditions to a large extent for the accomplishment of their work. For that reason they never feel certain beforehand in what manner they will proceed, and how these important truths are to be presented. They are dependent on the sympathy of those assembled together, and upon the magnetic power which the company present may give to the medium and the spirit-band controlling the seances: They assure us that by freely giving our sympathy and kindly cooperation, they will gain strength and their power will be increased.

There is one passage in this opening address which is of peculiar pertinency, and it should make a profound impression upon the minds of all Spiritualists. It is of such present importance, considering the current situation, that we repeat it in this place, as follows:

" It is not enough for a man or a woman to profess a belief in Spiritualism, or to declare his or her knowledge concerning the world beyond, but it is necessary for each one who desires to become fitted to work and to dwell with bigher intelligences after the death of the body, to begin here and now; to so live that they will be able to entertain exalted intelligences even while they remain in the body. It is necessary for Spiritualists to examine themselves; to look into their own lives, and to question whether or no they are prepared to have their inmost thoughts scanned by the pure and holy of the immortal world; for if they invite or desire the presence of such beings, they must he 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 motive, as well as pure in external expression. So, friends, let us remember that we must continually watch and ever pray for this much-to-be-desired condition, that we may be fitted to cooperate with those whose mission is love and goodwill to man, and who seek to bless and elevate the entire race. Let us cooperate-spirits and mortals-you providing the requisite mortal conditions, and the denizens of the higher life those delicate, subtle and spiritual conditions, which are necessary in order that a perfect line of communication may be established between the two worlds."

Who can peruse the above and afterward revile and malign Spiritualism as an inculcator of lax principles, schooling mortals in lessons of vice and breaking up those rigid rules of self-searching and self-restraint which are necessary to mortal purification and progress? Itself, on the accepted laws of morality and a particle of butter, and had not tasted meat for the Secretary, will be given in our columns common decency, by affirming that Spiritual- three months. She was too feeble to take a least week.

ism teaches a code of loose morals, that it ignores self-examination, that it does not insist on purity of life? Swedenborg inculcated the very same doctrines, and he is everywhere honored, even by those who differ from him otherwise. Why is it that Spiritualists, after proclaiming such a platform, are made the target and ridicule of the pulpit and the platform?

The whole address at the annual opening of the Circle Room is weighty with suggestions | Collins for her benefit, and five dollars in the that belong especially to the present time and afternoon. The first mail Monday brought ten the existing conditions of Spiritualism, We dollars in various sums; then came a lady with therefore appeal to Spiritualists everywhere to | jelly and other delicacies, and another lady give it a most serious and thoughtful perusal, | called with a basket of home-made bread, fresh It cannot fail to be pungent in many minds | butter and eggs, cooked by her own hands. A to awaken resolutions that will bear rich and | before came to offer her the clothing "his loved abundant kruit.

### Boffin's Bower-A Worthy Charity.

Of the many benevolent institutions in this city there are none that presents more substantial claims upon the public for a generous support than "Boffin's Bower," a report of the operations of which for the twelve months ending May 30th is before us. For thirteen years, under the persevering and energetic management of Miss Jennie Collins, it has accomplished a vast amount of good in the line of its special labor, that of assisting the poor working-girls of this city. The record of the year this report covers may be taken as a fair illustration of what it has done in each of those that have preceded it; during that period its mission has been to furnish such labor as the applicants were qualified to do, to give them advice and encouragement in the trials and disappointments that beset them, to supply them with clothing when they needed it, and food when has been done of which no mention is made.

Nine-tenths of the suffering and destitution that befall the important class in whose interests this, institution labors, can be traced directly to low wages, and these to the fearful competition in low prices that now prevails. The public do not sufficiently realize the fact when they read in the daily prints the flaming advertisements of "markings down," "slaughters," and "we will not be undersold," that they tell with most disastrous results upon thousands of poor working-girls in our midst. How to remedy this evil is a problem which presents greater difficulties in the way of solution than any other before the world. The evil is great enough to strike terror to the hearts of men: but with these girls it is far greater, for they have not the resources that men have; who then can sense without experiencing its saddening influence upon them, or the feeling of utter desolation to which it consigns them.

In speaking of it Miss Collins says:

"It has been the cause of the early death of some of the purest and most beautiful young women. In the course of the last year, five in whom I was particularly interested died of consumption, and one committed suicide by drowning-all under twenty-five years of age. They could earn from three to four dollars per week. It would be impossible for them to get twenty one of the plainest meals for less than three dollars: consequently they had to resort to one meal, or a mea and a half, a day. A general breaking up of the constitution, and quick consumption, finishes the work of an overtasked and half-starved young girl before she has the vitality to withstand the strain upon her sys

Case after case applied to me in which the state ment was, 'The doctor says I am all run down, and must take a rest, or get some light work.' Employment for 'invalids' is one of the banes of my life, as no person wishes to have their sympathies excited. Then the appeals to me are heart-rending, when I have to give their death-warrant; namely, that their days comes able to comprehend more of truth than of work have come to an end. The answer is, 'I cannot give up: it seems so hard to feel such an interest in life, and know that you must die."

The Report asserts that "Progress is merciless to the human race":

"Girls who have succeeded in skilled labor find, in of woman's work, they are compelled to improve in the kind, and increase in quantity day by day. The rushing, driving, imperious demand takes every effort o keep up from year to year. Good food they must have, and comfortable surroundings. Their pleasure consists in keeping their health and strength in a condition to perform their duty. They are always to be found at home evenings, Sundays, and holidays, as that is the underlying principle which causes success.

A brief review is given of the various employments of girls in which they are subjected to the greatest privations, for the reason that these kinds of Aabor are greatly overcrowded, they being such as are either easily learned or to which the larger number resort from some special liking. Another difficulty in obtaining employment is in the fact that in the same class of work different manufacturers adopt different styles of work, and though a girl may be experienced, upon entering another establishment from that she has been accustomed to work in, she would have to do so as a learner, and give her time, which she could ill afford to do, in order to acquire new methods. A lady was obliged to add a machine-operator. Sixty-six applied who had more or less experience, but not one could answer the purpose, Finally she picked out the brightest and taught her. At another large establishment a girl applied to the foreman, and, although she had years of experience at the same kind of work. he hesitated about taking her: and she said: Please do not say no. for this is the fortyeighth place I have applied in one month." He answered, "I was thinking how you could live for many weeks, as it would be like learning a new trade to work for us."

The uncertainty of retaining employment is another source of great concern. It is not uncommon, says this report, for forty and upward to be discharged from one shop on a Saturday night without a dollar to support a week's idleness. Then they get into debt, and suffer hardship to the extent that is unknown to any class but women: To meet that emergency, for nine years, through the assistance of friends, Miss Collins has been enabled to give such free dinners during the severest part of the winter. The last year thirty-one hundred and fifty meals were furnished, and in many

cases that was all they had for the day. During the past year cases of extreme destitution and suffering have been brought to the notice of Boffin's Bower of such number that a brief account of each would fill a volume: they were cases for which no provision is made by law or by any other institution. As an illustration we are told of a poor sick girl, who had worked in this city for ten years, but had become greatly enfeebled. At the time she made her condition known she was able to earn about two dollars per week in a tailor-shop, finishing coats; of that she paid one dollar a week for her room. Her board consisted of baker's Who will persist in trampling on sacred truth bread, and for three weeks she could not afford Areport of the proceedings, fowarded to us by

place to do housework, and so much discouraged, she felt that if she went to an institution she would never come out alive. Miss Collins made a statement of the facts in the Boston Herald, and solicited contributions, adding that she considered the applicant to be a worthy young woman, and the case of one of gradual starva for the jibes and slanders, the denunciations tion. The result was that as early as eight o'clock, on the Sunday morning the statement was published, a silver dollar was sent to Miss with its timely criticisms, while it ought also gentleman who had lost his wife a few months one will never need." A lady living in the suburbs offered to pay her car-fare out and in, that she might have good air and plenty of food through the day, and come to her room at night. A gentleman who called with his contribution said, "After 1 had read that piece I could not eat my dinner." A lady who is in affluence at the present time, came to offer assistance, and said, "That piece made my heart ache. I have lived just so myself, and know how to pity her." Many distinguished ladies and gentlemen called in regard to the case, including one of the most highly esteemed leading ladies of the Boston stage, who on leaving left a sum of money. Fifty-one letters came, either to convey money or to make inquiries in regard to the case, all expressing the tenderest sympathy and ardent desire to do something. The poor girl received ninety. three dollars and seventy-five cents in sums from twenty-five cents to ten dollars. At first she was completely overcome, and broke down, they had no money to purchase it; much else and wept like a child. She then insisted on giving five dollars from her own munificence to another poor girl, also in feeble health, and who, trying to work when she should have tender nursing, had been compelled to live an en-

> tire week on fifty cents' worth of food. The number of employers registered during the year of this report was one thousand fiftythree; the number of applicants for employment one thousand six hundred and four. These latter included widows, mothers, grandmothers, school-teachers, nurses, saleswomen whose health was broken down, and very young girls who should have been at school, but were obliged to do something, as their fathers and brothers were out of work. The number of half-invalids, who cannot do enough to support themselves wholly, is stated to be one in seven; but the majority are able-bodied. In the latter case no difficulty is experienced in procuring housework, if they can wash, iron and cook, such employment being always abundant.

> In the humanitarian work above sketchedand the half has not been told-Boffin's Bow-ER has been during the last dozen years and is now actively engaged. That it is eminently deserving of all the aid, pecuniarily and otherwise, that can possibly be given it, is not a matter of question; and we sincerely hope that all who may read this will be led, so far as they can, to contribute freely to that end. Its location is at 1031 Washington street, in this city.

### A Sensation in Bradford, Pa.

The citizens of Bradford, Pa., have recently experienced a sensation of a striking nature: Last August, says the account, a colored man by the name of Major Ashton was killed by another. Lo made his living by gathering material for a soap and tallow factory of his own. In his collecting tours he was accompanied by a tame bear, which was attached to the tailboard of the wagon by a chain. Ashton had a widespread reputation as a whistler, and his merry whistle was heard in the streets at all

A year or two ago a white man named Chancellor, who lived near Ashton's factory, died. He being in destitute circumstances, the colored man had frequently contributed both money and food for his relief. When he died he placed his wife and children in the care of the negro, who proved to be a kind friend, and was idolized by the woman.

One night in September last Mrs. Chancellor was trying to quiet a crying child, when she was startled by the sudden appearance of what in the dim light of the room assumed the form of Ashton. The spirit, the woman alleges. walked through the door, and advancing close to her, held out his arms, and, by signs, intimated that he would take the child and put it asleep. The Major was as natural appearing as in life. The woman fled to the house of a neighbor, where she related her strange story. A party visited the place, but the apparition had vanished and the babe was quietly sleeping in its cradle. The next night Ashton again appeared. He passed through Mrs. Chancellor's bedroom into an adjoining apartment, approached the cradle, lifted the sleeping child from its bed, kissed it, and then returned it to its couch An audible sigh was borne to the woman's ears. When she looked again he had vanished.

Neighbors also say that they have seen the form. One woman says she was awakened at night by the rattling of wheels, followed by the whistling of the Major. Going to a window she saw a wagon. On the box was seated Major Ashton, and behind the vehicle trotted a tame bear. In an instant all had disappeared.

## "The Spiritual Record."

The October number of the above magazine is received. The third part of "The Testimony of the Earls of Dunraven," is given, and Dr. T. L. Nichols continues his interesting narrative of "Direct Spirit-Writings and Drawings" that have been produced under his personal cognizance, with three engravings of pictures thus received. The communication published in the Message Department of the Banner of Light a short time since, from Louis Agassiz is reprinted. "Thirty Years Ago!" is a retrospection by Dr. Nichols of his early experiences in Spiritualism in this country, and a very readable report is made of a Social Meeting held under the auspices of the Glasgow Spiritualists' Association, at which a testimonial was presented to the celebrated trance-painting medium, Mr. David Duguid. "Editorial Notes" are timely and embody many excellent ideas. We fully endorse the opinion expressed by a London Spiritualist of this new monthly: "In contents and appearance it is creditable to all concerned." Glasgow, Scotland: Nisbet & Co., 38 Stockwell street.

## Convention at West Burke, Vt.

The above gathering on the 28th, 29th and 30th of last month proved to be so great a success that measures were adopted for holding a similar one in the Passumpsic Valley next year. The Boston Spiritual Temple.

On Sunday, Oct. 7th, this organization commenced its regular services-which are to be continued every Sunday at 10:30 A. M. and 7:30 P. M., in Lower Horticultural Hall, until the usual summer vacation. The house was filled to overflowing with hearers who listened with evident delight to inspired truths as they fell from the lips of J. Frank Baxter. The introductory remarks of the President, Capt. Richard Holmes, were as follows:

Ladies and Gentlemen—The reunion of kindred spirits who, while in their mortal form, have been by circumstances for a season separated, is ever attended with pleasant associations, and the kindly greetings and congratulations that emanate from truly appreciative hearts, indicating that love and affection still hearts, indicating that love and affection still live, serve to constitute a portion of the pleasantest periods in our earthly existence; and if this is true of our mortal life, and we firmly believe in the theory we profess, how grand will be the realization when, "shuffling off this mortal coil," we in spirit congregate where, in our communication with each other, time and space are forever annihilated, and we continually enjoy the companionship of those who are near and dear to us. Let us, then, my friends, at this genial, harmonious reunion on this bright this genial, harmonious reunion on this bright autumnal morning, the birthday of our organi-zation, each fully and firmly resolve that we will put forth our best energies in the promotion of the interests of the cause we have espoused, and in unison advance the principles of love, be-nevolence and charity—a combination of which forms the basis of true manhood and true womanhood.

As members of the Boston Spiritual Temple I cannot refrain from congratulating you on the success that has crowned your efforts in the year that has past, and upon the brilliant pros-pects of the year that is to follow. You have listened with evident satisfaction and delight instead with evident satisfaction and delight to a succession of eloquent and instructive speakers, and by your generous pecuniary aid those speakers were amply remunerated for services rendered, and all contingent expenses fully liquidated, enabling us to enter upon the new year as free and untrammeled as we were at the outset; and by the friendly countenances and willing hearts that I see before me I am confident that the efforts of the present year will be equally successful. As the representative and servant of the Temple, it becomes a duty incumbent upon me to extend to all a cor-dial welcome, assuring you, as I did a year ago, that here all meet upon a common equality, for true Spiritualism knows no caste here; all enoy equal privileges, and we need and invite the kind sympathies and hearty coöperation of

The speaker at this opening meeting was J. Frank Baxter, the justly celebrated expounder of the spiritual philosophy, who will continue through this month to occupy the platform of this society, very much to the gratification of the people, who appreciate him highly as a speaker, a gentleman and a medium, whose tests given from the platform are truly wonderful. We congratulate the society for having secured his services for October, and only regret they could not have engaged him for a onger time. He is constantly in the field, and doing good service for the cause wherever he

The morning lecture on Spiritualism was listened to by a full and appreciative audience, and was presented by the speaker in a clear, logical manner that enabled all to comprehend the subject.

The evening discourse embraced largely his experience from the first evidence of mediumship, and illustrated the experience of many in their initiative as mediums. It was followed by several tests, especially one to a visitor from Cleveland, O., whom curiosity led into the meeting, and who acknowledged its correctness in every particular.

Those wishing to hear Mr. Baxter will do well to improve the opportunity, as he has only three Sundays more to speak at this hall; it is best to be early, to secure seats, as the audience-room will be crowded.

Union Reception to Mr. and Miss Lees.

In our latest issue we announced that steps were taking in Boston toward the perfection of arrangements for the tendering of a public reception to Thomas Lees and his sister, Tillie H. lees, prominent Lyceum workers of O.. who are at present in this city. At the initial session for the present season of the Shawmut Spiritual Lyceum, at New Era Hall, on Sunday last—an account of which will be found under the "Meeting" department heading-Conductor J. B. Hatch made a report of progress, stating that everything was moving smoothly toward a grand success, that the occasion would take the form of a Union Reception under the auspices of the Shawmut Lyceum, and Children's Progressive Lyceum No. 1-that every society of Spiritualists hereabout before the members of which the project had been brought had endorsed it, and that the date, place and order of exercises would in due time be announced. The details will be perfected under the supervision of the following

GENERAL COMMITTEE OF ARRANGEMENTS. SHAWMUT LYCEUM. — Mr. and Mrs. J. B. Hatch, Mr. and Mrs. C. F. Rand.
CHILDREN'S PROGRESSIVE LYCEUM NO. 1.— Benj. P. Weaver (Conductor), Mrs. J. Halden, Sidney Whitney, Frank Woodbury, Mrs. L. S. Jones.

HORTICULTURAL HALL.—Captain Richard Holmes. EAGLE HALL,—Eben Cobb. HARMONY HALL.—P. Robinson.

WELLS MEMORIAL. -S. S. Goodwin, Mrs. M. A. Charter. At Large.—J. A. Shelhamer, J. B. Hatch, jr.,

AT DARGE,—J. A. Sheimamer, J. B. Haton, jr., John Wetherbee. BANNER OF LIGHT.—L. Colby, I. B. Rich, Mr. and Mrs. J. W. Day, Miss M. T. Shelhamer. VOICE OF ANGELS.—Mrs. Sprague.

LETTER OF ACCEPTANCE. J. B. Hatch, Esq., President Shawmut Spiritual

J. B. Hatch, Esq., President Shawmut Spiritual Lyceum:

Lyceum:

DEAR BROTHER—Your kind note of the 30th ult., tendering a public reception to my sister and self whilst in Boston, came duly to hand.

We need hardly say that such an honor was entirely unexpected by us, and were it not for the fear of appearing ungrateful we might add undesired, as we both should have preferred to have met the Lyceum workers and friends in a more quiet way, our visit just now to the city being purely a business one. However, in consideration of the very warm attachment that has so long existed between the Boston and Cleveland Lyceums, and the several attempts we have both made to blend our forces, we will not allow the opportunity to pass, believing, the compliment is not intended wholly for ourselves, but the entire Cleveland Lyceum, which we are proud to have been so long identified with; therefore we walve our private wishes, and gratefully accept your public invite—trusting that we shall have the pleasure also of meeting our frients and co-workers of Lyceum No. 1, thus strengthening the bonds of unity between the three spiritual schools, which we feel are a pride to the cause.

Fraternally yours,

Thos. And Tillie Lees.

THE FOREIGN EXHIBITION, at the Building of the Massachusetts Charitable Mechanic Association, Huntington Avenue, Boston, still holds the popular attention in undiminished degree. The attendance is excellent, and many who come as sight-seers regarding this rare assemblage of the curious and the useful, become transformed into buyers of articles in this mammoth bazaar. The Imperial Saxon Band from Dresden, Saxony, is now under engagement, as well as other choice musical talent.

Read the card of Dr. George Dutton on our fifth page.

An Indian's Friendship Remembered.

On Sunday, Sept. 23d, a huge granite bowlder was set up-in the presence of a thousand witnesses-in the North Burying Ground in Providence, R. I., as an official remembrance on the part of the Rhode Island Historical Society of the kindness and efficient aid rendered by an Indian to his white brother, in the early history of New England.

This monument was prepared to the memory of Canonicus, one of the most distinguished of the Indian sachems, a friend of the Founder. Roger Williams-after he had been cast out by his own race for advocating the principles of religious freedom-and of the infant colony of Rhode Island.

The ceremonies, on the 23d ult., were performed under the direction of the Rhode Island Historical Society. Ex-Governor Elisha Dyer, who presided, made the opening address, and among other things said:

"We transfer to his Honor the Mayor, as the representative of the city of Providence, the care and custody of this memorial 'rock,' which, like him whose memory it commemorates, is, as both were, from nature's God, without the impress of man's agency. When in his official capacity he addresses our people, but more especially our children, he will tell them how good and true was Canonicus to the father of our State in his dreary solitude and exile, and say to them that, if there had been no Canonicus, the light of Rhode Island's history, through Roger Williams, might never have cast its bright and cheering rays upon a then half-enlightened age. In all that Rhode Island is or may be, the keynote was, 'What cheer, Netop, what

### Capital Punishment and the Parsons.

All are familiar with the display made at the gallows by the religious denominational leaders over those who are condemned to death by the present law of capital punishment-a display which by its manifest injustice, from a creedal standpoint, toward the murdered as contrasted with the murderer, has done much to shake the hold of religion itself upon some minds, and to further disgust others who see in the gallows only a survival of the dark and bloody days of human savagery. "X.," in a recent number of the Index, has an article in the line of this topic which concludes with the following trenchant paragraph addressed to those who look upon capital punishment as the panacea for murder, and on the benediction of the preacher as the "open sesame" to a theological heaven:

"This delightful plety is to be commended to the man of this generation: if you can't give heaven, do n't say anything about it, only do n't kill your man. But, if you kill your man, by all means do your best to get him into heaven. Meanwhile, over the way is dying a poor wretch who has killed nobody only himself; and the parson does not worry over his not going to Paradise. Query: if he were dying in public would more pains be taken to give him a good sendoff? The exact relation between capital punishment and heaven is not yet determined."

### Mr. Fletcher in Brooklyn.

Just as we go to press a report comes to hand from our regular correspondent regarding Mr. J. William Fletcher's discourses last Sabbath, in Conservatory Hall, Brooklyn, N. Y. Unable to find space therefor at this time, we shall give the abstract furnished us of his morning discourse-treating of Mr. Beecher and his attitude toward Spiritualism - next week.

"In the evening," writes our correspondent, "the hall was filled, and the audience repeatedly applauded the apt replies the questions received, and also recognized the numerous tests that were given that were given.

The subject next Sunday is, 'Will the World

Ever Come to an End?' in reply to Mr. Tal-mage's sermon on the 'Judgment Day.'"

The "regular faculty" of physicians seem to be aroused in all parts of the world to the fact that something more than a mere profession to heal the sick is required of them, and so, rather than seek to acquire more skill and ability in the practice of their profession, they apply to the law to protect them in their weakness, and to prevent those who can cure from doing so. Away down on the South Pacific Ocean, on Van Dieman's Land, a magnetic healer by the name of J. P. Beard has been fined two hundred and fifty dollars for curing without a license. Some indignation was felt and expressed by those who had been benefited by his treatment, and an appeal to the Attorney-General to remit the penalty was spoken of. In reporting this the Harbinger of Light, Melbourne, says: "The doctors seem to have it pretty much their own way there; one of their number, and a chemist, were amongst the magistrates who adjudicated in the case."

The PHENOMENAL department of the present issue will be found of unusual interest. Accounts of manifestations witnessed in presence of Mrs. Williams and DeWitt C. Hough of New York and A. H. Phillips of Boston are given; and Hon. Thomas R. Hazard recounts some things which he has witnessed in past years at séances with Mrs. Annie Lord Chamberlain, Mrs. Mary Andrews and Charles H. Read. As will be seen, Bro. Hazard's article is No. 5 of a series contributed to the Providence (R. I.) Journal, and we think all our patrons will agree with us that the conductors of that paper have shown a fearless independence in bringing these papers before their readers which is commendable in the highest degree.

DECEASE OF MRS. AUGUSTUS DAY.-By referring to the obituary notices on our sixth page, the reader will find a brief tribute to the memory of his recently translated wife by that veteran among Western Spiritualists, Augustus Day, Esq., of Detroit, Mich. We tender him our sincere condolence at this separation from his life-partner, and would emphasize for his benefit the truth to which he refers in his sketch, i. e., that Spiritualists are those who "mourn not without hope"-knowledge, rather let us call it-of a blissful reunion with parted loved ones when they too shall enter the Morning-Land.

The lectures of Gerald Massey, delivered on the Sunday afternoons of last month, in London, attracted large and highly intelligent audiences; indeed it could hardly be otherwise from the reputation of the speaker and the nature of the subject treated upon.

Those excellent mediums, the Berry sisters of Boston, have an announcement on our fifth page, regarding the time and order of their seances, to which the reader's attention is called. A star made days

The publication of a blographical sketch of the late DE RPHRAIM MARSTON, of Lakewood, N. J., (put in type for this number,) is unavoidably deferred till next week.

A tempor is sales to the several sement of Torology, on Symtasses, in

DECEASE OF A VETERAN JOURNALIST. Charles Creighton Hazewell, Esq., passed suddenly to spirit-life at his home in Revere, Mass., from the effects of heart disease, on the morning of Oct. 6th, at the ripe age of 69 years. He was one of the oldest journalistic and magazine writers in this city. Mr. Hazewell was born at Cranston, R. I., on the 1st of October, 1814, and at the age of twelve years commenced apprenticeship in a printing office at Providence. and from that time he was always in newspaper service, having, among other work, been engaged on one of the Boston dailies (where his Review of the Week" has been much appreclated) for upward of twenty-five years. He literally died in the harness, and has now entered into rest-not the rest of inactivity, but that better rest which springs from changed conditions, new employments, and enlarged opportunities and powers.

THE AMERICAN EXPOSITION at the Institute Building, end of Huntington Avenue, Boston, continues to be fully attended; and by the variety of its articles exhibited, the excellent music of Reeves's Band, etc., is winning favor in the minds of all its patrons. Visitors should be sure and see the wonderful electric motor exhibited by T. Lees, near the music stand, also (in the same room) the splendid ex-hibit of the New England Glass Company—the product of whose manufacturing industry looks like a scene in fairy land. On Saturday evening, Oct. 13th, the centennial anniversary of the close of the war of the Revolution, will be celebrated at the Fair building in an appropriate way. Beside music, and other entertainments, there will be patriotic speeches from prominent men, of which due notice will be given in the daily journals.

S. A. McCutchen, Secretary, informed us in a note which reached us on Wednesday, Oct. 8d, after the paper had gone to press, that the Ladies' Spiritualist Aid Society would meet on the afternoon of Wednesday, Oct. 10th, at 171 East 69th street, New York City. Many thanks were also extended to the friends who had so kindly contributed to aid the society, and a cordial invitation was extended to all to be present. We regret the non-arrival of the notice in time for insertion, as it is our desire wherever opportunity presents itself to encourage these societies among Spiritualists, knowing, as we do, that the work they accomplish in their various localities is a good and worthy

At the service held by W. J. Colville in Plymouth, Eng., Sunday, Sept. 16th, the Rev. W. Sharman, Unitarian minister, took the chair and in a brief speech explained that Spiritualism to him was no new thing. When some years ago he crossed the Atlantic, he took with him a letter of introduction to William Lloyd Garrison, whom he was surprised to find was a Spiritualist. By him he was introduced to many of the leading men in the movement in the States-men of intelligence, of culture, and with sympathetic hearts, and he felt he was only repaying in a small degree some of the kindness he then received, in presiding that af-

Writing us from Fredonia, N. Y., Sept. 29th, a prominent friend of and worker for the cause remarks:

"Permit me to congratulate you upon the consistency of your course, in keeping the even tenor of your way in conducting the Banner of Light. I fully believe in the right and good of each to proclaim, criticise, or spare criticism; and to stand by and, if need be, advo-cate his or her firm and honest convictions of the right; all in the proper spirit of good-will and tolerance, as

cate his or her firm and honest convictions of the right; all in the proper spirit of good-will and tolerance, as to each seems good, and when consistency is manifest, I feet to praise, whether I see as such do, or otherwise. The Banner is and long has been doing a grand good work for the upbuilding of Spiritualism and truth."

The Psychometric Circular comes to us well-filled with accounts of phenomena occurring in various places. A feature of this publication that attracts much attention and is accomplishing much good, is its department of spirit-messages received by independent slate-writing, through the mediumship of J. M. Vanderburgh of Chicago, the communicating spirits writing, at times, on both sides of the slate. The number before us (September) contains thirty messages. Publication office, 15 Willoughby street, Brooklyn, N. Y.

The number before us (September) contains thirty messages. Publication office, 15 Willoughby street, Brooklyn, N. Y.

The number before us (September) contains thirty messages of spiritual gifts, has returned to her home after an absence of some two months, and is now willing to visit the homes of persons desiring to witness her different phases of mediumship. Her circles are held in the light.

Mrs. Cushman also rives public seances. See

diumship. Her circles are held in the light. Mrs. Cushman also gives public séances. See card in another column.

We have received from James Shumway, Secretary, his report of the action taken by the First Association of Spiritualists of Philadelphia, Pa., regarding the recent decease of the veteran Isaac Rehn; and shall print the tribute to the memory of this worthy man in our next issue.

A laborer in the spiritual vineyard writes us from South Hanson, Mass.: "More than ever do I perceive the value of your labors for the cause of Spiritualism. May you be not only appreciated but sustained in your noble

Mrs. Cora L. V. Richmond spoke in Omaha, Neb., on Sunday, Sept. 80th. Read the tribute to her powers transferred from the columns of the Daily Republic of Colorado Springs, Col., to the second page of the present issue.

Mrs. James A. Bliss has resumed her sé ances for materialization on Sunday, Wednesday and Friday evenings, and Saturday afternoons, and will continue them until further notice at 39 East Newton street, this city.

Attention is called to the reduction in the price of "The Bible of the Religion of Science" from \$1,50 to \$1,00 per copy-with fifteen

Spiritualist Meetings in Boston:

Herticultural 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 T. F. M. atter Oct, ist. R. Holmes, President; W. A. Dunklee, Treasurer;

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 175 Tremont street, every Suaday at 10% A.M. All friends of the young are invited to visitus. J. B. Hatch, Conductor. Paine Hall, Appleton Street.—Children's Progressive Lyceum No. 1. Free session every flunday morning a

at 104 o'clock. All are cordially invited. Benjamin Weav-Ragle Hall, 616 Washington Street, corner of Sack.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Jobb, Conductor. Meetings also Wednesday afternoons at 02 likely to the conductor.

Harmony Hall, 34 Essex Street (1st flight).—Sundays, at 10½ A.M. and 2½ and 7½ P.M.; Thursdays, at 3 P.M. Prescott Robinson, Obaltman. Eagle Hall.—Spiritual meetings every Saturday evening, at 7% o'clock.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at 8 and 7½ F. M.

NEW ERA HALL.—The meetings of the Shawmut Spiritual Lyceum for the season of '83-'84 were commenced on Sunday last, at this hall—Conductor J. B. Hatch, the founder of the school, directing the services, aided by C. Frank Rand, Assistant Conductor. Music by a fine orchestra, Sliver Chain recitations by the school, fine singing under direction of Mrs. Sheldon, aiso by the Banner quartette, (Prof. C. P. Longley, soloist;) Wing Movements led by Master Rand; recitations by Lulu Morse, Mamie Ring, Ernest Fleet, Gracie Ring, Blanche Ring, Gracie Burroughs and Rosa Wilbur; songs by Mr. Thomas Singleton, Miss Emily Singleton, Gracie Burroughs; instrumental selections (plano) by Mrs. Nellie M. Day, Miss Lillie Singleton; a choice reading by Mrs. M. A. Brown; and the congratulations of the friends of the school, spoken by some from the platform, by others in the way of personal well-wishing expressed to the officers on the floor of the house, made up a pleasing order of exercises.

In the course of the speech-making, Conductor Hatch returned thanks to the friends of the school, particularly to the two gentlemen referred to by himself in

on the floor of the house, made up a pleasing order of exercises.

In the course of the speech making, Conductor Hatch returned thanks to the friends of the school, particularly to the two gentlemen referred to by himself in his announcement made in the Banner of Light last week, whose generous action in donating to him the hall rent for the seasonhad so materially strengthened his hands and encouraged his heart. He reported progress concerning the Lees testimonial. The sixth year of the Shawmut's existence, he said, opened with excellent prospects for future continued usefulness.

Miss M. T. Shelhamer briefly expressed her deep sympathy with the Lyceum movement, and wished the Shawmut length of days and added usefulness, instancing the golden sunshine outside as an augury of good to come from the reöpening of its sessions. She spoke of the forthcoming Testimonial to Mr. and Miss Lees, and hoped it would prove [as it has every evidence of doing) one of the grandest meetings of the kind ever occurring in Boston. She would have Conductor Hatch and all present feel of a truth the nearness and sustaining power of spirit friends—the present occasion being a marked example of the extending of "the helping hand." She thought the best thing to be accomplished by young and old was to get at the correct meaning of this life on earth, so that they would be fitted to enjoy the higher life when called thereto; the Lyceum was intended to teach this true meaning to the young, and she desired the hardworking officers and leaders to remember that, while burdened with anxiety for the good of their pupils, "joy cometh in the morning"—that in the spiritilife they would receive the grateful acknowledgments of those to whose lives on earth they had helped to give a correct starting-point.

John Wetherbee paid a high compliment to the appearance of the Shawmut on the occasion of its first meeting after vacation, and was glad to notice so large an attendance of adult spectators. He bore testimony to the earnestness and faithfulness of

with success.

At the conclusion of the remarks of Mr. Lees, and before he took his seat, Mr. Hatch called to the platform Mr. Benjamin Weaver, Conductor of Children's Progressive Lyceum No. 1 of Boston, and presented him to the audience, giving the sentiment of "Three in one—Boston, Cleveland, Shawmut," as a prophecy of coming harmonlous unity in the Lyceum work of the coming years—his remarks calling forth continued applause. The meeting then adjourned.

A committee has been appointed to cooperate with the Shawmut and other organizations to arrange for a reception to be tendered Mr. Thomas and Miss Tillie H. Lees.

H. Lees.

The arrangements for our annual Fair to be held in December are being completed. All donations will be received and information given by the committee and officers of the Lyceum.

FRANCIS B. WOODBURY, Cor. Sec.

210 Columbus avenue.

210 Columbus avenue.

[This report was, through an error of mine, not forwarded last week.]

Patne Hall, Oct. 7th.—Opening exercises by Conductor Weaver, our Guardian, Mrs. Halden, and the children. A decided improvement is noticed in the marching, presenting of flags, etc. The G. A. R. veteran, Bro. Parsons, always has a keen eye on all our military movements. Many thanks are due this gentleman for his valuable suggestions.

Readings and recitations were given by Aaron Lowenthal, Freddie Stevens, Morton Setchell, Mrs. Francis. A practical and interesting essay on "Potatoes" was read by Mrs. Smith, a most earnest and faithful worker in this school.

er in this school.

Musical programme consisted of—Duet by Miss Jennie Smith and Miss Mamie Havener; vocal selections, Miss Helen M. Dill and Miss May Waters. Calisthenies and Target March as usual.

Mr. Thomas and Miss Tillie H. Lees have attended several of our meetings, and their presence and suggestions have been very acceptable to the few on whose shoulders the Lyceum labor rests. Spiritualists, do not forget the Lyceums.

F. B. W.

CHILDREN'S PROGRESSIVE SCHOOL.—The second session of this school met at Ladies' Aid Parlors, Sunday, Oct. 7th. Our new Conductor, Mr. J. C. Street, ably performed his duties. A few remarks from vistiors and the usual exercises of the school were performed and listened to with interest.

The Association have engaged Ladies' Aid Parlors for every Tuesday evening, for the purpose of giving sociables and entertainments for our friends.

12 Causeway street.

A. A. LORD, Secretary.

J. W. and Susie Willis-Fletcher, expressing many thanks for the kind remembrance this Society has manifested, and closing with wishing success to our cause, and the promise that sometime in the future their voices shall be heard in this hall in defense of mediums and mediumship. With a short speech from S. S. Goodwin, Esq., the meeting was closed.

ALONZO DANFORTH,

800 Tremont street.

Cor. Sec. of S. P. A.

DR. LYON IN HOBTICULTURAL HALL.—The lectures of Dr. Lyon in Horticultural Hall cannot fail to convince his auditors that inspiration and spiritual gifts were given for all time, and limited to no period. He shows that the preaching of the Gospei and the practice of the "gifts" were not to be separated; that inspiration and spirit communion have been the basis of all religions of the past, and that the Spiritualism of the Bible and that of the present are of the same nature, and from the same source; if one is true, both are; if there is no inspiration in the present, then there was none in the past; hence the whole subject is narrowed down to this: a continued inspiration and angelic ministry and immortality, or Athelsm. The world and the church must choose between the two. As a former freethinker and correspondent and believer in the Investigator, I have chosen; let others do the same.

do the same.

Societies wishing to listen to an inspired man and an orator will do well to engage the doctor. He lectures every Sabbath at 3 P. M. in Horticultural Hall, and can be engaged for Sunday mornings or evenings. His address is No. 1 Aliston street, Boston. C. P. H.

SEWING CIRCLE.—There is a Sewing Circle connect. SEWING GRGLE.—There is a Sewing Circle connect-ed with the Boston Spiritual Temple, composed of the ladies of the congregation who are earnest workers both for the Temple and Circle, and who desire to have room for all to attend their meetings every Wednesday evening, at Horticultural Hall. Last year want of room prevented so extensive an invitation be-ing given, but this hall will accommodate a large num-ber of co-workers in the cause.

CHARLESTOWN, MRCHANICS' HALL.—Sunday, Oct. 7th, interesting meetings were held. Mrs. Celia M. Niekerson gave a very able discourse in the afternoon upon a subject given by the audience, followed by tests that were recognized as correct, and improvised and sang a song that was listened to with much interest. In the evening Father Locke opened the meeting with singing, and entertained the audience with interesting remarks. He was followed by Mr. Gray, Dr. Eames, the Chairman, and others. Next Sunday, Oct. 14th, Miss M. A. Keating will speak and give tests at 3 and 7:30 P. M. Moses R. Caldwell, Manager.

CHELSEA SPIRITUAL ASSOCIATION.—Mrs. Cella A. Nickerson closed her engagement with this society on Sunday evening last. The subject given in for the lecture: "This Life and the Life Beyond," brought out treatment which was highly appreciated by a large audience. After the lecture a subject given for a song: "True Religion." Mrs. N. will rank among our best platform speakers. Next Sunday evening, at 7:30, Mrs. S. Dick will speak, followed by tests. S. B. L.

Movements of Lecturers and Mediums. (Matter for this Department should reach our office by

Dr. L. K. Coonley addressed an interested audience in North Scituate, Mass., Sunday, Sept. 30th. A correspondent writes; "His remarks must have made a lasting impression on his attentive hearers. Long may he live to make known the truths of the Spiritual Phi

losophy." Mrs. M. C. Knight, whose address is Dexterville N. Y., solleits engagements for lectures and conducting funeral services.

Mrs. A. E. Cunningham will be in Salem, Mass. during the Sundays of October. Will open her circles at 13 Davis street, Sunday, Nov. 4th.

Mrs. H. T. Stearns, after more than two years of labor in Utah, Colorado, and Kansas, has returned to Western New York, reaching there in time to take active part in the Lilly Dale and Cassadaga Camp-Meetings; will be ready to arrange for lecturing East after Oct. 14th. May be addressed Laona, N. Y.

Lyman C. Howe speaks at Alliance, O., the Sundays of October; and in New York the Sundays of November. Will answer calls for week evening lectures. Mrs. Bell Ireland, 187 George street, Cincinnati, O.

will answer calls to lecture or attend funerals. Valentine Nicholson, Foster's Crossing, Ohio, will answer calls to speak, also attend funerals if his services are desired.

Mrs. Maud E. Lord spoke in Providence, R. I., Sunday, Sept. 30th, deeply interesting a large audience with a relation of her long and varied experience as a medium. She also gave convincing proofs of the pres ence of friends of many in the audience, who have passed from this to another state of existence. She is now holding highly successful scances in Saratoga,

Mrs. Sarah A. Byrnes will speak at South Hanson, Mass., Oct. 14th; at Stafford, Conn., Oct. 21st and 28th; in Chelsea. Mass., during November; at Newbury port, Mass., Dec. 2d; Brockton, Mass., Dec. 16th, and would like to make further engagements for the winter. Address corner of Mill and Adams streets, Dor chester, Mass.

Cephas B. Lynn will conclude his engagement in afford, Conn., Oct. 4th. He will spea in Haverbil Mass., Oct. 21st and 28th; in Wilmington, Vt., Nov. 4th. Mr. Lynn will respond to calls in any part of the country for the balance of the season. Permanent address care of the Banner of Light office.

Mrs. C. N. Brown has returned from Onset Bay to

Dr. Lyon lectures every Sunday at 3 P. M., in Horti cultural Hall. He can be engaged for Sunday mornings or evenings. Address him No. 1 Aliston street, Boston. Dr. Lyon will lecture in Wells Memorial Hall, next Sunday, Oct. 14th, at half past 10 A. M.

Mrs. Abbie N. Burnham lectured Sundays, Sept. 16th, 23d and 30th, in Brooklyn, N. Y., for the Church of the New Spiritual Dispensation-her addresses being well attended, and her engagement a marked success. On Tuesday evening, Sept 25th, she was tendered a pleasant reception by the society and friends there.

Jennie B. Hagan, since camp-meetings, has been filling engagements in New Hampshire and Vermont. Will speak in Troy, N. Y., Sundays during October. Will engage for week-evenings in that vicinity. Address, South Royalton, Vt.

The opportunity to attend, in Philadelphia, the re markable musical séances of Jesse Shenard will soon have passed by, as he is about to leave that city. During his stay there, so we are informed, his sittings have been largely attended and have been marked by new and startling features, the ability of the invisible performers having evidently greatly increased of late

Mrs. Clara A. Field spoke in Lynn, Mass., Sunday afternoon and evening, Oct. 7th, in Grand Army Hall, where Mr. George H. Chase is at present conducting, at his own risk, a course of meetings intended to spread a knowledge of Spiritualism in that city. The hall is fine and of good seating capacity. The addresses of Mrs. Field called together good and highly interested audiences. A lady member of the celebrated Hutchinson Family presided at the organ and added pleasure to the meeting by her sweet singingthe services of this choice soloist having been engaged by Mr. Chase for the entire season, so we are informed, Mrs. Field speaks again in Lynn on Sunday, Oct. 21st, and will address the Spiritualists of Newburyport, Mass., on Sunday, Nov. 18th. She will make engagements to speak and give platform tests (if conditions are right for the purpose,) wherever her services are desired. Address her No. 43 Winter street,

To Correspondents.

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.

MRS. J. A., GLASGOW, SCOTLAND.-The medium was undoubtedly influenced by some spirit who was familiar with the work referred to, and made extractions from it in the manner stated. It may have been a case of spirit plagiarism, or the controlling influence, not intending to de-celve, may have found the exact expression of his thought in the production of the poet, and, in making use of it, neglected to qualify its claims by quotation marks.

### For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, 1th. Price Scents per copy, \$2, 50 per year, VOICE OF ANGELS. A Somi-Monthly. Published in Boston, Mass. \$1,45 per annum. Single copies 7 cents. FACTS. A Quarterly Magnsine. Published in Boston. Single copies to cents.

MILLER'S PSYCHOMETRIC CIRCULAR. Published monthly by O. R. Miller & Co., 17 Willough by street, Brookiyn, N. Y. Single copies 10 cents.

THE STRITTIAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50, Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

ients.

THE SHAKER MANIFESTO. Published monthly in Shaters, N. Y. 60 cents per annum. Single copies to cents.

THE OLIVE BRANCH: Utics, N. Y. A monthly. Price
ocents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.
LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 cents.
LIGHT FOR ALL. Published semi-monthly in San Francisco. Cal. Single copies, 10 cents.
COUNCIL FIRE AND ARBITRATOR, published monthly in Washington, D. C. 10 cents single copy; \$1,00 per year.
GALLERY OF SPIRIT ART. An Illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

### RATES OF ADVERTISING.

Each line in Agaie 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, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded uniter. fifty cents per line.

AT Advertisements to be renewed at continued rates must be left at our Office before 19 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 West 56th street, New York.
Terms, \$3 and four 3-cent stamps. REGISTER
YOUR LETTERS. 9w.O.6.

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

### BUSINESS CARDS.

Electro-Medicated Sight Restorer and Preserver THIS PAPER may be found on file at GEO, P. ROW-Bureau (10 Spruce atreet), where advertising contracts may be made for it in NEW KORK.

TO FOREIGN SUBSCRIBERS
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 Universal Postal Union.

NOTICE TO OUR ENGLISH PATROMS.

J. J. MORICE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Lights afficen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the Hanner can be obtained at 4d. each; if sent per post, 1/2d. extra. Mr. Morse also keeps for sale the Spiritual and Beformatory Workspublished by us. COLEY & BIGH.

ALBERT MORTON, 210 Stockton street, keeps for sale he Banner of Light and Spiritual and Reformatory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TERRY,
NO. 64 Runell Street, Melbourne, Australia, has for sale
the Spiritual and Heformatory Works published by
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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 egrees until the conclusion of the seance, except in case of absolute necessity. The public are cordially invited.

dially invited.

The Messages published under the above heading indicate that spirite earry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

All natural flowers apon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such arom the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral efferings.

All we invite suitable written questions for answer at those seames from all parts of the country.

[Migs bhelhamer desires it distinctly understood that she gives he private sittings at any time; neither does she reside visitors on Tuesdays, Wednesdays or Fridays.]

All Letters of inquiry in regard to this department of the Ednar should not be addressed to the medium in any case.

LEWIS E. WILSON, Chairman.

# SPIRIT MESSAGES,

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

Report of Public Séance held Sept. 21st, 1883. Invocation.

Thou Supreme Soul of the Universe, thou Eternal Splendor, permeating all space with animation, light and power! calling forth the flowers from the sod, and giving strength and beauty unto all things! we adore thee at this hour. We bring to thy shrine our expressions of praise and thanksgiving, for we realize within our own souls that humanity is a part of thee, and that it is governed ever by thy changeless law. On! our Father, whom we may call All Love and Goodness, accept the grateful thanks of our hearts. May we understand more of thy laws, and recognize the higher truths and revealments of wisdom, as manifested upon every hand, which we know are very good. Oh! may we learn the lesson truly, that evil is but the undeveloped fruit upon the tree of life; that the soul is continually advancing, making upward steps toward the perfection of existence, and that it is our duty to exercise our highest endeavor, to cultivate within ourselves the purest and sweetest attributes, and to extend kindly feeling and sympathy to all our fellows, that they may be assisted in the developments of purity and of goodness.

### Questions and Answers.

CONTROLLING SPIRIT.—You may present your

questions, Mr. Chairman.

Questions, Mr. Chairman.

Questions, Mr. Chairman.

Questions, Mr. Chairman animals used as clothing, of much magnetic value to man? if so, which is the best?

Ans.—The fur and the flesh of some animals contribute to the comfort and support of man.

Their properties are of a heating nature, and Their properties are of a heating nature, and consequently they supply vital magnetism to human beings who are depleted of physical strength. Observation as well as experience teaches us that bovine flesh, sheep and deer, assimilate most closely with man, and are best adapted to his use. The magnetism which ani-mals give to man is of a physical nature, not at all spiritual; but it supplies a want in the hu-man system. We are not informed as to what

man system. We are not informed as to what kind of fur is best adapted for man's clothing, nor do we think there need be any choice.

Q.—Is it intended by God and nature that mankind should eat animal food? If so, does God sanction the killing of animals and the infliction of pain?

A.—In by-gone days, when the climatic conditions of this planet were severe, it was absolutely essential that man should defend himself from the attacks of cold, not only by making use of the fur of animals for clothing, but by partaking freely of animal food, thus supplying warmth to his system which otherwise could not be obtained. So animal food became a nenot be obtained. So animal food became a necessity, and through the operations of hereditary law this necessity has been transmitted, to a certain degree, through the various generations of mankind to the present day. You will find by observation, that although a certain few can support a vigorous physical existence upon a purely vegetable diet, the many can do nothing of the kind, as the physical system cries out for something of a heating nature, a support and strength, which animal food alone can supply; but as the race advances in spirituality. port and strength, which animal food alone can supply; but as the race advances in spirituality, and as the climatic conditions of the planet become less rigorous, man will find himself outgrowing his desire for fleshly food, and his taste; for fruits and vegetables will increase. We become the time will come when the human family upon this planet will subsist only upon a vegetable and fruit diet; when animal food will be excluded from the table. Whatever man finds to assimilate with his material nature. finds to assimilate with his material nature, whatever he ascertains through experience, to be adapted for his physical wants, that he will endeavor to obtain. Mankind is governed by natural law. This law you may term God, or designate it by whatever term you choose, still it is natural law, and just as long as man finds animal food necessary to his physical well-heanimal food necessary to his physical well-being, he will continue to partake of it. But when he arrives at that stage of unfoldment when he arrives at that stage of unfoldment where he finds he can exist more grandly and in a more elevated condition upon a purely vegetable and fruit diet, then he will commit a sin against God and nature if he does not exclude animal food and all gross articles of diet from the table and from the home,

Q.—Why do we not now receive through mediums communications from the very andent

diums communications from the yery ancient spirits whose earthly existence was pre-historic, and who could give information of man in his

A.—If the records of Spiritualism were closely scanned, we believe that many instances would be found where ancient spirits, so called, had returned through private mediums and given marvelous accounts of their early lives upon this planet, and also concerning pre-historic ages of the world to eager listeners, who have transmitted them to writing. There are have transmitted them to writing. There are a few mediums, even in this country, who are adapted to the use of ancient spirits: mediums such as Alfred James of Philadelphia, unto whom the spirits of the early ages of the world have returned frequently, transmitting their thoughts, and also accounts of their earthly life to mortals. But while it is possible for such intelligences to enter into communication with the denizens of this world, they are not anxious to do so, for the simple reason that when they do return to give reports of their life on earth they are liable to be rejected, turned from and scorned. Humanity at the present time, even among Spiritualists, is not ready to accept the revealments or teachings present time, even among spiritualists, is not ready to accept the revealments or teachings of such intelligences; is not prepared to believe the marvelous stories of pre-historic ages—the early dawn of life on this planet—which such spirits have to give, consequently they perfer to await the time when mortals will have become so advanced as to understand and appreciate as well as accept the transfer and appreciate, as well as accept the teachings and history they have to give.

## Dr. Henry F. Gardner.

Some time has passed, Mr. Chairman, since I announced myself from your platform; but I come to day to make use of this channel in transmitting my thoughts to my mortal friends and those who may not consider themselves my friends. Occasionally individuals visiting private mediums receive a personal communication from myself; but my name is not generally used in the records or annals of Spiritualism of the present day, and consequently many

from your platform. It makes not a particle of difference to me whether I do not. I am here to speak my mind, as I always did, and intend to do upon every occasion where it is demanded.

The subject that at present appeals to my mind with the greatest force is that of the protection or non-protection of mediums. There are two classes in your midst, I find: one class is determined that mediums, the instruments of the spirit-world, shall be protected at every cost, and exhibit methods of protection, some of which are very wise, in my opinion, and others are very (colish. The other class, which are very woolsh. The other class, which be approximately a support to any would-be presonal ideas of protections in this grand philosophy and truth that you call Spiritualism.

I send my personal regards to all who care to receive them, and will be happy, as I always have been, to come in private to my old-time friends and associates. I am precisely the same of which are very wise, in my opinion, and others are very (colish. The other class, which The subject that at present appeals to my mind with the greatest force is that of the protection or non-protection of mediums. There are two classes in your midst, I find: one class is determined that mediums, the instruments of the spirit-world, shall be protected at every cost, and exhibit methods of protection, some of which are very wise. in my opinion, and others are very foolish. The other class, which appears to be a growing one, is determined that mediumship shall not be protected and susappears to be a growing one, is determined that mediumship shall not be protected and sustained by any external power whatever; that if it is to stand it must do so solely by its own endeavors and what power the spirit-world has to bring to bear upon it—forgetting that the spirit-world is dependent upon mortal conditions for its successful manifestations to material life if these conditions are withdrawn, if the sympathy and affection and the harmonious feelings of mortals are taken away from it, the demonstrations of immortal life through that source must subside. I wonder what our carping friends — who take every opportunity of source must subside. I wonder what our carping friends — who take every opportunity of finding fault with our mediums—would think if all phenomenal mediumship should suddenly take its departure! I wonder how long the precious fabric of Spiritualism which they rear would stand if all the mediums for physical manifestations, including the materialization of human forms and all trance mediums, were suddenly to be taken out of the world, and they left with their specious arguments and methods of labor to complete the uprearing of the ods of labor to complete the uprearing of the temple of Spiritualism! I, for one, would like to know just how it would stand, and where they would appear in the next quarter of a

I must confess. Mr. Chairman, I am absolutely ashamed of the attitude and action of many of our professed Spiritualists, those who should be at the front of the battle ready to do effectbe at the front of the battle ready to do enective work, and if necessary to fight—with every thought alive to the necessity of the case—for the benefit of our spiritualistic cause, and the uplifting and unfoldment of mediumship. Instead of doing so, they seem to embrace every opportunity of assailing our mediums, and upon the slightest pretext accuse them of deception, of wrong doing, and every ovil under the sun.
It seems to me it is time for spirits who are anxious to forward the cause of truth to protest against such a course.

I want my friends to know I am not inactive.

I want my friends to know I am not inactive. I have not gone over to those whom they are pleased to call the enemy; but I defend true mediumship now, and shall always do so, at every opportunity, and under all circumstances. I do not believe in catering to the popular shams of the day. I do not believe in upholding trickery or chicanery of any kind. But I do believe in defending the truth, in giving it a chance for a fair hearing. I protest against the unworthy proceedings of many in our ranks who should give the spirit-world and its mediums an opportunity of demonstrating the truth and their purity of intention to the world. I have heard that an eminent divine has said:

"There is no need that the clergy or the religious world should make any open attacks upon Spiritualism, but let its followers alone, since they are proceeding to damage their own cause, and, in common parlance, cutting their own and, in common parlance, cutting their own throats as rapidly as possible." To the outside public this does appear to be the case; because of so much inharmony and dissension which has been stirred up by the acts of certain Spiritualists who have declared themselves censors of what is truth, and also of purity in the lives of our instruments, and have actablished a haris upon instruments, and have established a basis upon which they think Spiritualism must rest, and that all must be made to conform to their opinions!

Those who look upon Spiritualism and its work, who are not initiated into its methods of labor, and do not understand the many private avenues which the spirit world has to make use of, will readily believe that it is under a vast cloud. It is not, however, being swept away from the world. We are glad to know that Spiritu-alism, in spite of all opposing elements, is a grand, majestic movement that is spreading throughout the length and breadth of this planet. and that no cloud can obscure the light with which the incoming tide of truth from the angel world is fast illuminating every quarter of the globe. It is only a question of time when that mighty flood of revelation will be recognized

by every human soul.

Mr. Chairman and friends, I affirm that Spir-Mr. Chairman and friends, I aftirm that Spiritualism is permeating the churches, entering
the studies of the elergy, and making itself recognized in the great-religious bodies of this age.
No preacher of any merit, who is proud of his
popularity, will dare to preach the dogmas and
tenets of old theology; but will give utterance
to spiritual ideas, clothing them in beautiful
language that will appeal to the highest and
purest desires within the souls of his listeners.
Spiritualism is entering every field of activi-

Spiritualism is entering every field of activity—the laboratory of the scientist, the sanctums of publishers and editors—making itself felt and seen. What though its name be not whispered abroad, it is Spiritualism all the same. "A rose by any other name" is just "as sweet." Those who look upon the progress of Spiritual ism from the other side, understand that the cause is flourishing. And why not? It is built upon the truth—and that is the "rock of ages," which cannot be split as under. It is enduring; it is also progressive; for it uplifts humanity ever onward toward the glories of the bending

I come here to-day, Mr. Chairman, partially at the invitation of old friends, and partially because I wish to speak a few words to assure those who deride mediumship, especially phenomenal mediumship, who have chalked out a line, and declared that every instrument of the spiritual world must step up to that line; who have at an about 10 feet in the contract of the second of the the s have set up their opinions as a standard for the whole world of Spiritualism to walk by, that unless they cultivate humility of spirit (and, by the way, they will say that was an attribute I never possessed), unless they cultivate harmonever possessed, times they curry ate narmony, charity, kindly feeling toward their fellows, especially toward the humble workers in the spiritualistic cause, they will find themselves decidedly set back, and unable to make headway. For just as true as sunshine is more po-tent than the clouds and darkness, just so sure will the light of Spiritualism dispel the dark-ness of doubt and error, and make itself felt and recognized in every human heart, and show to the world that its workers are not to be despised, but acknowledged as the standard-

despised, but acknowledged as the standard-bearers of a grand and glorious truth—something more than a philosophy—a religion.

I wish to say a few words on organization. It is a subject that concerns the interests of Spiritualists and Liberalists generally, to which observing spirits have given serious thought and study. From the experience of the past, as well as from close observation of the tendencies of human minds, we believe and declare it to be useless for any number of Spiritualists and Liberalists to come together at some remote, isolated places, in "national convention," to form or establish Spiritualist Associations. All such attempts will surely prove failures. What seems to be most desirable, if you organize at all, is to establish local societies, where opportunities may be given to the outside world to tunities may be given to the outside world to enter your meetings, witness for themselves something of the phenomenal evidences of Spir-itualism, and learn something of its philosophi-cal teachings; to establish these societies everywhere—several in every large city, one or more in every town and village—that the teachings

blunt, out spoken individual I was when in the body. I made friends and I made foes. I do the same now; but I cannot help it; it seems to be a characteristic of mine that I cannot be friendly with every one. But I am ready to do all in my power to extend the hand of fraternity to those who are willing to work in the cause of spiritual truth, and do their best in uplifting and forwarding it upon its progressive road. Whether they do or not, the cause will move on, and they must not grumble if they find themselves left upon the roadside. I am Henry F. Gardner of Boston.

### Sarah E. Sutton.

My name is Sarah E. Sutton. I have been anxious, for a long time, to come to one who is closely related to me, whose name is John N. Sutton. The last I knew of him, for I have lost sight of him the last few months, he was in Pittsburg, Pa. I would like to tell him that I sight of him the last few months, he was in Pittsburg, Pa. I would like to tell him that I tried to make myself known to him many times after I passed from the body, and I know there have been moments when he thought I must be beside him, giving him ideas how to act in regard to certain matters relating to us both, but since he changed conditions, I have not been able to come to him. In consequence of the severing of certain magnetic relations he has seemed to drift away from me, so I have not kept that sight of him and his interests which I should like to have done. If he sees my message, and I think he will, because I have been advised to come here and speak, I want him to know I am anxious to establish the old magnetic relations, so that I may give him influence and strength in the way he has marked out. He has been disappointed many times in the fulfillment of his hopes, and has become disheartened, and let opportunities slip away from him. I wish to tell him that I see no reason why his hopes may not be fulfilled, by-and-by, if he exercises patience and courage, and does not become despondent. Certain things must be removed from his business life before he will be able to do that which he most desires.

I send my love to my friends. Tell them.

removed from his business life before he will be able to do that which he most desires.

I send my love to my friends. Tell them, please, that I am happy in the spirit-world. I do not wish to return here to take up a frail, feeble physical form, I would very much prefer to remain in the beautiful home I have found, where I have been given opportunities for self-culture and study, which I am embracing with all the ardent desire of my spirit, which expressed itself sometimes when I was in the body. My friends know how anxious I was to gain knowledge, and how I sometimes recipied pressed itself sometimes when I was in the body. My friends know how anxious I was to gain knowledge, and how I sometimes repined because opportunities and facilities were not provided me for doing so. All these privileges are mine now, so I can only rejoice that death came and bore me away from the weak and debilitated form.

### Mary D. Whitney.

Good-afternoon, Mr. Chairman, Do you permit strangers to come? [Most assuredly; we are happy to greet you.] I thank you. It will give me great pleasure if I can reach my earthly friends through this means. I passed out from the body last winter, and since that time I have been striving to present myself to my friends, especially to my family. At certain moments I thought I should be successful; that my friends would know I was with them, and that I could tangibly express my thought; but that I could tangibly express my thought; but I seemed to lose the power just at the moment when I anticipated achievement; so I have come here as a means of gaining strength, come here as a means of gaining strength, while at the same time hoping to reach my friends, that they may know I am interested in them, and that I send them my love. I would also say I am gratified with my spiritual home and its conditions. It affords me grand advantages. I am surrounded by loved and loving tages. I am surrounded by loved and loving friends, who do all in their power to make me happy. Truly I am blest, and I desire to reflect a portion of that blessing upon my loved ones in the form.

I am interested in the welfare of humanity.

I desire to see those who are low and humble elevated and strengthened to meet the conditions of life. I wish to do my part in benefiting and blessing the needy and suffering, for they

world. Aid them to become useful, and I know a blessing will follow your efforts.

My deepest love and sympathy are given to each dear friend. Assure them, if you please, that I am willing and ready to come, at any time when opportunity is provided, to make myself personally known to them. I have friends in Odlumbus, Ohio. I hope they will learn that I return; but I come especially to dear ones in Washington City. My husband is Capt. L. J. Whitney, Manager of the Western Union Telegraph Company, Washington. I am Mary D. Whitney. I passed away in the early morning, in February iast.

## Collins Capron.

I am an old man, and I come here as such. I have only been out of the body a few weeks, and somehow or other I do n't get away from the mortal form. I have not much desire to do so, for there are many things to hold me there. I feel that it is my place; I am a part of it, and feel some way as though I was fitted in there. I cling to the old life. Not but that I have seen some very fine things on the spirit side; I have learned something about them, and they place some very fine things on the spirit side; I have learned something about them, and they please me greatly; but I think I shall stay here a little while, until another change is made on this side, then I will go up higher to those beautiful and bright spirits whom I see, and are very

ful and bright spirits whom I see, and are very attractive.

I want to send my love to my friends, and tell them I have safely landed on the other side. The journey was a good one; I passed over swiftly; the water was no deep river that one has to ford; no, sir, not a bit of it; it was a little stream that I just stepped over without any difficulty, and I have come back the same way to tell my people that there is a bright passage to the other side, and I stand ready to guide them over.

to the other side, and I stand ready to guide them over.

I went out suddenly. I am glad I did, because I did not have to encounter the struggles and pains of a severe sickness. I lived a long time in the body, nigh on to ninety years, and had quite a happy experience; and, as I said afore, it seems to me that I belong here and fit into the old places, but I can truly say that the change is a good one, and I mean to take up the new life and power that opens before me, and make a good use of it if I can. That is my message to my friends. Tell them, please, that I will be happy to take them all by the hand and give them a brotherly, kindly greeting. I have a brother in Providence, R. I.—brother William. I have relatives and friends in the town where I belonged—Millville, Mass. I will say I am there still, or would be if my friends idid n't think me dead. Collins Capron.

cation from myself; but my name is not generally used in the records or annals of Spiritualism of the present day, and consequently many who were formerly associated with me think and believe that I have become quiet; that it is vay our forces can be utilized, and then and believe that I have become quiet; that have been quiet; that have been quiet; that have been quiet; that have been more mistaken in their lives, for I am as reast of Spiritualism. I assure them they were more mistaken in their lives, for I am as alet in regard to the interests of our cause of or cause of labor in the spiritual winds and believe of under the same state of in the United state of the control of the same state in regard to the interests of our cause of the control of the same state of spiritualism which cannot be broken; form. What a heterogeneous mass of conflicting which cannot be broken; form by the self-opinions, prejudices, assumptions and beliefs of many calling themselves Spiritual world.

I am watching from the spirit-world the events, or the progress, of our cause, and the state of law:

I am watching from the spirit-world the events, or the progress, of our cause, and the events, or the progress, of our cause, and the events, or the progress, of our cause, and the spirit-world the events, or the progress, of our cause, and the spirit-world in the spiritual world.

I am watching from the spirit-world the events, or the progress, of our cause, and the spiritual world.

I am watching from the spirit-world the events, or the progress, of our cause, and the spiritual world.

I am not going to speak of them, because that it is a foolist thing to do, but then you don't know world that they shall appropriate and expend the same the secret of my restlessness is (i don't know the property, to ewilled strictly upon trust, that there is a power behind the thorne might the secret of my restlessness is (i) don't feel altogether comfortable, and I have been amone the spiritual world.

I am not going to speak of them, because they shal

know so much then as I do now, for I have been learning some serious and severe lessons since that time. I have passed through strange ex-periences, and I come back here, not because I periences, and I come back here, not because I periences, and I come back here, not because I have come, though they might, if they believed spirits could do such things, but because I have been urged to do so by those present who appear to know what they are talking about and working for. I went out from Dedham, Mass. I lived only a half century of time on earth, quite long enough, as I thought. I had no family, and sometimes I felt as though I had no friends. That was, I suppose, a morbid condition of the mind, and I was not wise to give way to it. What I am after is a place to work. You will think it strange, I suppose, but it is precisely my object. Everywhere I turn there seems to be no place for me, no place that is just right, something is in the way every time, so I do n't accomplish anything. I am trying to get a chauce to make myself useful, and if you can help me to that I will be much obliged. These are strange lessons for spirits to learn,

can help me to that I will be much coniged. These are strange lessons for spirits to learn, but I suppose they are all right, and will show their usefulness some time.

I was known as Henry M. Vose. If any friends of mine desire to know more of me, I shall be very glad to come to them in private. They are not to think I am lost, that I am in terral punishment or terribly when your for it. They are not to think I am lost, that I am in eternal punishment, or terribly unhappy, for it is not so. I am uneasy, because, as I said, I cannot seem to find my proper place; at the same time I find some things that are very pleasant, and I have been kindly taught and aided by many good ones on the other side. There seems to be an attraction here for me to-day; I am impelled to announce myself. I rather envied the man who manifested before I did, when I perceived his patience and courage in living out an existence of nearly ninety years. I felt ashamed existence of nearly ninety years. I felt ashamed because I had not the power and grit to do the

MESSAGES TO BE PUBLISHED.

Sept. 25.—W. W. Ward; Maria M. Tucker; Wilder Pease; Mrs. Eliza Cronk; Lotela, for Louisa Correja, W. L. Ball, Elizabeth J. Newbery, George Veazle, William Torrey, George Lyman Sanborn, Harrison Beesley, Sarah J. Williams, Henry B. Elivanger.

Sept. 22.—Capt. R. R. Broese; Mary Muller; J. M. Crosson; Sarah E. Cushing; Major James Mason; Ada Nutting; James O. Nash; Nanoy Greene; Elizabeth L.

Oct. 2.—Lydia Ann Lawrence; Susan A. Welch; Joseph S. Dunbar; Alice M. Worden; Eliza Itobbins; Julia Sherman; Thomas Gorson.

### Verifications of Spirit-Messages.

MRS. S. M. STOWELL. To the Editor of the Banner of Light: To the Editor of the Banner of Light:

The communication in the Banner of Light of Aug.
25th, from Mrs. S. M. Stowell, came to us really
"like a voice from the dead." She was my mother,
and the language is very characteristic of her; the
names of people and places are also correct. We feel
to thank the Banner of Light for the assurance it is
giving the people that it man dies he shall live again.

Corry, Eric Co., Pa., Sept. 12th, 1883.

REBECCA JOY. REBECCA JOY.

To the Editor of the Banner of Light:

The communication in the Banner of Light of Aug.

11th, from Rebecca Joy of this place, has been recognized by her husband, who resides here. He said to me that it afforded him much consolation to again hear from her through the glorious avenue of the mediumship of Miss Sheihamer, as it fulfills a promise made through another medium, not long since, that she would do so. I also recognize many words similar to her mode of expression when in mortal life. It is another to add to the numberless proofs of the truth of spirit-return, and the usefulners of the glorious Message Department of your paper.

W. L. Jack, M. D. Northampton, Mass., Sept. 5th, 1883.

### REBECCA H. THORNER.

To the Editor of the Banner of Light:

The communication in the Banner of June 23d, from Rebecca H. Thorner, was characteristic of her in every way; especially the calling me 'My dear brother," as that was her custom of speaking to me. At all times it would be 'My dear brother.' Ble was a great sufferer for thirty years. She died at the age of thirty one. She was subject to fits for thirty years, at times ten a day. Sometimes she would pass a week or ten days without having any; then she would have them for two or three days in succession. When free from them she would be as rational as any one. She was a good scholar. I often told her that when she was released from the body she would be as free as a bird, and she now comes with her message in which she uses the same words, "I am as free as a bird," I was glad to hear from her, and hope to again soon. Respectfully yours,

Marblehead, Mass.

Philip A. Thorner. To the Editor of the Banner of Light:

### SNOWDROP. To the Editor of the Banner of Light:

After reading in your "Message Department" SnowDROP's communication addressed to "a medy, Mrs.
R—r, who lives in Providence, R. I., who is not a
public one," I thought I would call on the lady referred to—as I was acquainted with her and know
that she is a fine medium, though "not a public one"
—and ascertain if she recognized the spirit. She assured me that she did, and fully understood the aliusions in the message, and was much pleased and
thankful for "Snowdrop's" watchful care.

Providence, R. I., Sept. 27th, 1883. WM. G. WOOD.

### ELIZABETH DART. To the Editor of the Banner of Light:

In your paper of July 21st is a communication from ELIZABETH DART, which is recognized and very thankfully received by us and her many friends in this We are very anxious to hear more from her, to soon.

MR. C. T. DOUGLAS,

MRS. C. T. DOUGLAS. and hope to soon.

Baldwinsville, Onondaga Co.. N. Y.

A. E. METCALF-R. E. DAVENPORT. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

A message fraught with wisdom, love and beauty, is that of Spirit MRS. ANNIE E. METCALF, who passed on from Holliston, Mass., and is reported in May 12th, 1883, of your paper. I knew her well, and consider it a true attest to her character and tone of life.

We were exceedingly gratified in reading an excellent spirit-message from Mrs. Ruth Ella Daven-Poer, contained in Banner of April 7th, 1883. When in her girlhood (Pond by name) she was a neighbor of ours, kindly modest and well esteemed by every one. I believe her husband halled from these parts.

Yours for Justice, Truth, Law and Order, most devontly.

EDWIN CHENEY.

Profitable Knowledge Agency.)

Profitable Knowledge Agency, \
32 Jefferson st., Milford, Mass. \

## OTIS CARPENTER.

The following letter from the columns of that liberalspirited and fearless journal, the Vineland (N. J.) Indopendent, tells its own story of an honest man's convictions. [The message of Spirit OTIS CARPENTER, to which reference is made in verification, was also published in full in the same paper, at the end of Mr. Cot-

is letter.]

Mr. Editor: As a matter of local interest I ask you to publish the following spirit-communication from the Banner of Light of June 16th. I knew the communicating spirit white in the form, as he was in my employ a short time in 1874. He was intelligent and good while in the body, as his message indicates. The many tests of identity in the communication can only be known by those, who are intimately acquainted with the circumstances. Suffice it to say that his sister, Miss Eya A., to whom he referred, says it is true in every particular, and that the Banner folks had no means of knowing circumstances mentioned, neither could they have known of the family's intention to leave Vineland for the West through any source of which they have knowledge, except through spirit instruction. The Banner was folded and sent from the office to Eva A., as per spirit direction, and it com forted their stricken hearts.

Yours for the truth, which is mighty, and will prevail.

A. C. COTTON.

## To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to

### A WOMAN'S VEIL.

It was full many a season since,
When I was summering at Cape May;
They had a foolish fashion then—
Mayhap they have the same to day—
That every lady in the dance,
If pleased with any, should not fail
Unto the pariner most preferred
To give her yell.

And there was one I mind me of;
Whose name—well, never mind her name;
Helen or Alice, Blanche or Maud,
To you who read will be the same;
But that old fashion of the vells
Haply recalls the past, and stirs
Memorles that cluster round the night
She gave me hers.

She blushed, poor childl in giving it,
And I. too, felt my brow grow warm,
As laughingly, with fingers deft,
She knotted it about my arm;
And though the color on her cheek
Was like the light in morning skies,
I thought I saw a holler dawn
Within her eyes.

The dance was over, and we strolled
Out from the ball-room's glittering press,
To meet the breeze that, many-armed,
Clasped each one in its cool careas;
And, sauntering on, we reached the sea;
The far waltz-music's cadence sweet
Mixed with the sound of waves that died
About our feet. We talked-of what I now forget.

We talked—of what I now lorget.
But carelessly, or seeming so.
Next day I was to leave, but then
In town we'd meet again, you know.
Ah! well-a-day! the gods dispose,
And ruined hopes are worse than vain:
She laughed good by—I never saw
Her face again.

Time changes us, not for the best,
Though grief sometimes defeats his art,
And keeps a little patch spring green
In the white winter of the heart;
And mine, though colder grown with years,
Feels that it is not frozen quite,
As memory goes wandering back
To that June night.

And sometimes on the summer eyes, And sometimes on the summer eyes,
Within my chamber all alone,
I watch the moon rise o'er the roofs
And think I hear the ocean-tone,
And through the smoke of my clgar
See loves and joys I have not met,
That, as they vanish in the haze,
Leave my cheeks wet.

Leave my cheeks wet.

Life's a sad puzzle, and our hearts
Grow faint in searching for the clew;
She went unmated to the end,
And I, to the old fancy true,
Await my call, for well I know
That I shall meet her without fail
On some spring morning—and till then
I keep the vell.

—[Joseph Bradford.

### Come to the Grand Grove Meeting, at Chattanooga, Tenn.,

And hear the great minds discuss what shall we all doto be saved-from sin, ignorance, superstition, bigotry and priestcraft?

If a man die, shall he live again? Is there any reality in Spiritualism?

Come to the great Grove-Meeting of Spiritualists and

Liberals of Chattanooga, Tenn., commencing on the 13th and closing on the 28th of Oct., 1883. Come where no creed shuts in the mind with fear and superstition. nor shuts out the light of modern science and religious. liberty. Come where, if you are true men and women, you will be welcome, regardless of your faith or previous condition of enslavement to creeds or doctrines, The following are the speakers thus far engaged:

Geo. W. Taylor, Lawton, N. Y.; Mrs. E. C. Woodruff, South Haven, Mich.; Rev. Samuel Watson, Memphls. Tenn.: Prof. Wm. F. Lyon. Adrian, Mich.; Dr. C. Fred. Farlin, Rochester, N. Y., expected; Dr. W. C. Bowman, Cincinnati, O.; G. W. Kates, Atlanta, Ga., 🕆 editor Light for Thinkers; A. C. Ladd, Atlanta, Ga.; Mrs. C. C. Van Duzee, Atlanta, Ga.; Miss M. Z. Brown, Decatur, Ga.; Miss Inez Huntington, Randolph, N. Y.; Moses Hull, Erie, Pa.

Some of the most noted mediums in the country willbe present throughout the entire meeting, so that ample opportunity will be afforded to all skeptics and honest investigators for full and thorough investiga-

tion. Mediums thus far engaged:

Chas. E. Watkins; Mrs. Carrie E. Twing; Mrs. A. D. Carrol, trance test medium, Adrian, Mich.; Inez Hunt-Ington, writing medium, Randolph, N. Y.; Mrs. C. C. Van Duzee, trance medium, Atlanta, Ga.; Henry B. Allen, physical and musical medium, Mass.; D. A. Herrick, spirit [crayon] artist; Jamestowa, N. Y.

LOCATION AND ATTRACTION.
The Grove-Meeting will be held in Beason's Grove.

a beautiful location just across the Tennessee River, within one-half mile of the city limits of Chattanoga, the garden epot of the South, which is the Western Atlantic Railroad to pass all delegates on their return home from the Grove-Meeting free of charge, and expect the same from all other roads.

## Passed to Spirit-Life:

From 73 Bagg street, Detroit, Mich., Julia A., wife of

From 73 Bagg street, Detroit, Mich., Julia A., wife of Augustus Day, aged 52 years.

For many years her health had been in a precarious condition from a predisposition to paralysis and heart disease—being often attacked with numbness and difficult breathing, alarming those in attendance. For several years we had been advised of her demise a tany time. The last four weeks she was contined to her room, and required almost constant attendance—being able to see but few save immediate relatives. During that time she slowly became weaker—losing all desire to live, and expressing wonder that they did not take her: still doubting the evidence of Spiritualism, of which she had had so many proofs, but would not believe. She passed very peaceably away, being partially unconscious for several hours before, but, seeming to catch a glimpse of the future, a sweet smile was left upon her councemence.

tenance.

Bince her passing away she has been enabled to return, and, with the aid of spirit attendants, state she found it as I said concerning the spiritual existence; she also afforded soveral tests of identity—thus bestowing that consolation obtainable by no other method save the revelations of spirit communion—with the promise of still more when she shall have recovered sufficiently therefor.

AUGUSTUS DAX.

From Leominster, Mass., Aug. 7th, Martha Carpenter, aged 54 years.

aged 54 years.

This devoted woman was emphatically the sunlight of her home. No truer words could be spoken of her than these. In her the heart of her husband safely trusted, "and "Her children shall arise and call her blessed." The petience, cheerfulness and sympathetic love which brightened the home were freely extended to all who claimed or needed, her ministry. During the six months of her painful liness, the spirit in which it was borne rendered all service in her behalf a privilego. With unfaltering courage and hope shebore all until when strength seemed about to fall she was "litted up." To the bereaved husband and children this loss seems too grievous to be borne, yet they look forward in hope, for her cheering words assure them that she till lives. The funeral was attended by a large circle of relatives and friends. In their midst lay the sweet faced sleeper, surrounded by the flowers she loved. Low, soft music soothed the ear, after which a poem by Mrs. Fannie C. Wilder was read, and such words as angele gave the writer spoke.

From the residence of her son-in-law, W. H. Downer, in

From the residence of her son-in-law, W. H. Downer, in Baldwinsville, N. Y., Sept. 18th. Mrs. Sarah L. Smith, in the 86th year of her age.

Peacefully her sun of life went down, surrounded by loving friends who patiently ministered to her every want through long years of suffering and confinement. Her instead of the world with their entire the immortal truths which flood the world with their efforced in the light and glory of the immortal truths which flood the world with their efforced in the light and glory of the immortal truths which flood the world with their efforced in the low of the world with their efforced in the low of the world with their efforced in the knowledge that the loved ones "gone before" could return with sweet messages of love, and were waiting to hear her freed spirit home to that land so, "bright and air." I have a before the has left, but her influence lingers still, like a benediction of love, and of twill her glad spirit return to sooths and comfort the hearts bereft.

From Augusta, Me., Sept. 15th, 1885, Capt. Wm. Y.

From Augusta, Me., Sept. 15th, 1888, Capt. Wm. Y: From Augusta, Me., Sept. 18th. 1883. Capt. Win. 1
Jones of Portland, aged 70 years and 5 months.

Capt. Jones was a retired sea. captaint respected by all who knew him. For many years he was at reacted by all who knew him. For many years he was at reacted and outspoken Spiritualist. To him Spiritualist was not simply a belief, but a knewledge, and he was comforted by his communions with his loved ones gone before. Some four months since his companion passed to spirit-like and it was ordent to his friends that he would soon follow. Now he, too, has to his friends that he would soon follow. Now he, too, has lossed away from the cares and troubles of this like and Joined the companion of his youth and his children on the other side. It was a happy retinion. He leaves one son to mourn the material presence of a kind father. The services were conducted by the Rev. Mr. Wright.

From Fort Scott, Kansas, morning of Sept. 18th, 1883,

Benj. Alden.

His last hours were filled with assurances of the truth of the Spiritual Philosophy in which he was a firm believer. He was a subscriber to the Econor of Mach. and delighted to read it to the very last. He was perfectly willing to go, and said, as he neared the shining shore! Torious death! Glorious 11fe beyond! I have waited long, to meet those gone before. Was shall meet in glory. After he was at rest, a smile of sweet satisfaction dwell upon his features.

From A true, O., Aug., 18th, Area Railogs, in the 85th, 7968 of his age.

He was a devoted results us the Philips 57 Light for more liast trenks are years. He left is with a function be had in the first years. Spiritosings to find, was the lines and apparent of life, in the light of the light and the light and apparent of life, in the light of the light apparent.

# Adbertisements.

BALTIMORE ADVERTISEMENT.

# SARAH A. DANSKIN

Physician of the "New School." Pupil of Dr. Benjamin Rush. Office 481 North Gilmor Street, BALITMORE, MD.

DURING Siteen years past Mrs. Danskin has been the nepli of and medium for the spirit of Dr. Renj. Rush. Casny cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. Reads he interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetised by Mrs. Danekin, Is an unfailing remedy for all diseases of the Threat and Langs. TURREULAB CONSUMPTION has been cured by it. Price 12.00 per bottle. Three bottles for \$5.00. Address MBH, BARAH A. DANSKIN, Baltimere, Md. Post-Office Money-Orders and remittances by express payable to the order of Barah A. Danskin. Oct. 6.

### Dr. F. L. H. Willis May be Addressed till further notice,

Glenora, Yates Co., N. Y. D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of discuse by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all discusses of the blood and nervous system. Cancers, Scroftis in all its forms, Epilepsy, Parsiysis, and all the most delicate and complicated discusses of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled. All letters must contain a return postage stamp. Send for Girculars and References.

Oct. 5.

### SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character, M.Rs., A. B. SEVEBANCE would respectfully announce M. to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Full delineation, \$2,00, and four 3-cent stamps. Brief delineation, \$2,00, and four 3-cent stamps. ineation, \$1,00.

Address,
Centre street, between Church and Prairie streets,
Oct. 6.

White Water, Walworth Co., Wis.

MRS. L. A. COFFIN

WILL give Psychometric Readings by letter: Character and Business, \$1.00 and stamp; Ores and Minerals, \$2.00. Address 5122d Avenue, South, Minneapolis, Minn. Sept. 15,—6w\*

ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOB-SON, Maquokota, lows.

Consult Prof. A. B. Severance, T you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical lite. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis.

Mrs. Tillie R. Beecher, TRANCE Test Medium, has removed from Rebecca Estrect to 77 Beaver Avenue, Allegheny Olty, Pa., where she will resume sittings daily for those who wish to investi-gate Spiritualism. 4w\*—Sept. 29.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, removed to 223 Fountain street, Providence, R. 1. Oct. 6.

### PROPHETIC VISIONS AND Spirit Communications.

A N intensely interesting book (bound in cloth with gitters), by Miss. L. L. BROWNE, formerly editor of the "Rising Bun," will be sent with Miss. F. A. LO-QAN'S book of Poems to any address, post-paid, on the receipt of \$1,00. Mrs. Browne had a foresight of Lincoln's and Garfield's demise; also of the Dynamite, by whom used and for what purpose in revolutionizing public sentiment in monarchial governments, besides very much that is yet to transpire of national and religious import, which renders the book of inestimable value at this present time. Address MRS, F. A. LOGAN, Ill Minna street, Sau Francisco, Cal. Sept. 1.

## FAT FOLKS

Permanently and Healthfully Reduced. DR. HELEN BARNARD DENSMORE, of New York
(formerly Commissioner of Emigration), cures Obesity
and and normal weight maintained. Rhoumatism, Neuraigia,
and all norvous diseases surely and permanently cured or
money refunded. DR. DENSMORE is represented in Boton by DR. ABBIE TYLER, 67 Dover street. May 19.

THE IDEAL

# PARLOR STOVE.

# Magee Stoves and Furnaces

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Our latest Heating Stove, has forty imitators. Such universal imitation is a sure evidence of superlative merit in the original, and the prudent buyer will not be deceived.

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Goods are warranted to give perfect satisfaction. For sale

# MAGER PURNACE CO., 32 to 38 Union and 19 to 27 Friend Sts., Boston.

Bept. 15.—steow

YOUR NAME on 50 New Chromo, our pack, 100.; 25 Mixed Cards, 100.; 25 Gold Edge, 100.; 12 Beveled Gold Edge, 100.; 25 Acquaintance Cards, 100.; 25 Horseahoe Chromo, 100.; 12 Bilper Cards, 160.; 12 Parisian Gems, name hidden by hand holding bonquet. 800.; 12 Photograph Cards, 28nd photograph, we will return it, 500. Agent's Outfit, 180. An elegant Premium for every order amounting to story order amounting to the control of the cards of the c

McShane Bell Foundry MANUFACTURE those celebrated Helland Chimes M. for Churches, Tower Clocks, &c., &c. Prices and catalogues sent free, Address H. HCSHANE & CO., Baltimore, Md.

### PRICE REDUCED. THE WRITING PLANCHETTE.

BOIENGE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either about our mentally. Those unacquainted with it would be astonished at some of the results that have been attained through fits agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumanity should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or triends.

The Planchette is furnished complete, with box, pencil and directions, by which any one can easily understand how to use it. One of the complete of the co

PATENT OFFICE, 28 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS, ( ) Construction (a) (i) Designation (a)

# Mediums in Boston.

### DR. DUMONT C. DAKE'S SANITARIUM,

26 East Chester Park, Boston, Mas

A FFORDS superior advantages to chronic invalids who A desire board and treatment. Magnetism a specialty. Ulaircoyast remedies unsurpassed. Electricity and Baths valuable auxilliaries.

DR. DAKE combines a thorough knowledge of medical science with the genius of the true physician ability to locate disease and remarkable healing power. Thousands afficted with Cancer, Tumor, Epilepsy, Paralysis, Insanity, Nervous Prostration, Dyspepsia, Consumption, Blindness, Patients successfully treated at a distance. Remedies sent by capriess.

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DR. DAKE can be consulted in New York City office, Ashland House (cor. 24th street and 4th Avenue), the ist, 2d, 3d, 18th, 17th and 18th of every month.

To the Friends of Science: 1 take pleasure in stating that regard DR. DUMONT O DAKE as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnoses, as well as in spiritual power.

(Bigned) Prof. J. R. BUCHAMAN, New York.

Oct, 18.

### J. A. SHELHAMER, MAGNETIC HEALER.

Office 81 Montgomery Place (Room 8), Boston, Mass. WILL treat patients at his office or at their homes, as W desired. Dr. 8. prescribes for and treats all kinds of diseases. Specialities: Bheumatiam, Neuralgia, Lung, Liverand Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetised Paper. \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspebic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or dive boxes for \$1.00.

Office hours from 10 A. M. to 3 P. M.—except on Tuesdays and Fridays, when he attends out-of-town patients. Lotter address care of Banner of Light.

# MRS. M. E. RHOADES, Magnetic Physician,

NERVOUS DISEASES, RHEUMATISM, &c. No. 31 Common St., Boston.

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TRACTS FOR THE TIMES! "The Truth shall make you free." The American Liberal Tract Society, Organized 1870. The Society have issued the following four-page Tracts. and have others in preparation:

No. 1. "The Bible a False Winnes," by Wim. Denton;

?. "Thomas Paine's Letter to a friend on the publication of the 'Ago of Reason',"; 3. "The Ministration of Departed Spirits," by Mrs. Harriet Beecher Stowe; 4. "Human Testimony in lavor of Spiritualism," by Geo. A. Bacon; 5. "Catechumen," Translation from Voltaire; 6. "Humanity ex. Christianity," by H. O. Wright; 7. "The Bible a False Witness," No. 2. by William Denton; 8. "The Bible—1s it the Word of God?" by M. T. Dole; 9. "Spirit Manifestations," by Wm. Howitt; 10. "History of David," Extract from "Exter Hall"; 11. "Modern Phenomena," by Wm. Lloyd Garrison; 12. "Christianity—What is it?" by E. 8. Wheeler; 13. "The Bible Plan of Savation," by Rev. E. Harrison; 14. "The Protestant Inquisition," by Rev. Chas. Beecher; 16. "The Protestant Inquisition," by Rev. L. L. Briggs; 17. "Orthodyx Blasphemy," by Rev. J. L. Hatch; 18. "Modern Spiritualism Defined Theoretically and Practically," by A. E. Newton; 19. "The Corrupting Influence of Revivala," by Rev. T. Starr King; 20. "Who are the Saints?" by the author of "Exeter Hall"; 21. "The Great Physician only a Quack," by William Denton; 2c. "Peter McGuirc, or Naturand Grace," by Livis Doten; 2s. "Contradictions of the Bible," No. 2: 25. "A Plous Frand," by Nev. E. Ward C. Towne; 29. "Extract from Queen Mah," with Note, by P. B. Shelley (triple number, 12pp.); 22. "A Respectable Lie," by Thomas Palne; 30. "Books of the New Testament," by Thomas Palne; 30. "Books of the New Testament," by Thomas Palne; 30. "Books of the New Testament," by Thomas Palne; 30. "Books of the New Testament," by Thomas Palne; 30. "Books of the New Testament," by Thomas Palne; 30. "Books of the New Testament," by Thomas Palne; 30. "Books of the New Testament," by Thomas Palne; 30. "Books of the

py Thomas Paine, pp. 22, 12mo; cold, single copy, facents, postage free. No orders will be filled unless cash is enclosed. Make P. U. Orders payable to order of Secretary. Send orders to "AMERICAN LIBERAL TRACT SOCIETY," P. O. Boston, Mass.

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THE MAN JESUS. A Course of Lectures by REV. JOHN WHITE OHADWICK. The work contains chapters on the following subjects: 1. Sources of Information; 2. The Place and Time; 3. Birth, Youth and Training; 4. Jesus as a Prophet; 5. Jesus as Messiah; 6. The Resurrection; 7. The Defication.
Cloth; Fries 51.00; postage 10 cents.
For sale by COLBY & RICH.

# Banner of Bight.

### ALL SORTS OF PARAGRAPHS.

THE HARVEST-TIDE.

THE HARVEST TIDE.

Oh happy day, returned once more,
With golden plenty still replete!
As though she never gave before,
Earth pours her treasures at our feet.
More rich than autumn's robe of leaves
Should be the garments of our praise,
And ampler than her ample sheaves
The charities that crown our days,

— Harriet M. Kimball.

Woman (looking over blankets in a store)-"Well, I didn't mean to buy; am just looking for a friend.' Clerk (politely)-" Don't think you'll find your friend among the blankets. We 've looked 'em all through."

Attention is directed to the advertisement of Banner of Light in another column. The Banner is the leader of journals devoted to spiritualistic philosophy. It is conducted on a high plane by editors of ability and fairness. To such of our renders as may desire such a journal they will get the best by subscribing for the Banner.—The Sunday News, Scranton, Pa.

Anonymous-"Mrs. Smith, did you say, in the hearing of my little girl, that I am a 'great rusty cat'?" 'No, my dear Mrs. Jones, I said you were a great

A despatch from Cincinnati recapitulates the points of a decision of extraordinary interest rendered recently respecting the liability of the ecclesiastical property held by the late Archbishop Purcell for the debts incurred by him as a banker, in consequence of the bankruptcy of the fiscal institution of which he was the head. The Court held that the cathedral, the churches, and other ecclesiastical property, were liable for the amount advanced to them by the Archbishop, and that even the unsold burial-lots in the cemetery must be turned over to the Archbishop's creditors. It is a woful legacy that the aged prelate left to his people.—New York Paper.

Extract from a letter from Angelica: "Dear Henry, you ask if I return your love. Yes, Henry, I have no use for it, and return it with many thanks. By-by

"Do you ever gamble?" she asked, as they sat together, her hand held in his. He replied: "No; but if I wanted to, now would be my time." "How so?" Because I hold a beautiful hand." The engagement is announced.—Somerville Journal.

Dr. O. W. Holmes is said to be writing a "Life of Emerson," to which he gives all his time and atten-

When Adam from his sleep awoke,
A radiant creature met his eyes,
Whose beauty on his vision broke.
As breaks the morn 'neath tropic skies.
With wonder Adam stood transfixed.—
Another day had just begun—
She crossed his vision just betwixt
The dawn and rising of the sun.
"It is Morn," said he, "In human gulse;
Fair Morn, my homage pray receive;"
The vision blushed, cast down her eyes,
And said, "I am not Morn, but Eve."

It is reported that a hen on Staten Island, to show its gratitude to its owner for kindnesses experienced at his hands, hopped up two flights of stairs daily to his room while he was sick and laid a fresh egg on his bed. This is too egg(x)traordinary a report to hatch.

A very slight error of fact or practice will some A very sight error of fact or practice will some imes result in a serious mistake. This was recently illustrated in a school in this city, where a pupil who had been impressed with the force and value of double letters, such as "double o" in "fool," double o" in "heel," etc., was called upon to read that touch-ing poem exhortatory to early rising, beginning: "Up, up, Lucy! the sun is in the sky!"

Burprise, which soon gave way to hilarity, was occasioned when the pupil read the liue: "Double up, Lucy! the sun is in the sky!" thus giving it a significance by no means contemplated by the poet.—Boston

The German celebration at Philadelphia Monday, Oct. 8th, was a grand affair; twenty thousand men and five thousand vehicles were in the procession. There were also large processions in Newark, Pittsburgh, Providence, Washington, and many other places. The celebration in Boston was confined to an entertainment in Turn Halle.

If John Wesley were alive he would take the deepest interest, of one kind or another, in the new brownstone Methodist church which is approaching completion in Madison avenue, not far from the foot of the Park. It bears some resemblance to the improved portions of Columbia College on the same street, but is altogether more elaborate, and the Vanderbilt houses hardly excell it for sculpture, insignia, sculloped tower, etc. There seems to be a coat-of-arms worked into it somewhere. This church is the richest Methodist church of the city. Par excellence. New York into it somewhere. This church is the richest Methodist church of the city, par excellence.—New York

Miss Howard, the American female physician in China, now treating the wife of the great Viceroy, is besieged by ladies of wealthy families "who would rather die than be treated by a foreign male physiclan." Her success is but one indication of the need of female physicians in the far East,

Thou art in the end what thou art. Put on wigs with millions of curls, set thy foot upon ell-high rocks, thou abidest ever—what thou art.—Goethe.

New postal stamps to the number of 35,000,000 are under orders for delivery. If we were rather slow in reducing letter postage, we have gone as far as any people in the world in cutting it down. We have th cheapest of cheap postage, and do our full part in the great race for improvement.

Minneapolis had the first snowstorm of the season on the 28th of September.

THE FROST KING.

Jack Frost came down last night.

He slid to the earth on a star-beam, keen and sparkling and bright.

He sought in the grass for the crickets with delicate,
invarear

icy spear, So sharp and fine and fatal, and he stabbed them far So sharp and nue and rates, and near.
Only a few stout fellows, thawed by the morning sun,
Chirrup a mournful echo of by-gone froile and fun.
—Cella Thaxter.

The early evacuation of Lima and Callao is expected. There was a tremendous storm in the harbor of St. Pierre (Martinique), on the 4th of September, by which property of the value of \$2,000,000 was destroyed, and many lives were lost.

'Cephas' desires to acknowledge the receipt of a fine chromo of the famous camp-meeting dog "Ponto." Similar chromos, he says, will be on sale next year at, all the camps.

A serious charge has been brought against a Secular Society in Australia, which, the Sydney Liberal informs us, is "the heinous offence of playing lively music on Sunday."

IN THE MOUNTAINS. Bounce the idle waiters, Clear away the cooks, Send the nickel-plated service back, Chalk the dummy entries Off the office books. Off the office books,
Give the country wagoners the sack.
Gather in the hammocks,
File up the settees,
Yank the tenuls nettings from the lawn,
Sit and utter glum words
At the chilling breeze,
Empty's the hotel, the season's gone.

The right of a ratiroad corporation to declare a cou pon of a commutation ticket valueless, if detached, is to be tested at law by a passenger of a Boston and Maine train.

Five bands play in the London parks on Sunday.

By Some of the people in England, who are yexing themselves about looking up the lost tribes of Israel, are now much concerned in regard to certain excavations made in Tara Mount, County Meath, Ireland. The excavations are in search of deeds said to have been given to the Prophet Jeremlah for the purchase of the land of Palestine. A considerable sum of money has been subscribed in order to pay for these excavations: The diggers have dug some distance into the bowels of the earth, but as yet in vain. No deeds have yet been brought to light, though the expenditure thus far amounts to about \$5,000. The promoters of the starch want more money, which they are not likely to see.

Dr. Benson's Celery and Chamomile Pitis cured my neuralgia." Mrs. D. O. Hoppen, Clay Bank, Va.

### The Fact-Meetings.

These meetings, which were commenced last eason in Horticultural Hall, by Mr. L. L. Whitlock, have been resumed. The first of the series commenced last Saturday at 21, instead of 3 P. M., as formerly.

The Chairman, after announcing the object and character of the meetings, called upon Prof. J. R. Buchanan to make the introductory remarks, who said that as he stood at the portico of the temple we were about to enter, to introduce the state of the said that a second that a sec duce its visitors, he would announce that it was occupied by Gen. Whitlock, in command of a

duce its visitors, he would announce that it was occupied by Gen. Whitlock, in command of a Salvation Army, not so boisterous as the one we hear in the streets, but composed of-angel bands, coming to earth to enlighten us, and appearing in the form of FACTs that are full of wisdom and celestial love. They are rich in instruction. No man, however learned, wise or great, could attend these meetings without being instructed, for the instruction came in apparitions from the world of wisdom and love. That world has ever been moving on the ocean of humanity for our redemption. It has originated all the great religions, and inspired all the saints, prophets and true philosophers. It is moving and inspiring now, not only in America and Europe, but in Asia. And Keshub Chunder Sen, of India, like another Moses, or ratherlike a John the Baptist, is moving the people like a spiritual whirlwind, himself in communication with holiest ancient spirits.

But all spiritual inspiration, all influx of nobler principles has ever been resisted by false education. Every theological, medical and literary college educates men in falsehoods and consolidates their minds in prejudices, which are defended by angry passions. Hence the labor of the reformer has been in all ages a

consolidates their minds in prejudices, which are defended by angry passions. Hence the labor of the reformer has been in all ages a matter of hardship and danger. The adult mind being fortified in prejudice, the spiritual seed has been cast on barren ground.

Our supreme duty, therefore, is to change this false education which places men at war with Heaven, and by a better education bring all minds into harmony with truth.

Dr. Lyon was next to take the platform, and interested the audience with historical facts relating to spirit phenomena of the past and their power of influencing governments and religions,

power of influencing governments and religious, and showed how these manifestations were similar to those of modern times.

J. W. Fletcher prefaced some valuable statements of phenomena with a general idea of the ments of phenomena with a general idea of the meaning of Spiritualism, and said, though not yet a science, a religion, or a reform, any more than any other fact in nature, unless an application was made of its teachings to the individual, whatever absurdities and falsities may be connected with it, there still remains the central fact which might be a basis for the divinest religion. religion.
Mr. A. O. Keeler was requested by the Chair-

man to relate some of his early experiences in Spiritualism, which he declined to do, but promised at another time to furnish a synopsis of his mediumistic career, which will be looked forward to with interest. He, however, offered a very interesting experience of a lady who had the power of leaving her body at will and visit-ing different places and persons; the truthful-ness of her statements being verified by inde-

ness of her statements being verified by independent testimony.

Miss Jennie Rhind was earnest in her appeal to investigators of these phenomena to forbear the cry of "Fraud" until they had thoroughly informed themselves concerning these things, admonishing all to carry ever by their side the lamp of reason. She stated some of her early experiences in investigating, when she was yet a member of the Baptist church, and teacher in a High School.

John Wetherbee related experiences which he John Wetherbee related experiences which he

John Wetherbee related experiences which he said did not fully prove spirit-return, but that there are controlling laws that transcend matter, of which we should strive to learn more.

John A. Eaton, not a Spiritualist, expressed his belief in "answers to prayer," stating facts to prove his position.

Altogether the meeting was one of exceeding interest, which will, no doubt, continue until these convocations of people in sympathy with spiritual thought and deed become an important and vital fact.

Medical Monopoly and Its Methods.

To the Editor of the Banner of Light:

Now that the winter season approaches, and the various State Legislatures will ere long be in active operation, the "Regular" doctors are preparing for the campaign in good earnest in different parts of the United States. I see, for instance, by a perusal of your last week's issue, that the M. D.s are moving in Ohio—their intentions having been unmasked by an incautious candidate for legislative election, who Ohio-their intentions having been unmassed by an incautious candidate for legislative election, who incautious candidate for legislative election, who speaker.

Next Sunday will be devoted to the relation Next Sunday will be devoted to the relation. some statute to regulate the practice of medicine in that State, etc.

Now, as there is every reason to anticipate that the Allopaths and their allies in Massachusetts are planning a raid on our own Legislature at its next session. for the purpose of establishing a medical monopoly for their own benefit in this State, I would like to recall to the minds of your patrons residing in the Bay State (and the reading will do good, also, in other States) the examples of bigoted tyranny which have been exhibited by the "Regular" leaders wherever the Legislatures have placed the sword of legal authority in their hands.

And as a preface, let me say that an encouraging sign to those who are fighting these medical exclusives, is the fact that there are many secular news papers to be found, at different places on this continent, whose editors are willing to give a full hearing in regard to these restrictive laws, and are not afraid, also, to condemn them, as they deserve. The following, published for me by the South Boston, Mass., Inquirer, is a rescript of my own experiences, after having visited Saratoga, N. Y., successfully and successively for years: To the good results attending my services there I can bring forward hundreds of competent and trustworthy witnesses: Editor of the Inquirer:

and trustworthy witnesses:

Editor of the Inquirer:

In a recent issue of your paper you stated that I had been prevented from healing the sick by magnetic treatment in the State of New York.

Last season, while at Saratoga Springs, the proprietor of the hotel where I stopped, and his cierk and one of my old patients, were summoned to appear before the criminal court, in my absence, the object being to obtain a warrant for my arrest, the medical censors claiming that my mode of treatment was considered criminal in their State.

The judge decided that my mode of eradicating disease did not come within the restriction of the law, therefore did not grant a warrant. This season I entered into correspondence with the censors in regard to my visiting the Springs for the purpose of exercising my natural gift of healing the sick. The following is the report of the chairman of the censors of the Saratoga County Medical Society:

"The word physic covers all modes of treatment, and this Board of Censors, as guardians of the law, will prosecute all and every person who comes here to practice the healing art in any mode whatever. I don't care if he prays with and for the purpose of healing, or whatever mode he may choose, he must file a certificate of qualification by properly issued legal diploma, or he subjects himself to arrest, and will be arrested; if Hayward returns and attempts to heal by laying on of hands or otherwise, he will be unceremoniously arrested, and that, too, without further notice."

He further said in explanation that "he (the Censor) regards himself as practicing when he orders a patient to take some simple tea, or gives advice about diet, etc."

As a similar law has been asked for in Massachusetts several times during the past ten years, and

diet, etc."
As a similar law has been asked for in Massachusetts several times during the past ten years, and will probably be again next winter, I desire that the people of this state may see the absurdity of such legislation, and hope they may govern themselves accordingly when called upon to cast their votes for law-makers in the coming election. Let all modes of eradicating disease stand or fall on their own merits, subject to the general law of penalties.

Another instance is that of the Bangor (Ma.) Com-Another instance is that of the Bangor (Me.) Com mercial, which inserted the same report substantial-

ly, and allowed me to close with the subjoined: "Readers, could there be any more outrageous law made, that is, if the Censors have given the correct rendering of the enactment?... It is highly essential that the people should awaken to the situation and not allow their constitutional rights to be taken from them. Every mode of the healing art should stand upon its intrinsic merits. 'The survival of the fittest' is the only basis that the medical practice can safely rest upon.'

It is sheer folly for one set of practitioners to at tempt to dictate to another, or that they should be quire them to have a knowledge of h block of practice my that they never present to dee. It seems to me that harmless, efficacious modes of treatment thould not be The second secon

restricted, and every person should state his or her mode of practice in order that the people may select their choice of the various modes of eradicating disease, and thus allow all persons engaged in the healing art to stand equal before the general law as far as benefits and penalties are concerned.

The time has arrived for the selection of law-makers in many States, and it seems to me that it is the bounden duty of all liberal-minded persons to unite for the election only of those who favor the freedom of the people. Let voters individually interview the different candidates in their respective districts, and obtain from them their views, as well as their votes, if elected, regarding this highly important matter. Vote for no man who would restrict the liberty of choice among the people, and hand the sick over to the ten-der mercles (?) of medical systems whose practitioners confess by asking for a protective law that they are not able openly to compete with the improved methods introduced in these days of progress.

A. S. HAYWARD, Magnetic Physician. Boston, Mass.

Spiritualist Meetings in New York. The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 33d street. T. E. Allen, 23 Union Square, Secretary.

Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2½ and 7½ P. M. Frank W. Jones, Conductor.

220 East 48th Street.—Inspirational Lectures and Psychometric Readings every Sunday at 11 and 7½ o'clock, Mrs. Anna Kimball, speaker.

### American Spiritualist Alliance. To the Editor of the Banner of Light:

At the conference meeting of Sunday, Sept. 29th, President Cross in the chair, Mr. Henry Newton opened the exercises by a reading of Miss Lizzle Doten's inspirational poem, "A Respectable Lie."

Miss Lizzle Doton's inspirational poem, "A Respectable Lie."

Mr. James S. Laidlaw followed with an address as announced, on "Christian Spiritualism; or. The Church of the Spirit." "There is," said he, "a maxim of great value, 'Be sure you are right,' and he felt sustained by such a conviction while addressing this audience. Hold fast to the old things which you know are right while you are investigating new ideas and new developments; for in the Bible are contained those truths which are the foundations of all the religions of the globe. In support of his assertion he quoted quite lengthly from the Bible. "A truth which all inspired teachers have given expression to is communion of God with the soul. This great cardinal principle is the truth which is paramount in the teachings of Christ, giving precedence to God the Father, the Almighty, of whom the Holy Spirit is a prerogative, and it is that Holy Spirit which influences and inspires human spirits to a greater or less extent, and is the holy essence upon which all religions are built, no matter what their creed may be. It is the same everlasting Gospel which is now bringing to us a new revelation." Gospel which is now bringing to us a new revelation."

Gospel which is now bringing to us a new revelation."

The lecturer then defined what he understood by Christian Spiritualism, and wherein it differs from Modern Spiritualism. "A belief in the communion with spirits is all that is necessary to make a modern Spiritualist." said he, following with some remarks not very complimentary to the moral standing of that movement in general; while Christian Spiritualism he based upon the principle of direct communion of the soul with God, a recognition of the ten commandments as spoken by Moses and illustrated by Jesus, as the highest expression of moral law, and a belief, not in vicarious atonement, but in vicarious suffering (sfc.), holding only as corollary the consoling and benefiting influence of the demonstration of communion with departed spirits. Here the lecturer launched forth in praise of Christ's teachings and in the progressive influence of the cross. "Once more," said he, "let the cross go forth," etc., etc. He briefly alluded to the triune nature of God as understood by Christian Spiritualism to be matter, life and mind, and to the position which woman is destined to occupy in the future church of the spirit.

At the close of the lecture the Chairman remarked that after such a discourse no one could accuse the Alliance of not sustaining a

marked that after such a discourse no one could accuse the Alliance of not sustaining a

medium, Dr. Slade, has promised to contribute to the interest of the occasion.

J. F. JEANERET. Ass. Cor. Sec.

## Frobisher Hall Meetings.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

The lecture of Mr. Charles Dawbarn at Frobisher Hall, Sunday evening, Oct. 7th, was upon "The Boyhood of Human Nature." The lecturer showed how the various human faculties that are popularly supposed to have been created ready made had slowly evolved out of savage man's necessities. In various striking pictures of savage life he showed that human nature is wondrous slow in its development, for we find the same passions working out identical results in this nineteenth century. His

for we find the same passions working out identical results in this nineteenth century. His striking picture of the growth of modern virtue out of the slavery of woman to her savage master won great applause from the audience, as did also his picture of the theological God working through nature to curse his children, from which cruel position he depicted man as ultimately escaping by the strength of his own right hand. We anticipate further lectures from Mr. Dawbarn on this subject of "The Gospel of Manhood." He speaks for us again Oct. 2ist, when his text will be "Eight Into Two Will Not Go." Mrs. Carrie Tryon of Brocklyn will occupy the platform next Sunday evening, 14th inst. Mediums' and Spiritualists' conference in the afternoon.

F. W. Jones.

# Spiritualist Meetings in Brooklyn.

Spiritualist Meetings in Brooklyn.

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

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle centrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 7/4 P. M. Sunday School for adults and children at 10% A. M. Ladies' Aid Society meets Wednesday at 2/4 P. M. Church Bootsl meets every Wednesday evening at 7/4 o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7/4 o'clock. All meetings free, and the public cordially invited. Mrs. F. O. Hyser is engaged for October, J. Frank Baxter for November, Mrs. F. O. Hyser for December, A. H. Dalley, President.

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7/4 F. M.

The Eastern District Spiritual Conference meets every Mondaysystenings of Company Spiritual Conference meets

between Park and Myrtle Avenues, at 7½ P. M.

The Eastern District Spiritual Conference meets every Mondayevening at Composite Room; 4th street, corner South 2d street, at 7½. Charles R. Miller, President; W. H. Comn. Secretary.

The Everett Hall Spiritual Conference, 238 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and bookson sale, and meetings free. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

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

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Mr. C. B. Millier, the Chairman, made a short address introducing Dr. Comynss who, announcing his subject, "Bocrates as a Man and a Philosopher," gave a general review of the career of the Grecian sage, quoting largely from Plato? "Crito," and exhibiting his intellectual and moral strength, together with his mediumistic power and spiritual light, and his moral and philosophic teachings.

Mr. C. B. Miller, inviting attendance at the conference, said that persons could here obtain answers to questions pertaining to spiritual unfoldment, and find avenues of communication with their spirit-friends; the two realms being nows closely connected, that full, free, and constant intercourse may be had with those who have passed beyond the vell. Private circles are being held all over the city, in addition to those of professional mediums." Mr. Swift, trance medium, spoke under control: 

"You have listened to the history of an honest man, one who was honored even as the Nazarene was honored, for his God-like character. Can you wonder at the orime perpetrated all over the land, when you make laws that sanction murder? To day, by your ballots you decide the character of events. The mother moulds the life of her child by her own act and speech, and we await the hour when the gentler sex shall exercise their rights as individuals, and rule over their own sphere. A spirit called 'Horace,' comes to sanction by his presence the eulogium upon Socrates. Another Horace comes, Horace Miller." Recognized by Mr. O. R. Miller.

After singing, Mrs. Mills. our well-known test me-

Mr. C. R., Miller.
After singing, Mrs. Mills, our well-known test medium and psychometrist, spoke under control.
W. H. COFFIN, Sec.

### Mr. J. J. Morse.

The above named able and effective speaker delivered, under the auspices of the Metropolitan Spiritual Lyceum, to an audience that filled to overflowing the Cavendish Rooms, in London, Sept. 23d, a lecture upon "Some Aspects of Spirit-Life." Upon introducing the subject the spirit in control desired the audience-to accompany him upon a brief visit to the conditions of spirit-life, and to permit him to act as guide for the occasion. They were then severally introduced to those portions of the world of spirits where abide the undeveloped, the so-called oriminal, and the priestly and governing classes, each of which was described, as to their circumstances and surroundings in a manner that riveted the attention of the audience. The educational, social, and religious aspects of spirit-life were then touched upon. Interspersed were brilliant and effective appeals for the fallen and the outcast. the ignorant and superstitious, and powerful arguments wielded in favor of the ultimate regeneration of all. "Philos, Jun.," reporting the above in the Herald of Progress, says: "As a vivid description of scenes and incidents of spirit-life, the discourse has had but few equals; and it must, judging by the constant marks of approval that accompanied its delivery, and the overwhelming applause at its close, have gone straight to the hearts of all present."

In New South Wales a new Society, "The Sydney Spiritualistic Association," was formed last August, with one hundred members at the start. Of its prospects a correspondent of the Harbinger, Melbourne, writes: "It is early yet to prognosticate, but nevertheless I understand arrangements are to be made for the holding of regular séances for investigation and lectures for the propagation of our Harmonial Philosophy. With Mr. Greville as President, and a good and energetic body of members to work with him, I augur great things for it in the near future—the soil is prepared, and if the seed is sown carefully and well, rest assured a bounteous harvest is in store."

### Ed. S. Wheeler-A Card.

The extreme illness of Mr. Wheeler being followed by an improved condition, it becomes my duty to pay some attention to the numermy duty to pay some attention to the numerous letters, messages, offers of assistance and various tokens of sympathy and regard which have been received for him, from different parts of the country, both from individuals and from various societies and associations. All these have been appreciated by Mr. Wheeler as far as his condition would permit, and will ever be held in grateful remembrance by him. To me they have been a matter of consolation and pride, as well as gratitude, during a season of the greatest trial.

The mental powers of my husband are fortunately quite recovered; he is still unable to read, his vision being for the time impaired, and he is still so weak as to make it impossible for him to write; he yet needs my constant care, and, under the circumstances, we must ask to be excused from making, as it would be a pleasure to do, a personal reply.

With heartfelt thanks for each and every communication, Mrs. Ed. S. Wheeler.

Hotel Van Rensselaer, Boston, Mass., }

Oct. 9th, 1883. ous letters, messages, offers of assistance and

## Springfield, Mass.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Mrs. A. H. Colby of Buffalo, N. Y., opened the meeting here yesterday, at Gill's Hall. In the evening she leatured upon "What will be the result from the present decline of the influence of Christianity?" Her conclusion was that churches would become schools for adults and the clergy be changed to philosophers who should instruct the people in the practical truths of science; and the worship of an "unknown God" pass away.

The audience was large and attentive. The

known God" pass away.

The audience was large and attentive. The singing by the new quartette, led by Mrs. J. J. Raiter, of this city, was most excellent. Mrs. Colby will remain till Dec. 1st.

J. Clegg Wright of England is to be with us in December, and Capt. H. B. Brown in Janua-

Dr. Oliver Bliss has taken a residence here, at 27 West Bridge street, and is making many friends.

H. A. BUDINGTON.

## Meetings in Brockton, Mass.

To the Editor of the Banner of Light: Our lecture course was opened on Sunday, Sept. 30th, by Mrs. S. Dick of Boston, who gave us a very interesting and inspiring discourse on "True Spiritualism." She was received with the same enthusiasm as before, and at the close of the lecture was surrounded by a host of admirers and urged to come again.

On Sunday Oct. 7th we had a vare spiritual

On Sunday, Oot, 7th, we had a rare spiritual and intellectual treat in the talented English lecturer, J. Clegg Wright, whose lofty thought, inspiring eloquence and powerful oratory we have never seen equalled. Mr. Wright will speak for us again next Sunday, also two evenings during the week.

Respectfully yours, C. E. Higgins. Brockton, Oct. 8th, 1883.

## Growth of a Large Industry.

Such has been the growth of the business of Wm. Knabe & Co., plano manufacturers, that even their immense factories have not been large enough for them. To accommodate this increasing business they have leased a large and increasing business they have leased a large and convenient building just opposite their factories. The building was formerly used as a tobacco factory, and its size suits well for the purposes to which it will now be put. The building is on the south-west corner of Eutaw and West streets, fronting 155 feet on West street and 45 feet deep, with an engine-house 40 by 45 feet. It is four stories in height, with a basement. By this extensive addition the firm will be able to increase its production to 70 pianos a week.—Baltimore American.

Sweet little Meg came into her Sunday-school class one morning, her eyes filled with tears, and looking up into her teacher's face, said: "Our dog's dead; and I guess the angels were real scared when they saw him coming up the path, for he's awfully cross to strangers."—Exchange.

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### Married: In Wesley, Me., Sept. 18th, 1888, by H. F. Day, Justice of

the Peace, Mr. Isaac H. Estey, of Trescott, Me., and Miss Abbie A. Love, of Wesley, Me.

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