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# Original Essay.

## THE CELL THEORY, AND ITS RELA-TION TO VITAL MAGNETICS.

## BY C. E. TAYLOR, M. D., F. T. S.

The intimate relation that exists between man and his surroundings, only comparable to the slowly forming orystal, and the conditions under which it shapes itself from the outer world, is so striking that one can no longer conceive of him as separate, at least so far as his physical body is concerned, from the earth on which he moves and has his being.

This homogeneity, or unity of organic and inorganic nature has been so ably set forth in the works of modern biologists, that it would be almost presumption in an article like this to descant more fully upon it, were it not our purpose to show that a just comprehension of their remarkable discoveries is necessary to a correct understanding of what we propose to advance. And it is not until we give due consideration to the weighty arguments brought to bear by better to enjoy an existence the more glorious such men as Darwin and Haeckel upon the phenomena of spontaneous generation and the orl- stripped of senseless superstition. For who can gin of life that we shall be able to realize this

logical school of thought, who, contenting themselves with a more denial of the facts laid before them and sneering at these new discoveries in biology, have not advanced their own theories by the addition of a single new argument. Indeed, so ignorant are thousands, nay, millions, of what we have written above concerning man's origin, that "if even now," as Haeokel justly observes in his admirable pref-ace to his Evolution of Man, "we say that each human individual develops from an egg, the only answer, even of the most so-called educated man, will be an incredulous smile: if we show them the series of embryonic forms developed from this human egg, then doubt will, as a rule, change into disgust.'

But leaving these considerations entirely aside, we would seriously ask, how often do men care to inquire into such subjects, to know if such things be true, and if so, whether there may not be, from a psychological point of view, such facts in Nature existing that may render the results of such research as valuable as proofs as they appear to be subversive of map's immortality ? And here we would again ask the question, how many open a book upon Anatomy, Physiology, Hygiene or Science, after their day's toil is over, with the object of attaining self-knowledge? The lack of instruction on the simplest facts of physiology is as wofully apparent among the mass of mankind as a correct knowledge of human germ history is among writers on such subjects. Many of them are as little acquainted with the process by which man is evolved from the bosom of Mother Earth, as they are of the manner by which he shuffles off this mortal coil and sinks to slumber once more in her maternal embrace.

It may be said, though, that such topics are only fit for physicians. And yet it will not be denied that man should think for himself. On almost everything else but the welfare of his soul or his body, he does so; but for two of the most important things that concern his mundane existence, he prefers to support certain classes of men to do his thinking for him, and as a consequence, the temple in which he lives is the sufferer from a score of diseases, both material and spiritual, to which he never would have been subject had he only dared to shake himself loose from such abject dependence.

And it is only by a study of his lowly origin if anything in this yast and majestic creation can be termed such. that man can ever arrive at such a knowledge; it is only by imitating these great benefactors of their species, who, fearlessly regardless of the anathemas of churchmen, have by patient toil and unwearied labor unveiled the mystery of life to enable us the and beautiful, because based upon truth deny but what man's sojourn in the realm of unity, and that the most ancient ancestors of Nature would be happiness itself, were he only | nied with a liberation of electricity, the existto live in accordance with her teachings; did he | ence of electric currents in the animal body aponly recognize that by a close adherence to the strict laws of health, the ills that afflict us would be things of the past, and forgotten. But alas I this can never be, while the greed of gain and lust of power predominate, while States give protection to corporate bodies who, stern in their Orthodoxy, and intolerant in principle, teach a jargon of science based upon impossible theories, and make themselves hated by persecuting others. When will the old-school physicians cease adding science after science to their curriculums, and, under the pretence of scientific medicine, prove themselves naught else but a band of experimenters in the ills that flesh is heir to? When will they cease practicing, and commence to cure their fellow-creatures? When will they cease bickering among themselves Not until they do so can they ever hope to command the respect and confidence of mankind. Let us ask, in all sober earnestness, what progress has the medical faculty made in correct diagnosis, therapeutics and knowledge of the ultimate causes of disease for the last forty years. We know that great stress is laid upon the importance of diagnosis. "Study diagnosis," fessor, but he might as well tell a student to study darkness itself, unless he were to teach him the correct method to cure when that diagnosis is successfully made. How admirable this is in theory and how miserable in practice is sufficiently exemplified by the most honestminded among them declaring that they drug because they know no better, and that their diagnosis is very often the result of mere guesswork. Not till physicians become thinkers for themselves and emancipate themselves from a slavish adherence to the principles enunciated by such fossilized antiguities as Galen and Celsus and laid down as laws not to be departed from by their teachers, will they become worthy of the honorable name that they bear. Not till they cease maintaining that diseases are artificial productions and not natural phenomena, not till they look upon disease as a natural life under conditions which produce illness and threaten the body with danger, not till they recognize the influence; of man's external surroundings in their relations toward disease, and not till they thoroughly estimate the relation which each molecular portion of him bears to the other, and, we might say, to the whole which goes to form the entire organism, will they be able to arrive at an approximate knowledge of their profession. It cannot, be too often repeated, and should

dent upon the threshold of his profession, hav- | dous influence it exerts upon some systems as ing its principal knowledges yet to acquire. He a curative agency when all other means fail, it must learn how to minister to a mind diseased, as well as how to presoribe for the aliments of the body, to distinguish between the fanciful and the philosophical. To do this he will have to study nature upon the psychological side." And to do this thoroughly, completely, he must not confine himself to the study of mere textbooks; he must investigate for himself, think for himself, shake himself free from prepossession, dive fearlessly into nature's innermost recesses, and, like the great philosophers we have quoted, Darwin and Haeckel, by daring much attain ends worthy of himself and the humanity he claims to work for and to heal.

What study, then, can be more interesting than that of the human cell, the origin of that mighty masterpiece, the human form divine, Think of it for a moment, and if our fancy lead us astray remember that it has been from time immemorial the theme of sages, philosophers and poets : How the rounded form, the flashing eye, the tempting mouth, the lovely woman, the strong-armed, intellectual man evolved through countless ages from such a small beginning: Think of the positive and negative currents animating each tiny molecule, and, like silent workers, building such forms from out of the airy nothing to people vacant space. Think of such an origin for all the marvels of this universe. Its starry orbs, its azure blue, its rushing ethers, countless globes, this wondrous earth, its living millions with their endless inventions, hopes and joys, and loves and fears, and when you have done all this, ask yourself seriously if the protoplasmic cell does not play a more wonderful part in the history of creation than any told of miracle.

Few have ever given a thought to this, we are sure, and fewer still have ever supposed that in the healthy man or woman resides a power which, whether the result of an inner formative tendency, or derived from the external formative tendency, is the best curative agency that has come under our notice, when used with proper skill. This power is no vain chimera, no delusion, but is a solid fact upon which, in conjunction with mineral electricity, we may hope to build the medical school of the future, and whether as animal magnetism, hypnotism, nerve aura or psychic force, is the true fount to which coming generations will resort for, the cure of their bodily infirmities. Thanks to such men as Du Bois Reymond, Manteucci, and other bold investigators in the field of electrical physiology, it is incontestably proved that living tissues, notably the muscles and the nerves, are traversed by electric currents; and Althaus in his able work upon Medical Electricity states that life is not possible without a continuous disturbance of its molecules, and as every disturbance of its molecules is accompa-

is requisite to know how to use that power and direct it, so that it may exert a specific influence in the cure of disease. There is nothing in nature to equal it when properly employed; not even electricity or mineral magnetism, directed by the most skillful hands. Nor must it be forgotten that above all other agents it is the readiest at hand, besides possessing the special property of being localized without the slightest injury to the tissues, or without the slightest disturbance of any other part of the body except where it is intended to go by the operator.

The laws of its diffusion are based upon mathematical rules, and being regulated by the will, no accident can arrive. In this lies the great distinction between animal and mineral magnetism. While they are in reality one and the same, there is a profound difference between them. That which proceeds from the human operator being under the influence of the will, he can perceive the slightest change that it produces in his patient, can in a moment change its properties, and in the twinkling of an eye, so to speak, augment its force and its abund ance, and even so modify its nature as to cause the most important changes in a diseased mind or organism. And this influence of the will in animal magnetism is not alone exercised at the place of its production, that is in the cerebral cells, but from the moment it commences to circulate in our nerves, and tissues, the instant it has traversed the epidermis, and that it is projected from our bodies, it becomes a material force, obeying fixed laws, and comparable, under every circumstance, to mineral magnetism, forming its concentric waves, which be come stronger, then weaker, till they entirely disappear.

Whether undulating or diffused, it will be found by the student of Vital Magnetics to possess distinct and remarkable properties which give birth to different and remarkable phenomena; phenomena which it is absolutely essential to know if one would really possess the key to the common ailments of life.

It must not be supposed, while advocating our favorite theories, that we wish to disparage those of any other school. Remorseless in our hatred of intolerance and wrong, we try to keep within bounds, and render homage to the theotes of others. We war not with men, but with false principles, and especially those we consider detrimental to human progress and happiness. Every conscientious physician will acknowledge that there is a mighty need of reform in Therapeutics, and that the human race will soon require at the hands of the faculty something more definite than the fashionable remedies that are daily prescribed.

A reform is needed, and that reform must come sooner or later. Let us have it, then, from that body which ought to be most capable

(From the Evening Star, Washington, D. C.) A Strange Story.

OLIVE HARPER'S EXPERIENCES IN A NEW YORK HOTEL.

In the latter part of April, 1873. I went to the Metropolitan Hotel in New York, which is sit-uated at the corner of Broadway and Prince streets, and was assigned to room "242." This room fronted on Prince street, and was about ten feet wide by fifteen long, with an alcove for the bed adjoining the main hall, while a narrow hall led from the main hall to the room by the side of the alcove. I am thus particular

by the side of the alcove. I am thus particular in describing the room because it has a direct bearing upon the story I shall relate. The room had but one window and beside that was the fireplace, and both together took up the entire wall space. An old-fa-hioned bureau stood by the window on the left hand on enter-ing the room. A stationary weak stond with ing the room. A stationary wash stand, with a movable gas burner above, was placed between the bureau and the door leading into the little the bureau and the door leading into the little hall. A rather faded Brussels carpet covered the floor, and a small oval marble-topped table stood in the centre of the room. A couple of easy-chairs and two plain chairs also stood. about. On the right-hand side of the room was a wardrobe near the foot of the bed, just out-side the alcove, and between that and the fire-place was a lowned. place was a lounge. This completed the fur-nishing of the room. I had arrived from a railroad journey and was

very tired, but in superb health. I never was one likely to indulge in vision, and wish it distinctly understood that I am not a Spiritual-

distinctly understood that I am not a Spiritual-ist, and do not believe in spiritual manifesta-tions in any way. I relate what I have to say just as it happened, leaving the explanation to any one who can explain it. I arrived, as I say, and was given this room. I had my dinner served in the room, and sat there until nearly midnight writing letters, and then calling the bell boy, and giving him the letters, I closed and locked the outer hall door, and then the inner one, and after hooking at and then the inner one, and after looking at several photographs of friends, I left them and my writing material on the table, and went to bed, first assuring myself that there was no possibility of any one entering the room by the window. There were no transoms, only a sort of window-blind slat work over the head of the bed for air. I left the gas turned up slightly, and the little table by the side of the stationary wash stand, where I had drawn it for the sake of light, there being no other burner in the

of light, there being no other burner in the room. Being very healthy, tired, and not troubled by a bad conscience or digestion, I went to sleep almost as soon as I was comfortably settled in bed, and I do not know how long I slept. Sud-denty I awoke and sat bolt upright in bed, and saw two men in the room. The light was bright, and they were seated at the right-hand side of the room at the foot of my bed. Que was on the sofa, and the other on a chair, and the little mapble topped table was between them; and on this table they were playing euchre. I heard no words, but knew it was euchre, because I understand that game fairly well myself. He who was sitting, or rather reclining, on the sofa was a delicate-looking man, like one in poor health, and he was dressed in a light suit of clothes. He had thin, reddish hair and strag-gling beard. His forehead was unusually broad and high, and the rest of his face was so thin that the pointed beard gave him a peculiar look. His hands were long and thin, and his left wrist was misshapen, as if it had once been broken and badly set. The other man was stout, dark, with piercing black was an approver which erecond

man, as of all other organisms, were living creatures of the simplest kind imaginable, organisms without organs, like the still living Monera. We are aware that the unreflecting mind, the mind accustomed to accept everything as a special act of creation, will probably smile at the idea that he is descended from a formless little lump of mucous or albuminous matter like the still living Protamæba primitiva; that a kernel or nucleus formed itself in this little lump of albumen in a purely physical manner, and that finally the Moneron became a cell, and that the further development of the human race was only a question of time. But if he will reflect that in just such a manner was he himself evolved from the formless void, and in a much shorter period, the impossibility of such a thing may not be so striking, after all, and he may become reconciled to the truths that scientists have culled from the great book of nature by dint of close observation and persevering research. Whether or no, there is no disguising the fact that man, as well as every other animal and plant, is, at first, nothing but a simple cell, by a multiplication of which, forming a cell-community, or a republic of closely connected cells, all forms are the result.

Having in this brief outline established what will be scarcely disputed by any one who has is incessantly urged by the conscientious proread the authors we have mentioned and who has carefully weighed the evidence advanced by them, it is now our intention to consider the important part a correct knowledge of the "cell theory" plays in the treatment of dis-6850.

In his "History of 'Creation," and in an endeavor to account for the formation of living organisms, Eacokel makes the following profound observations: "Every orystal individual, during its formation, like every organic individual, must submit and adapt itself to the surrounding influences and conditions of existence of the outer world. In fact, the form and size of every crystal is dependent upon its whole surroundings; for example, upon the vessel in which the crystallization takes place, upon the temperature and the pressure of the air under which the crystal is formed, upon the presence or absence of heterogeneous bodies, etc. Consequently the form of every single crystal, like the form of every single organism, is the result of the interaction of two opposing factors-the inner formative tendency, which is determined by the chemical constitution of the matter itself, and of the external formative tendency, which is dependent upon the influence of surrounding matter. Both these constructive forces interact similarly also in the organism, and, just as in the orystal, are of a purely mechanical nature and directly inherent in the substance of the body." 10 .....

Thus far we have proceeded in company with these distinguished seekers after truth, and no

be treasured up in the memory of every medical student, that only by a study of the causes of man's existence upon this plane can he hope

pears a necessity.

With such statements before us. without counting the immense amount of testimony that could be cited, it is easy to conceive that a healthy human being, the currents of whose cells were in perfect working order, would give out a life-giving element, when projected by a spirit of benevclence, and exercise a salutary influence in the cure of disease. This is based apon the fact that each protoplasmic cell is a living battery, with its positive and negative current, only instead of being charged with zinc and acid these living batteries are sustained by carbon and oxygen-carbon being furnished by the food that we eat, and oxygen by the atmosphere. To keep up this supply and maintain this electric force, do we eat and breathe as long as life lasts. The celebrated French savant, Dr. Tony Moilin, says: "The electric currents of the cell are the sole source of all vital phenomena, and there can be hardly any doubt but what they are the life itself." While this statement may be open to some objection in the present state of our knowledge, it cannot be denied that they nourish the cells, and cause them to absorb the substances necessary to their proper nutrition.

We are aware that such theories are sneered at by the thoroughly well-trained Orthodox physician; but when he tells us what part of his drug effects the cure in his own method of treatment, we will be satisfied to give him a hearing. It must not be thought, for a moment, that we have no scientific basis for our theory. There cannot be a greater error in existence. The electric physician, to be a good one, must be profoundly skilled in anatomical knowledge. He must know where to direct his current, and how to; he must certainly never injure his patient by such shocks as are only too frequently given by uneducated Allopaths, who, by virtue of their diploma, are permitted to dabble in every form of cure, though consummately ignorant of all. He must know how to moderate his shocks-in fact never shock -and always remember that to be a good electric physician, he must know how to use as little of this life giving power as possible; just as. in order to be a good therapeutist, he must use infinitesimal doses. And it is just as necessary for the physician who employs vital magnetism to have a correct knowledge of the art he professes. If he aspire to eminence-and if the number of cures he will effect by this method of treatment be a criterion, he will be eminent indeed-he must study medicine, anatomy, physiology, and the sciences; not that they are indispensable to any doctor, but because education is one of the best tools a man can work with. "Knowledge is power," and no profession can become respected without it. To be truly successful, and shed lustre upon one who has candidly investigated their claims fully to grapple with disease, whether bodily any science, this is absolutely necessary. If to be heard, will deny them, the merit of hav-ing far distanced their opponents of the teleo-

of effecting it. I mean our medical men. But let them remember they must go back to first principles; they must base their therapeutics upon the simplest of remedies, cure by the simplest means. The frightful tendency to add new drug after drug to our dispensatories-and even the Homeopaths are almost as guiltywill only bring dire confusion to the mind of every young medical student. Few men could pretend to say that they remember all the characteristic effects of the drugs used by the Homeopathic school. Still less could an Allopath give definite reasons for the employment of those that he uses in his own practice. With this ever before us, we must do as the great biologists have done in their research for the origin of life-we must look for the commencement of disease in the alteration of the positive and negative currents that give vitality to the protoplasmic cell, and, we might say, to the whole which goes to make up the human organism. Our constant aim must be to restore the balance of nature's disturbed equilibrium by a proper application of natural forces: fresh air to give oxygen, good food to give carbon to the exhausted cells, and vital magnetism to sustain nature in her efforts to restore. Nor must the law of similia similibus be forgotten. It is as applicable here as it is throughout the whole range of medical practice; but not till we cease pretending to be the guide and rival of nature, and have thoroughly investigated the properties of the mysterious forces with which she silently works in the upbuilding of mannot till we bow down before her in reverence and imitate her teachings, may we be said to merit the name of a physician.

## THE ONCOMING EDEN OF GLORY! BY (THE LATE) PROF. WILLIAM DENTON.

We travel not back for the Eden of old, Bright garden so famous in story, But forward, to gain with the noble and bold, The oncoming Eden of Giory.

Its gates are aye open, and no cherub stands To guard with a fiame sword its portals; But angelic bands are outstretching their hands To welcome home timorous mortals.

On low-bending trees hang ambrosial fruits Mid leaves for the sick nations' healing; And paradise birds, breathing music like lutes, Are heavenly secrets revealing.

There famishing spirits, unfed by a crumb, Who secretly plue in their sorrow, Shall banquet with gods in that Eden to come, Unhaunted by thoughts of to-morrow.

The weary soul there on a flowery bank lies; Peace henceforth he claims for a mother; The sleep of a baby steals over his eyes, And angels think dreams for their brother.

. ° . 🌒 There Love, like the sun, sheds his beams upon all, And soul-buds expand into flowers; Bpring brightens to summer, but whiter and fail Breathe not on its amaranih bowers.

We travel not back, then, for Eden of old, Bright garden so famous in story ; But forward, to gain with the noble and bold, This oncoming Eden of Glory.

Most of our comforts grow up between crosses.

and badly set. The other man was stout, dark, with piercing black eyes and eyebrows, which seemed to stand out straight. His hair was straight and thick, and very black and shining. His moustache was thick and drooping. At one corner of the mouth-I can't remember which—was a little scar like the letter V in shape, and his face and ohin had that peculiar blue tinge that sonie dark men have when newly shaved. He was handsome, withal. He was dressed in dark clothing. They played out one hand and had played one trick on the next, when I noticed they seemed angry and quarreling. though I they seemed angry and quarreling, though I heard no sound, and in an instant the dark man quickly drew a knife and stabled the other in the left breast. The knife penetrated to the very hilt. He shivered a little, his eyes closed, and he was dead. Then the other one rose and lifted up the inert right arm and drew it forintee up the inert right arm and drew it for-ward, and clasped the hand around the handle of the knife, and pushed the table closer until it held the elbow of the dead man in such a po-sition as would keep the arm from falling again. Then he gathered up the cards, put them into his pocket, took up his hat, and in an instant the whole scene had disappeared, and I fell back in the bed and knew ne more until morning

nis pocket, took up his hat, and in an instant the whole scene had disappeared, and I fell back in the bed and knew no more until morning. I might give a long description of my terrors and work up a thrilling tale; but as I am simply narrating facts, I must say that I was not fright-ened. I was more surprised than anything else, and the whole took place so suddenly that I had not time to get frightened until I was all over, and when I awoke in the morning it had almost passed from my mind, as I thought it but a dream. But when I rose and went into the room, I saw that the table stood by the side of the lounge and all my photographs and papers were on the bureau. Still I did not attach great importance to that even, as I had walked in my sleep some when I was young, and in the press of business the next day it went entirely out of my mind. That night I was roused in precisely the same manner as before, and I 'saw the same thing precisely. In the morning that had been on it were on the bureau. This surprised me a good deal, and I my the confers to facility.

on it were on the bureau. This surprised mea good deal, and I must confess to feeling a little "crawly" about it; still much occupation dur-ing the day almost effaced the impression before night. The third evening I must be the more Note to state the state of t

### LIGHT. BANNER OF

trying to read, until nearly 12, and then I did not feel quite as though I wanted to remain in the same room, and I desired as much protec-tion as the alcove room would give, though there were but curtains to separate the rooms. So I sat up in bed there for about half an hour. All in an instant the whole thing was before me again, and I did feel somewhat queer and chilly, but I watched the prozress of the whole tragedy again, and, as I decided, for the last time.

last time. As soon as was feasible in the morning I sent for Mr. Adams, the clerk, to come up, and asked him if he would tell me whether any murder had ever been committed in that room, and he declared there had not; but when I insisted on finding out whether a tragedy of any kind had been enacted there, he admitted that once a man had committed suicide in that room. He had been sick and was desnondent, and so had had been sick and was despondent, and so had taken his life.

I felt sure, then, and told him so, that that man had been murdered, and under just such circumstances as I had seen. Mr. Adams could not give the details of the position of the body of the supposed suicide.

I was then assigned to another room, and as long as I remained I saw no more of my ghostly vision. I promised Mr. Adams to say nothing about it, not that we believed in ghosts, either of us, but for 'the hotel's sakq; and I went my way to Europe after a few days, and remained there some years. On my return I simply pass-ed through New York, and had almost forgotten the whole after After several years' residence the whole affair. After several years' residence in America again, and after traveling the whole length and breadth of our country twice, it is quite natural to suppose that I should have for-gotten all about it. One day I was writing a quite natural to suppose that I should have forgotten all about it. One day I was writing a very lively, sprightly letter, and feeling in particularly good spirits, when all at once I pushed aside that letter, and drawing other paper toward me wrote out a simple history of that affair, just as it was, and mailed it to the New York Sun. They took only time to verify what they could of the story and published it. It made considerable stir, and reporters visited the room and interviewed Mr. Adams, who admitted all that is here told : and also added that he felt positive that I was perfectly sincere and honest, and a particularly level-headed person, and that he did not doubt that I saw everything as I said. He had had one or two persons who desired to leave that room, but he did not know why. He would not be afraid to sleep there, but never had done so. Then several persons who had occupied that room began to be heard from, all relating different experiences, though none had seen what I had. A Catholic priest published an article relating to it, and accounted for it all by saying that he believed that the man had been murdered, and that the assassin was still living, and that, as a punishment for his crime, he was obliged to face and that it was a well-known fact that room. He had bad influence over another to a greater or less extent, and that his mind during its free moments had forced mine to behold the tragedy. An English sea captain also published his experience while occupying that for he occuping that room. He had been playing cards with a friend, and while at the set of the search and that force and and a set of the set of th

perience while occupying that room. He had been playing cards with a friend, and while at the little table there came an invisible shower of apparently heavy articles down on the table, scattering the cards right and left. Another man had had peculiar, but not startling, experiences there.

Several years passed, and I had almost forgot-ten that I had ever written or seen anything, when about two months since the whole was brought to my mind by a strange and shocking incident

Incident. I was walking along one of the busiest streets in New York, and it was very hot, and I did not wish to get unnecessarily heated, when I became aware of an uncomfortable sensation, as if a cold hand was touching me, and leading me for-ward. A few steps further took me toward a lady of graceful mien and figure, who was stand-ing by the side of a gentleman whose face and figure seemed strangely familiar to me. I caught his look, which was fixed upon me, and he drew his lips back in an attempt to smile, which was so ghastly a sight that all whosaw it shuddered, and then he fell to the ground dead.

and then he fell to the ground dead. Of course everything was done that could be done to restore him, but uselessly, and the doc-tors said he died in a fit. I was the only other woman present, and, as such, I felt it a duty to stay by the woman, who seemed to be stricken with a pallor of death, though she did not faint or cry when they said he was dead. I took her hand and asked what could be done for her. She replied wearily but simply, "nothing." She would have the body taken to an undertaker's and buried from there, and then she would go and buried from there, and then she would go home.

nome. I turned to go, and gave her my card, saying that I should be but too happy to be of service, and started out; but as my eyes fell upon the face of the dead man I saw, with a shock that I fear I shall never forget, that it was the mur-derer of my vision without any shadow of doubt. The next day brought man package by mat The next day brought me a package by post, in which was a pack of cards and a slip of paper, on which was written: "It is all over now, and the unhappy sight you were forced to witness has wrought its result. The man you saw die yesterday slew his half-brother for a fancied wrong, the pretext of a quarrel at cards being a subtorfuge. As soon as my husband knew that a subterfuge. As soon as my husband knew that his brother had not supplanted him in his father's affections he became the victim of a father's affections he became the victim of a remorse as terrible as imagination could paint. His father became almost a maniac when he heard of his younger son's supposed suicide, and as my husband dared not own himself a murderer to that poor old father, he suffered such tortures as you can imagine. He was a man of powerful will and could control himself while avoke but as soon as he would class it while awake, but as soon as he would sleep it seemed as if his will escaped from his body and seemed to fly through space, and no matter where we were-and we traveled everywherewhere we were and we traveled everywhere be would return in spirit to that fatal room. He told me all, and I loved him well enough to love him still and to pity him infinitely, and of all he ever saw you and one other woman were all to whom he could ever show the tragedy plainly. He has told me that sometimes in his baffled rage he would long to be there in body to be able to kill the sleeper. This other wowan died, and at last you made public what con-vinced the father that his beloved son had not been guilty of self-destruction, but he never dreamed of suspecting his elder son, so that he dreamed of suspecting his elder son, so that he died content. We were on our way to Savan-nah, where we both were born. I send you this to thank you, and to ask you to publish it as a true slory which may work good among passion-ale ones who let unreasoning anger and suspicion have their spay. You will not see me again. Before you receive this I shall have joined my deen husband. Borhame God mill have poined my dear huabaud. Perhaps God will be merciful to him in pity for his suffering. Good by." That was all. No address, no name. The papers next day recorded the death of an un-known woman at a lodging house. She was buried from the money found on her person. At the same time the corpse of the strange man was also buried by the undertaker. It was a sad and unsatisfactory ending to this singular mystery, in which I was unwillingly mode on mystery, in which I was unwillingly made an If any one can explain how such a thing could be I should be glad to know it. In the mean-time I assure such persons as may read this, that every word written in this story is actual-ly true, so far as I am concerned, and as for the rest, I believe it, though I cannot understand it.

### For the Banner of Light. FATHER TIME.

'T was in the long-lost, careless days, When childhood's spring was in its prime, I, wandering through life's pleasant ways, First came upon you, Father Time! You took in unrelenting grasp The hand held out in Friendship's name

I did not try to loose your clasp, But smiled upon you when you came.

Oh! then your gifts were fresh and new, The hours you brought me bright and long, And love seemed steadfast, warm and true, While life itself was one glad song! The happy singers, you and I. Together singing songs of mirth And sweet love-ballads, by and-by,

That soared above the common earth. You led me o'er enchanted ground,

Where kingly Cupid reigned supreme; So sweet were thoughts that wrapped me round, I longed to linger there and dream.

But still with unrelenting grasp You drew me through the magic land, Nor loosened once your steady clasp

Upon my oft rebellious hand. You brought my pretty babes to me,

And placed them in my happy arms; The world all sunshine seemed to be, And gladness drowned my weak alarms. I blessed you then, old Father Time,

You led me through such lovely lands ; Life's joy-bells rang a golden chime, Swung to and fro by angel-hands!

Whence came the first faint minor thrill That jarred upon our joyous moods?

Our sunlit heavens began to fill With shadows wherein sorrow broods. My anxious eyes grew full of tears!

I blamed you for their overflow; I felt my heart grow faint with fears And saddened with prophetic woe

Ah I more than once, in after years, Through shadowed valleys, dark with woe, Through floods of silent, bitter tears,

You bade my little children go. They would not stay for all my cries, I could not follow without crime;

Shut were the gates of Paradise, And then-I cursed you, Father Time !

So long ago! so long ago! And now my fierce and angry heart Hath changed its hate to love ; and so

I wait to watch the storm-clouds part ; I wait to see the heavenly light Across my life's drear threshold olimb ;

But shall Death, in his kindly might, Part us forever, Father Time?

EVA BEST. Dayton, 0.

Spiritual Phenomena. Materialization Through Mrs. Ross of

Providence, R. I. To the Editor of the Banner of Light:

Whilst I was at Lake Pleasant, I visited Mrs. Ross on the evening of Sunday, Aug. 27th, and the manifestations were of such a startling nature that I believe the relation of some of them will be of interest to your readers. The lights were reduced, but sufficient was left to enable the company to distinguish each other. Immediately after the medium had taken a seat. in a small rear room, the curtain was drawn open. and we saw the form of a female, who waited a moment, then advanced into the room, and

called Dr. Slade to her, and held a conversation with him. The spirit gave the name as Lizzie Hatch of New York, and then seemed to disappear without passing within the curtain. Another spirit was that of an aged man, giving the name of Moulton, who said he lived when in the body in the adjoining town of Athol, but passed on some years ago. He stated that his daughters were mediums, but he could not approach them. Another male form appeared, and addressed a lady near the cabinet. A fe-

male then appeared. Her raiment was vory beautiful. The spirit spoke to some one, and feebly said, "forgotten, forgotten !" and entering the cabinet disappeared. Immediately the

The music was grand-extraordinary, considering the character of the instrument-and the spirit-power present thrilled us all. I judged that several spirits were present, who were attracted to that pure sphere of harmony, and had formed a band for the purpose of aiding each other, and fully developing the medium for these manifestations; and after Bach had ceased, my impression was confirmed by the control of a spirit calling himself John Rink, who said he would perform a piece which had never been published, and which we might perhaps never hear again. He then played and sang a most beautiful Ave Maria, which had alternate touches of pathos and grandeur in it I do not think I have ever heard excelled.

We subsequently enjoyed a song, and an improvisation on a theme which I gave myself, and which was responded to without a moment's hestation in both words and music. The singer of the song claimed to be David Rizzio, and said he would give us one addressed to her whom he "had loved when on earth, and loved still." Poor Rizzio! Remembering, as I did, the dark stain I had seen on the floor of the little chamber in Holyrood Palace, Lwished for one perfect proof of the identity of a spirit whose love had lived so long, and survived death, and expressed itself thus once more in music. Perhaps he has furnished his medium with his own proofs. Be this as it may, I was deeply impressed with the wonderful power of the entranced performer, who, I could not help thinking, had been called upon to do a most valuable work, and to give a very beautiful mainifestation of spirit power to the world.

Spirits teach inspired truths to the people in the midst of the most dead and dull surroundings, while the churches, creed-bound, or degenerated in symbolism, have magnificent architecture and music, which, if anything of earth could represent it, is like the very voice of the soul. If it is well that truth should shake herself free from servile dependence on the external, it must also be remembered that all inspirations are linked together, and that Spiritualism is represented in music. art, postry and culture, as well as in the voice of the speaker. The musical part of our meetings is, I know, inadequate to the requirements of the spirits, who at present fight against difficulties and stifling influences, rather than manifest themselves in anything at all corresponding to their real power.

Mr. Cocke is worthy of a welcome from every Spiritualist, and 1 trust he will obtain it. I remain, sir, Yours faithfully,

SUSAN E. GAY. 40 Warrenton street, Boston.

### Mrs. Belle Fletcher's Mediumship. To the Editor of the Banner of Light:

During the warm months of July and August Mrs. Belle Fletcher 'discontinued her' interesting materializing seances. This is a peculiar and very satisfactory phase of Mrs. Fletcher's excellent mediumship, and one which the public never weary of witnessing and investigating. With the approach of autumn she has again resumed them. The first one of the series was given Friday evening, Sept. 14th. The weather was very warm for such exhausting manifestations, but the brave little medium took her seat in the cabinet as usual. The circle lasted two hours, and was very gratifying to all present. The materializations were numerous and very fine; and the spirits were very kind and made it a wonderful "flower circle," by bringing with them many beautiful flowers and distributing them impartially to the appreciative friends. There were twentysix persons present, and nearly all carried away with them some lovely and fragrant token from spirit-hands.

I cannot refrain from mentioning a very touching incident. A well-known gentleman from Dayton, Ohio, who had buried his dear wife but three weeks previously, came down especially to attend this seance, in hope of obtaining some tidings of the loved who had journeved to the Summer-Land. ' To his joy and surprise, she materialized; and gave him a beautiful tea-rose, always her favorite flower in this life. Several little children materialized: among them little Nannie Keniston, one of the medium's controls. The medium's chief control, Col. Baker, requested a little boy to sit on the stand near the cabinet and they would crown him with flowers. This they did, and the beautiful act was witnessed by all present. There was also sweet music and lovely singing by the spirits. How happy such scenes as these make us. They bring us to the borders of the better world, draw the mystic veil aside, and show us that "there is no death, what seems so is transition." These circles will be continued every two weeks until June next; and we hope that many will benefit themselves by attending. Mrs. Fletcher is constantly making progress in all phases of her mediumship. As a test medium she is truly remarkable. In distant cities where she has given tests, people have been so convinced by their startling truth that they have come hundreds of miles to Cincinnati to have private sittings with her. She gives public test circles at her residence, 300 Vine street, every Sunday and Thursday evening. The attendance is from twenty-five to thirty-fivesometimes more. She gives private sittings daily, and is visited by many new inquirers, who soon become converts to our beautiful belief. Mrs. Fletcher is an enthusiast in her work, and a faithful, industrious woman. She is so kind and pleasant to every one 'who comes that' she has the friendship and admiration of all. N. G. WALKER.

one week. They must wavelennious heath saturaties in both of these places." [The New York 'Medical [Courseat remarks]! The Chronicle adds this quarkes deskat: "So far as Bal-timore is concerned, we have authority for stating that it is not true that 'fue similar cases' of mistaken diagnosis occurred 'during one week."" But this claimed false diagnosis by no means indi-

cates culpable neglect or reprehensible ignorance on the part of the Minnesota magnetist; the bringing out of the disease to the surface may have been caused by the exercise of that magnetist's powers-the malady lying dormant in the patient, and because so dormant presenting all along symptoms of a contradictory nature. Magnetic force often brings disease to the surface when medicine fails to do it.

The whole account, as I have stated at the outset has the appearance of an advertisement of the glorious results to be hoped for from the in-coming " law regulating the practice of medicine " in Minnesota, by contrasting them with the alleged shortcomings of the system of magnetic treatment (whose followers do not practice medicine). But such efforts to bring the practice of healing by laying on of hands into dis-repute will be found on trial to fail of their office. Those who know nothing about it, in any community, may by appeals to their ignorant and unreasoning prejudices, decide against it; but the more the practice is condemned before those who have any practical acquaintance with its curative effects, the more' will they feel to do what they can to extend its beneficent reign in their respective localities. Boston, Mass. A. S. HAYWARD.



among the mountains of Arizona, where of course among the mountains of Arizona, where of course heaven and the angels are as near as in any other spot, we seem to be alone in our beautiful faith. We should be pleased to learn that you have other sub-scribers in this section. Where we have no spiritual meetings or society we are obliged to atone for the loss by giving more time to reading and thinking. We have frequently noticed that cavilers or opposers of Spiritualism appear to think they have brought an unaswerable query when they ask. "If these things are true, why were they never found out until the "Rochester Happings" revealed them?" To such we can say: If you will take the trouble to read 'Has-selas,' written by the learned Samuel Johnson, in 1750 you will find that our belief is not so very mod-ern in its origin. "In chapter thirty first is the follow-ing: 'That the dead are seen no more,' said limlac,'I' will not undertake to maintain avainst the concurrent and unvaried testimony of all ages and of all in tions. There is no people; rudeior isamed,' among whom ap-paritions of the dead are not related and believed. This option, which perhaps prevails as far as human nature is diffused; could become unversial only by its truth. Those that never, heard of one another would not have agreed in a tale which nothing but experi-ence can make credible. That it is doubted by single oavilers can very little weaken the general systence; and some who deny it with their tongues confess it by their fears."" heaven and the angels are as near as in any other

### New York.

UTICA .- A correspondent, "M. P.," puts us in possession of the following: The China Mail of some time

session of the following: The China Matl of some time ago, und r the heading "Communicated," published an extraordinary tale of the results of missionary work in the Bouth Sea Islands. Tapituena is one of the southernmost, islands of the group. Two native missionaries, Revs. Kapu and Nahma, were left, there as teachers under the direction of the American Mis-sionaries of the Hawaian. Evangelical Association. Their efforts were so far successful as to enable them to boast of having converted one tithe. They report-ed: "We sail from Tapituena with the Banner of the Cross now flying there; the seed of the kingdom has been planted there; its roots are striking deep." Then the Rev. Kapu, as agent of the American mis-sionaries, writes that he had "burnt up seventy-nine muskets, a great number of spears, and broken to pleces more than three hundred swords and war-knives." This disarmament of both classes of natives, it is alleged in the published account, was immediately followed by the missionaries obtaining arms from other fanatical converts attacked in dead of night those who had not "given their hearts to the Lord," who, un-armed and unwarned, fell easy victims. Details of the above were, published in the Stratt's Times and re-printed in the Indian Dadity News of Calcutta, from which paper are summarized these leading points.

### Pennsylvania.-

IRWIN STATION .- H. S. S. writes that he experienced much pleasure in reading the report in the Ban ner of Light of the farewell reception given in Boston to Mrs. Maud E. Lord, and in learning that so many attended it, adding: "Often do I wonder why it is that none of our gitted mediams get in and around Pitts-burgh; there is a good opening for doing a good work. There are many inquirers, but no public mediums."

PITTSBURGH .- A correspondent, J. S., writes that John Y, McLaughlin has, after a long period of development, attained a degree of inspirational medium opment, attained a degree of inspirational meninic-ship that enables his controls to interest many in giv-ing their views of truth: They explain the promise of Christ to come a second time, by saying that it was fulfilled on the day of Pentecost, and that the perform-ance of what are called miracles is as binding on Chris-tians to day as in the times of Christ. The resurrection they do not believe in except in a spiritual sense.

The death of Marwood, the English Executioner,

having salled forth varied comments and criticiams upon his character and office throughout England, Mr. Obarles Ware took up a consideration of the subject in the Dovon Express, Exeter, and followed it with general remarks upon the operations of the law that made his office a necessary adjunct of the Government. As it presents views which entirely coincide with our own, and which will, we think, be acceptable to all who recognize the close relation that exists between the material and the spiritual worlds, we transfer Mr. Ware's letter to our columns.-ED. B. OF L.]

It seems to be generally taken for granted It seems to be generally taken for granted that the public hangman must necessarily be-long to the lowest type of the human species, being little superior to a state of hardened bru-tality, callous to pity or sympathy, and utterly devoid of refined feeling and moral soruple; in fact, his entire person and office seem to be re-garded as utterly repugnant to the ordinary sentiment of society. But I fail to see that such a view of the case is either reasonable or just. So long as a law exists there must be officials a view of the case is either reasonable or just. So long as a law exists there must be officials to excoute that law. Why, therefore, make this invidious distinction between the officer whose mechanical duty it jis to perform the "coup de grace," and those who have performed their respective parts in the preceding stages? Why should the hangman be more obnoxious personally, and more discounted morally, than the jury who convict, the judge who pronounces sentence, it he Secretary of State who reviews the sentence, or the sovereign in whose name all this is done? My plea is for justice toward the dead Marwood, and for kindly considera-tion and sympathy toward the man who might be chosen as his successor. I cannot see why the man who mechanically executes the flat of the existing law, should he assumed less capathe man who mechanically executes the flat of the existing law, should be assumed less capa-ble of possessing refined intellect, gently feel-ing and amiable qualities, than the judge, who performs with emotion his stern and solemn duty on the bench. So far as I am able to gather, Marwood seemed to possess an average of the ordinary qualities of intelligence and human feeling; and in choosing his successor, so far from selecting a person rendered callous by hardened, brutality of, nature, I,would have one possessing the very opposite characteristics, so that the criminal in his last sad hours should be committed to a merciful, and sympathetic heart and a gentle and kindly hand. What I wish to call particular attention to is, that in the repugnance felt toward the hang-man and his office, society tacitly acknowledges justif ashamed of the sentiment which tolerates punishment by violent death, and upon this

punishment by violent death, and upon this fact I base my plea for a serious reconsidera-tion of the whole question at this special juno-

The question I ask is this: Should one violent The question I ask is this: Should one violent death be atoned for to society by the infliction of another? And I maintain that the decision of this question cannot be satisfactorily left to a fickle public opinion. or an ever-fluctuating popular sentiment. It can only be properly decided by reason based upon the dictates of human nature. I mean that the great facts of human nature, the solemn realities of its two-fold-mortal and immortal—life, should be our sole guide. Alas I there are very few human laws based upon the principles and dictates of nature. nature.

To commit a murder is an awful thing; but In view of the great facts concerning man's na-ture and destiny as an immortal being, the cool deliberate strangulation of a man, even in the fortunately the considerations of greatest importance are not taken into account, partly through ignorance, and partly through conven-tional prejudice. My own studies during seve-ral years concerning the facts of human nature, the relation between this life and the next, and the relation between this life and the next, and the destiny and relation of man in the life be-yond, have convinced me that in inflicting a violent death, whether by murder or an act of law, we commit a great and 'an irreparable evil, both upon the individual, and also upon society in both worlds. I am well, aware that in bespeaking consideration for the criminal, it will be answered that the latter had none for his viotim. That expresses a natural feeling, but it is no argument. Notwithstanding the ag-gravation and provocation of the crime, society but it is no argument. Notwithstanding the ag-gravation and provocation of the crime, society is bound to consider, coolly and deliberately, what is best or worst to be done with the orimi-nal. Nothing: should be done vindictively, nothing in the heat of sentiment or passion. This would only be a repetition on a larger scale of the individual crime. It is as possible for society by its statute law to commit murder as for the individual from interest or passion. for murder consists in the nature of the feeling which takes away life, and not in the outward which takes away life, and not in the outward act merely. My conviction is that society com-mits murder in the case of every criminal exc-outed, in virtue of the feeling, the animus, the ward the criminal. It is in this animus, this

Arizona. WILCOX.-Mrs. Helen J. Underwood writes: "Here

Inquiries from many persons as to whether they could be compelled to pay for newspapers sent to their address without authority have called forth the following rule from the United States Post Office Department: The liability of a party to pay for a newspaper must be determined by the rules applicable to other contracts. When a publisher, without a request from a party-either expressed or implied-sends a paper, the more fact that the party addressed takes the paper from the post office does not of itself create a liability to pay for it. It takes two to make a contract, and one party, without the consent of the other, cannot make him his debtor.

### My Wife's Nervous Affection.

"We had ceased to hope that my wife's nervous affection could be cured," writes Rev. J. A. Edie of Beaver, Pa. "Many physicians failed to do her good, but Samaritan Nervine has oured her." At druggists'.

form of another female materialized, and asked for a gentleman, who advanced, and the spirit held a conversation with him, and then silently faded away.

The curtain was again drawn aside, revealing the form of a woman, and I was gratified to receive a request to approach it, when the spirit appeared to express satisfaction, and at once said, "Oh I my dear, dear brother, you know me now," and then repeatedly kissed me. The spirit again spoke, thanking me for acts in the past. It said, "I have long desired to come; brother, you are "----and here the spirit seemed to lose power, but reaching back, touched the medium, which evidently renewed her strength. and continued-"you are loved by your spiritfriends. Father is here, and we send love to all." This speech was given word by word, slowly, all the time the spirit having her arms around my neck, while I had my arm around her waist. The eyes of the spirit were bright, and the movements of the features natural. She referred to subjects known only to ourselves, and in every way endeavored to impress upon me the reality of spirit-return. After assuring me of the love of my spirit-friends she slowly dematerialized, having her arms around my neck, while my arm was around her form-in a moment all was gone, leaving my arms empty.

That this spirit was my sister, SARAH C. DUMBAR, formerly of Winthrop street, East Boston, I have no hesitation in asserting. She passed from earth some years ago, but never, before this occasion, had she been able to fully show herself, having often tried, and I have no doubt but that her spirit left her home in the "better world" to banish all doubt from my mind, so that I should never again question the immortality of the human soul.

HIRAN E. FELCH. 16 Brattle Square; Boston; Sept. 29th, 1883.

### Remarkable Musical Seance. To the Editor of the Banner of Light:

A few days ago I had an opportunity of witnessing the extraordinary manifestations through the mediumship of the lately-developed blind musical medium, Mr. J. R. Cocke,at 39 East Newton street. He is guite a young man, and informed me that he had only been influenced in this manner during the past two or three weeks. That his entrancement was still in a painful stage, was evident from the way in which the spirits took possession of him; but after it was accomplished the result far surpassed my expectations, and I had already been informed that it was of an unusual character. The first spirit announced himself as John Sebastian Bach, and, speaking in English with a strong German accent, he turned to a small harmonium organ, and announced his intention to give us a sonata in D Minor, in

Cincinnati, O., Sept. 25th, 1883.

### Working Up a Prejudiced Sentiment. To the Editor of the Banner of Light:

Minnesota, already having a new doctors'-protective law about to go in force, the satraps of the Allopathic Darius in that State are trying to work up public sen-timent toward its favorable reception by circulating the most remarkable stories against, the irregulars. For instance, I find the Northwestern Lancet, St. Paul Minn., credited by the New York Medical Journal with accusing a magnetist of treating a smallpox patient (as it afterward proved) and declaring the disease to be something else, and the case all right in symptoms and progress, when the M. D. declared it confluent smallpox. This is triumphantly proclaimed as a case of utter ignorance on the part of the magnetist; but if false diagnoses were to be accepted as the evidence of ignorance on the part of the Allopaths. a mountain of evidence could be accumulated which would utterly smother the ." Regular" practitioners. Indeed, the very same Journal from which the account is here cited, contains the following paragraph quoted by the Medical Chronicle, of Baltimore, Md., from the New England Medical Monthly:

### MISTAKEN DIAGNOSES ON SMALLPOX.

AND THE REAL PROPERTY OF

incention to give us a sonata in D Minor, in four movements. Of these he gave the adagio in G Major, the scherzo and presissimo, and in such a way as to make one realize that the master's hand indeed controlled the keys.

### Iowa.

MOUNT PLEASANT .-- J. H. Garretson writes : "1 see in the Sciontific American a paragraph headed The Value of a String. A string found in a room aved the lives of a bring. A string found in a food saved the lives of fourteen men that were cut off from the stairs and fire escape.' I some time ago suggested to the *American* that a ball of twine, a coil of rope or a rope-ladder might be thrown or, shot into any door or window on a minute's warning.' They did not eive publicity to my suggestion, and, though a number of persons have been burned to death since I wrote, I have been burned that an effort to send a live to you persons have been burned to death since I wrote, I have never heard that an effort to send a line to any one in danger, as I proposed, has been attempted. I cannot comprehend why the applances that are used to throw a line over a ship at sea cannot be used to throw a line to any part of a building."

### Illinois.

PEORIA .- J. G. Phenix writes : "We have had no speaker since Mrs. Anna Kimball., Dr. Henry Slade was with us a week in, March, and, as it were, sealed which his physical and slate-writing tests the good work with his physical and slate-writing tests the good work which Mrs. Kimball had done for us. We feel the im-portance of developing mediums; and are having good success, with the promise of grand results during the coming winter. The signs of the times point to a spe-cial effort being made by the spirit-workers to develop-in shorter time, and for new phases, an army of .medi-ums that shall hasten the time when all shall know the truth, from the least unto the greatest."

### Massachusetts.

ry of the Society of Spiritualists, writes, Oct. 12th : "Last Sabbath we had the pleasure of listening to Prof. W. W. Clayton, of Boston, who succeeded in in-teresting his audiences on two very important subjects, yiz...; What is Spiritualism?", and ... What shall we do with our Spiritualism?" both of which were handled in such a masterity manner as to fully corroborate our former good opinion of the Professor and his ability to instruct and entertain the, people. In our humble opinion he should be kept busy, as his powerful ora-tory and caadid, careful reasoning carry conviction to the minds of all who listen to him."

### Maine.

GLENBURN .- Charles M. Brown writes that great satisfaction was: expressed by all who listened to the nspired ,utterances of Mrs. A. P. Brown of St. Johnsbury, Vt., on the two Sundays she occupied the Spir-itualist platform; much interest in the cause she aby advocates was awakened, and a new impetus given to its advancement.

By May we look among the band of min-istering spirits for our own departed ones? Whom would God be more likely to send us? Have we in heaven a friend who knew us to the heart's core-a friend to whom we have un-folded our soul in its secret recesses, to whom we have confessed our weaknesses, and de-plored our griefs? If we are to have a minis-tering spirit, who better adapted? Have we not memories which correspond to such a be-lief?...

Many a one, we are confident, can remember such things; and whence come they?" Why do the children of the plous mother, whose grave has grown green and smooth with years, seem often to walk through perils and dangers fear-ful and imminent as the crossing Mohammed's fiery gulf on the edge of a drawn sword, yet walk unhurt?. Ah I could we see that attendant form, that face where the angel conceals not the mother, our question would be an-swered.-Mrs. H. B. Stows.

1. abit (1. bit., . r. in it + destait vindictive feeling, that murder really consists.

As regards the person excerted: In sending him violently out of the world; we increase in-finitely the evils wrought by his crime. In fini-tion society should consider is this. Do we diminish the original evil, or increase it? I answer: We increase it infinitely; for man beanswer: where the interval of the interval of the interval ing an immortal creature, a being of thought, moral feeling, and power of will-elements ca-pable of unlimited development—the material part being only a temporary husk or covering, the question to be considered is this: To what condition do we considered is this: To what condition do we consign a man by tearing off this external garment? . What will be the locality, the condition, and the influence of the man after leaving the bands of the bangman?

this external garment? . What will be, the locality, the condition, and the influence of the man after leaving the hands of the hangmain? The answergiven to this by the rapidly grow-ing modern spiritual philosophy is startling and awfull. The spiritual realm of existence consists of a series of spheres, graduating from each other according to the moral character and spiritual development of the individual, the first sphere being in immediate proximity to the earth itself, as its spiritual counterpart. All those who are morally debased and of sens-ual material tendendies, cannot, rise, above this sphere until they are internally reformed; for if is spirituality along-tics, above this sphere until they are internally reformed; for if is spiritual to spiritual, and holy associations. Those of the opposite mature are earth-bound, being fettered by an' immutable law to their natural element: And the infortunate oriminal, yielently, form from his earthly gar-ment, finds himself in a state of existence imme-diately connected and interblanded with the ehrfh state, where, with myriads of "kindred spirits, he wanders, eaching with fearful moral perversion, it, may be, to ascure an advantage by influencing persons, still, in the body, possi-bly to revenge himself, but happily often to se-oure a basis for personal reform. For as all or-ganized life contains within itself the inherent power of self-renovation, so there is no state so wretched but, the, individual can be recovered therefrom; and thus even the executed mur-derer stilling ifeature, indeed, of capital pun-jahment is the and his awful fate. But in putting him to death society influents, which we are invited word had result of orime heing therefore in view of his of me and his awful fate. But in putting him to death society influents with in-self. The bad result of orime heing therefore finding the corner interview of a science of a science word herefore in a the next, that all punchents world and in the next, that all punchents BIORE COURSE CARL CAN DE CHEEN ALL DUA SHADA ... The universal law (of nature is both in this world and in the next, that all numeriman should be remedial and reformatory, and it is this dictate that we should follow. Far better for sobiety and for the original himself that he should be considered and the state of the second second the should be considered and the second second second the second second second second second second should be considered and the second second second second should be considered and second second second second second should be considered and second second second second second second should be considered and second secon

for soblety and for the griminal himself that he should be entirely excluded if our society, not by death, but by confinement, where, by labor he shall contribute some comparation to those whom he has wronged; and by reflection and remorse realizes that internal reformation and moral development, which will ensure him some prospect of happiness in the future. I have him some should be the disconvolid split. Both the some attributes that process is infinitely more painful, difficult; and process is infinitely more painful, difficult; and process is infinitely more painful, difficult; and process is infinitely more body and the sour development.

swered.-Mrs. H. B. Slowe. Sick Headache, distressing malady, qured by Dr. Benson's Celery and Onamomile Pills, 50c. Druggists. Graves's Heart Regulator says it is a sure qure.

AUTUMN, AUTUMN, Once more the liberal year langhs out O'er richer stores than gems of gold; Once the stores than gems of gold; Once the stores than gems of gold; Is Nature's bloodless triumph told. Our common mother rests and sings, Like Ruth, among her gardered sheaves; Her lap is full of goodly things. Her brow is bright with autumn leaves, Oh i favors every year made new i Ob i gifts, with rain and sunshine sent i The boulty overruns our due, The fullness shames our discontent. We shut our eyes, the flowers bloom on; We choose the shadow, but the sun That casts it shines belind us still.-Whittler.

Report of the Fifteenth Annual Convention of the Vermont State Spiritualist Association.

### [Reported for the Banner of Light.]

This floarishing Association held a three days' Con-vention at Montpeller Sept. 21st, 22d and 23d, 18s3. If, in common with the rest of mankind, we find some things to regret, we have so many causes for rejoloting that regrets are soon for rotten, amid the cesitasy of that regrets are soon for suited was furnished by Mrs. Floarnee Eley of Bouth Wallingford, and Miss Angle Truax of Essex Junction, assisted by Miss Nora Truax, organist; the following being among the selections ar-tistically rendered t Solos, "Where is Heaven?" and "The isles of the By and By." by Miss Truax. Duetts. "Where are the Flains of Heaven?" "On Happy Swallows!" "Something Sweet to Think Of," "Far Away, Beautiful Zion," and "Come Sing to Me of Heaven."

The election of officers took place on Saturday after-

Heaven." The election of officers took place on Saturday after-noon with the following result: President, A. F. Hub-bard of Tyson Furnace; Vice Presidents, A. S. Ba-ker of Danby, Newman Weeks of Rutland, and Mrs. Dr. Eliza Turner of Montpeller; Scretcay and Treasurer; Mrs. A. E. Stanley of Leicester (but she declines to serve); Auditor, A. B. Lamb of Westminster; Board of Managers, Geo. W. Hipley of Montpeller; Dr. S. N. Gould of West Randolph; William Pierce of Danby; Mrs. Lizzle S. Manchester of West Randolph; Frank Reed of Brattleboro'; Janus Crossett of Duxbury; Mrs. Finma L. Paul of Morrisville, and Mrs. Fannle Davis Smith of Brandon. Old officers to continue in anthority to complete present business. It is our custom to devote one hour of each session to a conference at the present Convention were of a much higher order than usual, both spiritually and in-tellectually. At our first bession we were made to re-joice, by the manifestation of spirit presence. 'Many were constrained to speak who had purposed to listen to others, and a few were controlled by our ascended brothers, and a few were controlled by our ascended brothers, and a few were controlled by our ascended brothers and co-laborers from the shining shore, and this very acceptable feature continued through all the meetings of the Conventiot, that however much we differed in opinions and purposes such differences were forgotten in the higher inspirations of the hour. FRIDAY, ätter, 218T. Morning — The first session convended at 11.0'clock A. M., and an hour was occupied, as abore stated, to

Morning — The first session convened at 11.0'clock A. M., and an hour was occupied, as above stated, to conference debate, spirits and mortals taking part in

conference debate, spirits and mortals taking part in the exercises. "Afternoom.—Lecture by Mrs. Manchester." What-ever'of-goodness the old time had is with us still. It was but the lower developments' that passed away in the overturn of dynasties and kingdoms; all the good of preceding ages we have with us still. All the relices of ancient times are worthids; unless when sub-mitted to the crucible of reason some truth remains' that is of vical importance to us in our onward march. We are just learning that there is a syst aothing fully settled, because this is the period of investigation, and he who has formed settled conviction's has ceased to be useful.... Time was when our children were doomed he who has formed settled convictions has deased to be useful... Time was when our childreh were doomed to despair, but that is past, because we stand in clearer light to day; yet the telegraph and telephone have broucht us no covenant of spirit-communion—it is ours by divine right of spirit control and power. As we were not asked if we would be born, or if we would, under what conditions, we see that there are states and surjoint dings over which we have bo control. Yet it is ours to overcome obstacle after obstacle, de-velop the manihood in so doing, and make the best possible preparation/for death. by preparing to live as we ought."

velop tiue manhood in so doing, and make the best possible preparation for death. by preparing to live as we ought." Evening.—The regular address; was delivered by Capt. H. Brown, who announced as his subject. "The Place and Purpose of Modern Spiritualism in the Thought of To-day." Since the first man stood be-side the first dead body there has been some knowl-edge of death, and a desire to know something of the atter-file? Take away the evidence of immoriality, which alone can explain the mystery of death, and life would be a negation. The Indian, in his uncivil-ized coldition, has the facts of immoriality without the philosophy; the thurch has the philosophy, but de-nies the facts. The God that is unknown, or the "akknown God." is found nownere, said it is of no consequence what by, where he is, in the Bible he is an assumption, and not a fact; in nature he is all and in all. Whatever: is man-made is limited; whatever is natural is unlimited. We inhow learned this much through the struggle for knowledge which has come to our senses through the, continual asking of why? Popes and priests forbid us to ask why-yet by asking we have activated their anknown God, and found the Supreme in cause, and affect, law and order. Spirif-ualism, is a Reiened, takes hold of the olden miracles, and finds them to be natural results; the most start-ling phenomena are no longer mysterious, because in accordance with law and order. Therefore it is seen, that trut does not depend upon the character of its teachers, but is perfect in epite of all of their fino-rapce and unworthiness. Our conflicting, opinions should lead to investigation. It is no difficult task to build a steam engine to day, but ages of thinking were necessary to produce that one thing of the lighters. Hence, spiritually and mentally, the possibilities of the future are incomprehensible to the highest intel-lect of today.

BAN ley, who said : "Years have come and gone since the subject of Spiritualism was first agitated. It tells we have learned that death does not end all-does not take our loved ones from us; that they are with us still." Here the speaker, referred feelinkit to the ostructism endured by the early pioneers of Spiritualism, whereas to day we are greeced with a full house of respectful listeners, and added, "Let us remember that our acts hang pictures upon the wall of Memory, and see to it that those acts are noble, so that the present may not cause us to blush in the future. We have it in our power to make our future beautiful; and this is our work of salvation." The address of Mrs. Wiley was followed by a séance by Mr. Etherson, who remarked that he usually enter-ed into the trance state when describing spirits, but as his present, effort, was to be brief he intended to re-tain consciousness, simply telling the people what the spirit world presented to his inner vision: "It seems, at this moment, as if my own sight was nudlence of mortal men and women, though I sense your presence; but I do see spirits, and a multitude of them." If a then gave a few descriptions, and to a grateman he said. "I am taken to your home, and see at oid lady sitting in a rocking-clair, as if such had been her custom; aid I now see others of your spirits reacher of some note, of Montpeller, who side the same word nee out right." *Afternome*. Ell Ballou, formeriy an Universalist for the upilitit got humanity, and to prove to you that when the grave closed over my mortal remains i did not cease to exist, but am here to day an evidence to you of the reality of immortality. I now precive that when the grave closed over my mortal remains i did not cease to exist, but am here to day and evidence to you of the reality of immortality. I now precive that when the grave closed over my mortal remains i did not cease to exist, but am here to day and vidence to you of the reality of immortality. I now precive

our rate constant inquiry should be : What good deeds have I done, and what may I now do to enhance the aggregate of goodness, usefulness and happiness in the world?" *Eventng.*—Séance by Joveph D. Stiles. "Swift Ar-row" again surprised a large audience of enger listen-ers by his wonderiul power of control. describing no less than one hundred spirits. During the Convention. no-less than iour hundred spirits. During the Convention. no-less than iour hundred spirits were described by the two mediums, Stiles and Emerson, and all except a I w early settlers in Vermont. were recognized by some one or more present "Swift Arrow" expectal-ly is quite skiliful in describing an entire neighbor-hood and all its surrounding scenery, giving names, axes and conditions of the people in order to refresh the memory as to the identity of some particular spirit wishing to be recognized by old friends. On the present occasion he' said : "Here comes a spirit holding a butterfly in his hand; does any one know what that signifes? Oh I do now : he says he was known as Butterfly Napoleon, of Waterbury." At the close of the scance a lecture was delivered by Oapt. H. 'H. Brown. "This," said he, "is your Fif-teenth Anniversary, and if this Association did not hold some truth that other organizations do not, it would not exist. What is that trutn? Why are you met here as Bpiritualists? It is because you have dis-covered a grand, sublime truth not held in common with other organizations. If you based your bellef upon the Bible you would not be a distinctive body; yet you are not necessarily fonoclastic. Your espe clai business is to build a grander temple than the world inas ever known, and not to tear down. Leave old rubbish to go to decay in its time, and expend your noblest energies in the great work that has heen en trusted to your hands by the spirit-world. You are building a seformers, knowing that reformation means construction and not destruction. If asked what spiritualism is, every one of you would reply : I is the *knowledg* ened to no less than the affirmations of four hundred returning spirits, bearing not less than four charac-teristics each mane, age, sex and place of residence -making a grand total of sixteen hundred witnesses to one sublime truth. And as our brothers, Stilles and Emerson, stood upon this platform, describing spirits, you have responded, "Recognized," I know him or her," it is all true, etc. If there, is any weakness or insanity connected with this subject, you must see that it rests with those who reject a truth fortified with such an array of facts. Remember the spiritual-istic platform is the only place in existence where spirit-communion is knaptic accompanied by the fact that the dead still live." During Sunday's exercises Miss Ursula E. Bates, a graduate of Rahdolph Normal School, spoke the fol-lowing poem, which had been written, at her request, by the undersigned, and which was well received : THE ADVENT.

THE ADVENT.

### Hark I hark I I hear a tiny rapping,

# BANNER OF LIGHT.

happy manner the bistory of that powerful empire, he readiled the epoch when Belshazzar occupied the throne, and though Babylon was invested and be-sleged by a powerful army, the king believed himself score behind his walls. "Extravagance" and dissipa-tion were the charactaristics of that ruler hand his sub-jects; they were held under the power of a wily priest-houd and its idolatrous superstitions, and unrestrained indulgence and sensuality were the order of the day. Every one is familiar with the biblical history of the last night of revelry, when a living hand appeared, and wrote upon the wall of the banqueting hall in flery characters, words which none could decipher unlit Daniel interpreted them to be a prediction of the fall of the city, and division of the empire between the Medes and Fersians. That very night the prediction was fulfilled, and Belshazzar lost his kingdom and his life.

Medes and Persians. That very might the prediction was fulfilled, and Belshazar lost his kingdom and his life. Here the speaker drew a vivid parallel between our modern times and that historical epoch, and spoke at length upon the lessons which the many writings on the wall everywhere discornible to day are bringing to this generation. A few.seqt.nees will show the high sense of rational and moral truth eloquently ex-pressed, met at every tura in Judge Cross's adaptation to our times of the history of the writing on the wall : " Is not. Beilus in his modern disguise as much of a bugbear to the ignorant and superstitious as he was then? Has not man created him anew after his own moral infimities and endowed him with magnified hu-man attributes and propensities? Is it any the less shocking to our sensibilities to con-tradictions of that invisible and ideal invention, which a cruel and selfish priesthood imposed upon unitational tubes and peoples as a means of mental and physical subordination? The popular religions evidently do not make men bet-

a cruci and seman pressured minosed upon unitioned iribes and peoples as a means of mental and physical subordination? The popular religions evidently do not make men bet-ter, nor can this be expected so long as they hold up to us the Jewish Jehovah as their highest conception of a worshiptul Supreme Being? It is indeed their God that most needs reforming. Even now within the garnished auditory of many a proud temple dedicated to a faise religion and the ceremonial worship of B God whose moral delinquencies it is impossible to re-concile with even human justice, are we able to dis cern the writing on the wall, whilst from every house-hold a Daniel is brought to light to give the glowing words interpretation. Let us not be unmindful of the lesson and the solemn duty it eujoins. The fact is now, nor is the doom at all uncertain, however distant. Truth, though it de-scend on gossamer wings and have no voice above the whispering leaves, is eternal, and shail endure forever; but ialschood it wrought in granite and cast in iron moulds shall perish from the earth and leave no sign." Kollowing the opening address, Messrs. Henry J. Newton, Bowen of Brooklyn and Dr. Moore of Boston made a few remarks on the subject of the address, and Mrs. A. Wood and Dr. May related some of their experiences with m.terialization. Mrs. Henderson, a test and healing medium, was the last speaker, and related interesting incidents connected with her own history, and happening through her own mediumship. Next Sunday, 21st inst., the opening address will be by Mr. Ernest Allen. Bubject : "Why the World Needs Spiritualism." J. F. JEANERET, Ass. Cor. Sec.

by Mr. Ernest And Needs Spiritualism." J. F. JEANERET, Ass. Cor. Sec.

### New Publications.

WAITING FOR JUSTICE. By Sergeant Isaac W. Ambler. 12mo, cloth, pp. 86. Boston: Lee & Shepard.

The case of the author of this volume is one that should enlist the sympathies of all who desire to see justice done. Bergeant Ambler has for nearly twenty years asked for this at the hands of the American people, but as it could only be granted by Congress as their agent, he has not received it. Formerly serving in the English army, he came to this country just on the eve of the civil war, entered the Union ranks, and bore its colors through hostile Baltimore to the front. As drill-master his services subsequently became of inestimable value to men and officers, giving to them the benefit of European discipline and tactics, but for all he did he has not received a single dollar of the hundreds of millions' bestowed in pensions, for the reason that, though his claim is recognized as just by a long array of men distinguished in the army, in the government offices, and in literary circles, whose testimonials render any question as to the merits of that claim impossible, it is denied him because he did not go through the form of enlistment. Congress alone has power to render this obstacle surmountable, and for years efforts have been made to have it do its duty in this respect. But the claim has been year after year in the hands of Chairmen of Committees who were lukewarm in the matter, and Sergeant Ambler, now a poor and disabled man, haslooked nearly twenty years and is still waiting for justice.

LIFE; the Philosophy of Its Origin and Preser-Are: the Philosophy of 148 Origin and Preservation. A Brief Outline of the Fundamental Principles of Scientilio Medicine. To which is appended Full Instructions for Making and Using the Portable Hot-Air Chamber, the Most Important 'Sanitary Invention of the Age. 16mo, cloth, pp. 122. New Orleans : R. B. May, 19 Commercial Place.

The anthor states that he writes not to please but to benefit, and that so far as he knows, the theories and conclusions advanced are original with himself. The object of this volume is to give, in addition to the in structions above named, a knowledge of the power of heat as a remedial agency, and is sold in connection with a license to make and use the hot-air bath chamber it describes.

WINTER IN INDIA. By the Rt. Hon.

### Circulate the Banner.

The Banner of Light publishes each week a large amount of reading-matter, affording a broad survey of what is going on all over the world in regard to the spiritual movement :

It numbers among its regular and occasional contributors many of the most prominent and acceptable writers, scientists, poets and other heralds of the incoming morning of man's spiritual regeneration :

It is sent free, by its publishers, each week to the homes of hundreds of worthy Spiritualists, whose pecuniary situation prevents them from

subscribing for it: Its Message Department-and the Circle-Room meetings involved in the continuance thereof, which are free to the public-is maintained at a very considerable expense :

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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 An-dorsen. Written down through the mediumship of Adel-ma, Baroness Von Vay, of Gonobitz (in Styria), Austria, and translated by Dr. G. Bloede, of Brookiyn, N.Y. Paper.

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"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. Bys Medical Man, l'apor.

## ENGRAVINGS.

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

Several years of the service of the very best French and other mediums, The books of Allan Kardee upon Spiritualism attaihed an immense 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 will his previous efforts, and effect ually cleared up the mystery which has long ensirouded the his-tory of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime; the ideas of Ueity, human free agency, histin t, spirit-communion and many other equally profound and perplexing subjects in-comparably grand. The iconcelasm of Kardee is reverent that, his realization constructive, and his ids a of the divine plan of nature a perfect reconciliation of scientific with aligious truit; while his sorpanation of miraclessnd propi-ery in harmony with the immutable laws of nature, car-ries with it the unmistakable impress of an unusually ex-alted inspiration. DESCRIPTION OF THE PICTURE. -A woman holding in-spired pages sits in a room around which Night has trailed her dusky roles. The clasped hands, unturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the riffed clouds and the par-tially curtained window, produces the soft light that falls over the voman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rico. Hize of sheet, 22x28 inches; engraved surface, 16x21 inches.

### 'LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of hill and plath, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the bein, while with the other she points toward the open sca—an emblem of eternity—re-minding "Life's Morning " to live good and pure lives, so "That when their toarks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of im-nortal worth," A band of angels are scattering flowers, typical of Ged's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Bize of sheet, 22424 inches; engraved surface, 15220 inches.

Hence, spiritually and mentally, the possibilities of the future are incomprehensible to the highest intel-lect of to day. Joseph D, Stilles here took his seat upon the plat-form and desoribed many spirits, nearly all being re-cognized by some one present. He described one as having been strick by lighting, another as killed by the cars, etc., which in every case was declared to be correct, as in the following: Said the medium; "I feel a .convulsion; some one is present who passed out with spasms, and was in a low condition before the close of mortal existence. A man presents kimselt to my vision and eyves the name of Ammi Webster." Becognized, Turning to the Secretary, Mr. Stilles said: "There is a spirit here who gives the name of Blidad Paul; did you know him?" Yee; he kept a shoe store, in St. Albans for many years." "Coll of Gen, William Hiden of Cratisburg is present, and wants to give somebody a real Masonic grip. Did any one, know him?" 'Occes: "I did," ' Mr. Secretary, there is a spirit here who reports from St. Albans; be has his hand full of papers and gives the name of Julian Dewey. Did you know him?" 'I did; he wasone of our bestiawyers."

be the hour, we must first make ourselves acquainted with our own-natures, first develop the God within then will we comprehend something of the God of the inverse, and be prepared to meet auccassfully the probesing army, strong though it may be." "Evening.—Scance, by Joseph D. Stilles, at which the iouse was picoked with people, the majority of whom were not Spiritualists. "Swith Arrow," Mr. Stilles' indian control, seemed desirous of doing his best in producing\_palable evidence of spirit.communities, and finderine in their Babelistic, attempts when he had nearly exhanated the power, ha called prointed nearly exhanated the power, ha called protioned again; and in this way described were one hundred spirits, all, but elgibt of whom were coomized. They came from all parts of the Stilles and the Canadas; among them were "old settlers" of St. Ilbans, 'Jeroy, are the prost whom were with the early history, of the frestident, Mrs. Wi-

Hark 1 hark 1 X hear a thy ramping, A lifelik yot a gentle tapping, As if designed to cutch the ear, Not loud, yet measured, prompt and clear, Is there not force where there is sound ? Are unseen beings lurking round ? Hark 1 the strange sounds 1 hear again, This time upon the window-pane, And now again upon the first An now upon the panelled door; An indescribable, mystle sound % hose counterpart can ne'er be found, As if an unseen ghost were here. When mystery thus lurks in the air And strange sonsations lift my hair? I scent no real dange here; Though mystery fils theat mesphere, And ghosts of devise sound . I scent no real danger berei Though mystory fils the aimesphere, And ghosts or divils latk around To anake one's nervesby hystics sound. Oh I can the spirits of the dead Beturn with awe-inspiring/tradf. And power and presence yet unknown And knowledge no'er to mortals shown? Or is old Spit/soot still abroad, Alturing man, defying God? Hold i Spit/soot still abroad, Answer my raps, do as I do ] On el two I three I hark I what's this I hear? Three answering raps, distinct and clear. Is there inclusion optimize dear. There answering raps, distinct and clear. Is there inclustore in the air? Hold i Spitlsoot in the air? If so, theor mind and soul aro theres. Tell me, oh I sage in wisdom read. Where are the spirits of the dead ? My spirit-vision, opting flear. But meh who have no Spirit seen. Declare the like hath nover been. Yet there is like hath nover been. Yet there is bidden wisdom here, And moutal night nust file away Before the beams of giorious day, And superstition, doubt and fear, Give place to light from wisdom's sphere. Awake I oh fdrowsy, doubting world. This day Truth's baner is nutried I Men meed no longer walk by fear. And angels from 'the shinling shore '' Will guide our footsops eremore. With the usual vote of thanks the Convention ad-journed, to meet at Butland in January next. Our June Convention is to be held at Hyde Park and our per annual at Montpeller, in October, 1884. St. Albans, Yt. CHARLES THOMFSON. See'y.

## American Spiritualist Alliance.

American Spiritualist Alliance. To the Editor of the Banner of Light: Sunday, Oct. 7th, Vice-Freiddent Henry J. Newton in the chair. The meeting was opened by Mrs. New-ton's masterly reading; of selections from Warren S. Barlow's poem, "Volces," which was warmly ap-plauded. The 'opening address was given by Judge Nelson Cross. Subject, "The Writing on the Wall." Bring-ing his hearers in Imagination to the shores of the great river. Exphrates, the learned desturer pictured the desolation of the Oreary deart of sand there to be seen, once the proud center of empires, and where "now we look in vain for is sign of human Habitation, where the wild beats of, the desarch fud shelter in the arches of vacant tombs, and the cavernous holldws be-neath the sand hills. Upon this spot, memorable in the desolation of the Orear's fuel descendants of Ham, journeying from the Rast, settled, as oneabl-ning was Babel." Describing how the celebrated tower rose hiker and higher giver a face year, and how the import of the nations, the 'deart of the dismer-ing was Babel." Describing how the celebrated tower inter of the nations, the 'deart show the dismer-bermien' of the nations, the 'deart show the dismer-ing was babel. "Describing how the celebrated tower is ange and uncertaking culminated. In the dismer-bermient of the nations, the 'doduent speaker said, "stange and uncertaking culminated his mythical Bibbel story, are we not able, to discern a parallel to it in the

Baxter, M. P. 16mo, paper, pp. 154. New York: Funk & Wagnalls.

This is No. 93 of "The Standard Library," which we have previously spoken of in favorable terms. It has been eagerly sought for by intelligent neople in England, where it has been recently published, and will doubtless be in this country by all who desire to know more of the immense resources of the vast and wonderful territory it describes.

ILLUSTRATIONS AND MEDITATIONS; or, Flow-ors from a Puritan's Garden, Distilled and Dispensed by C. H. Spurgeon: '16mo, paper, pp. 285. No. 98 of "Standard Library." New York: Funk & Wagnals.

A collection of figures and metaphors culled from the twenty-two volumes of the Puritan writer, Thomas Manton, with brief comments on each by Mr. Spur geon.

THE FAIR ENCHANTRESS; or, How She Won Men's Hearts. By Miss M. C. Keller of Lou-island. 12mo, paper, pp. 830. Philadelphia: T. B. Peterson & Bros.

A picture of the sensational side of New Orleans life.

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PAMPHLETS RECEIVED: MAGNITUDE IN ORDER.
A Thesis upon National, State and Counity Order. New and Original. By William Charles Wolf, a Member of the Texas Bar. pp. 96.
CREDIT: ITS MEANING AND MOMENT. By Clark W. Bryan, pp. 27. New York: Bradstreet Press.
GOD AND THE STATE. By Michael Bakounine, Founder of Nihilism and Apostle of Arnachy. With a Preface by Carlo Caftero and Ellesée Beelus. Translated from the French by Benj. R. Tueker, Editor of Liberty.
pp. 52. Boston: Beuj. H. Tucker, Yublisher.
THIRTY FOURTH ANNUAL REPORT of the Erect-tive Committee of the Children's Mission to the Chil-dren of the Destitute, in the City of Boston; with an Account of the Proceedings at the Annual Meeting, May 30, 1883. pp. 48. Boston: Booms of the Children's Mission. 271 Tremont street.
PENNY VEGETARIAN COOKERNY: The Science and the Art of Sciencing and Preparing a Pure, Healthful and Sufficient Distinguished Vegetarians. By T. L. Nichols, M. D. pp. 40. London: Nichols & Co., 230x-ford street, W.
MEMORTAL: SCRAP BOOK. By Mrs. L. C. Pennell. A Book of Personalities, "Precedents" and Explana-tions. First Edition. Section First. pp. 48. Boston

MAGAZINES RECEIVED: THE VACINATION IN QUIRER AND HEALTH REVIEW. Published by the London Society for the Abolition of Computsory Vac-cination. 114 Victoria street, Westminster, S. W., Lon-

### The Spiritualists and Liberalists

Of Van Buren and adjoining Counties will hold their next Quarterly Meeting at Grand Army Hall, in Bangor, Mich., on Saturday and Sunday, Nov. 3d and ith, 1832, commencing on Saturday, at 2:30 P M., and continuing over Sunday. Haw Ol A. Andrus of Flushing, Mich. , and Mrs. E. C. How. O. A. Andrus of Flushing, Mich., and Mrs. E. U. Woodruff of South Haven, Mich., are engaged as speakers, and Mrs. Olie O. Denslow of South Bend. Ind., as singer. An effort is being unde to secure the strendance of a good test medium. I We hope for a good attendance, I. B. BupBUUK, President, E. L. WARNER, Secretary, C. Towars, Treasury,

B. C. TOWNES, Treasurer,

of readers. The book will be bailed by all Spiritualists, and by those as well who, having no belief in Spiritualism, are willing to consider its claims and to read what may be said in support of their truth, as a valuable addition to a literature that embraces the philosophies of two worlds, and recognizes therein this life in another and higher form of ex-

Noting many parts places in the restrict author's conclusions, W instever view may be taken of the author's conclusions, no one can deny the force of his arguments, or fail to ad-mire the sublimity of a mind devoting itself through the best years of an earthly existence to intercourse with the deultens of the spirit-world and to the presentation of the teachings thus received to the comprehensions of all classes of regulare.

ries with it the unmistakable impress of an unusually ex-ated 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 Alian Kardec himself frequently made their presence known to Mr. Colville will evice the transition was in progress, compel-ling him to materially change many passages in order that nothing might have place on its pages of a misleading na-ture.

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bereaved. It proves by fifty millions of witnesses that God does not answer prayer. No woman, were abe not upheld by an honest desire to serve bumanity, could burt this book pito the Orthodox world and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-posts" on their roads, the writer of this brave little book accepts the prob-able results of her convictions, Paper, pp. 74. Price 25 cents. For sale by COLINY & RICH.

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### "THE ORPHANS' RESCUE."

This beautiful picture lifts the velj of materiality from beholding eyes, and reveals the guardians of the Angoi World. In a boat, as it hay in the swollen stream, two or-phans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly holp. As it heared the brink of the fearful cataract the children were stricken with there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a deter-mined and resistless impuise that thrided through here whole boing, she grasped the rope that hay by her side, when to her surprise the boat tuined, as by some unscen power, to-ward a quiet eddy in the stream-a little haven among the original painting by Joseph John. Sizeof sheet, 22,23 inch-es; engraved surface, 15220 inches.

### "HOMEWARD."

An illustration of the first line in Gray's Elegy: ""The curfew toils the knell of parting day," "" from the church tower bathed in sunset's fading light, "The lowing herd while slowly o'er the les," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward lheir home and its rest. A hoy and his dog are engerly houting in the mellow.earth. The little girl imparts life and beauty to the picture. In ong hand she holds wild flowers, in the other grass for "my colt," Stein, copied in black and that, Designed and painted by Joseph John. Size of sheet, 22223 inches,

### "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, irres, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautilul and interesting blendings of a happy family with the animal kingdom. The compan-ion-piece to "Homeward." (or "The Curfor"). (Popied from the weil-known and justly celebrated painting de-signed by Joseph Join. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

### "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesrille, in Arcadia township, Wayne County, N. Y., and made scareful drawing of the world-renowned house and surrounding scenery where Briritual Telegraphy began its glorious and undying mission of light and love. From the original painting by Joseph John. En-graved on steel by J. W. Watts. Sizeof sheet, 20224 inches.

### "WOODLAND HOURS."

### OFFERED AS & FREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea A mother and her child are away from the city for recrea-tion in a German woodiand; and golden prages are added to "ilfe's book of happy hours." The mother is scated in the forest shade. Her little girl "bo*Pespe*" around a tree through the foliage, her face radiant with a loving, gleeful, regulah expression. Both faces are full of sweetness and joy. Palited by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

### "THE HARVEST LUNCH." OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvestors gather on the bank of a spring, shaded by an eim standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by hisdughter. 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 hislands. Horses attached to a way-on loaded with hay, impart a most pleasing effect. A rusilo youth, proud of the team, leans against his favorite horse, A little boy and girl are passing a lunch to brother and sis-tar frolicking on the loaded hay. Nets, copied in black and two tints from Joseph John's moted painting. Size of aheet, 22x23 inches.

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

### Seances with the Berry Sisters and A. H. Phillips.

Mr George F. A. Illidge, late of New Haven, Ct., now of Detroit, Mich., attended the Banner of Light Free Circle on Tuesday, the 16th inst., and made a brief visit to the editorial rooms: During the conversation Mr. Illidge stated that on Sunday evening, the 14th, he attended a séance of the Berry Sisters, at their residence, No. 1 Arnold street, with highly satisfactory results. The Misses Berry were entire strangers, and knew of him only through a brief correspondence in reference to visiting New Haven, some months ago.

There were fifteen in the circle, exclusive of the mediums. Miss, E. Gertrude Berry sat at the head of the table, next to Mr. Illidge, who held her right hand, her left being held by another gentleman, while Miss Helen C. Berry sat at the foot, her hands being likewise held by gentlemen on either side.

"As soon as the light was extinguished," said Mr. Illidge, "I was fondly caressed by a small, velvety hand, which rubbed my forehead and stroked my eyes. Meanwhile I firmly held the hand of Miss Berry and conversed with her without intimating I was being touched, until fully satisfied that she was not the person touching me. 1 was suffering from a headache at the time, but had not mentioned it to any one.

At the time I felt the spirit-hand, a zither lying on the table was played on; a bell was rung at intervals and the crank of a small hand organ vigorously turned while it floated but you have not time to listen to the narration; spirit-lights several inches long and spirithands floated through the air, rested on my head, on the table in front of me, struck the wall by request, lifted musical instruments from the table and wafted them to the sweet strains of their music over the heads of the sitters. A gentleman was raised to the top of the table, and other marked phenomena occurred. The illuminated face of a boy, purporting to be the son of a lady who sat next to me, was also distinctly seen.

I am generally very skeptical in regard to dark séances, but this was the most convincing and satisfactory one I ever attended. I am fully persuaded the Misses Berry are honest, and are excellent mediums, and I trust they will be the means of accomplishing much good. They are young, courteous, and at all times willing to prove their reliability, and give investigators ample opportunity to be convinced of the genuineness of the phenomena occurring in their presence.

On Monday, the 15th, I also had a remarkable sitting with Mr. A. H. Phillips, the slatewriting medium, at 30 Worcester Square. I took my own slates, and between them was written the name of the spirit-friend who had shown herself the night before. Mr. Phillips did not touch the slates, neither was there any pencil used. In like manner I received, on the medium's slates, several communications from the same spirit, together with communications written inversely, and in the regular way, through Mr. Phillips's hand, while he was at times looking at me and talking. Loud rappings were also heard in different parts of the room, and many answers to questions given in this way."

Mr. Illidge left last week for a business trip through the New England States, after which he will visit the South and return to the West. Previous to going South it is his intention to get Miss Helen C. Berry to accompany him to New Haven, where his family now are, and hold one or more séances at his house. Should she go, New Haven investigators and Spiritualists may expect a feast in the way of spirit-phenomena.

### 1702!

Connecticut conspicuously fails to even convict its mur-derors, but its blue laws are enforced with heroic virius. It is more dangerous in that peculiar Blate to go chestnut-ting on Sunday morning than to kill a woman on Sunday night, --Philadelphia Telegraph.

A bevy of Connecticut bigots at Foxon, ignorant that the old "Blue Law" of 1702 had been so amended in 1882 as to lose its disgusting feature against travel on the Sabbath, had twenty men. women and children who were riding, that day, through the limits of their narrowsouled hamlet, arrested under that statute and kept in a farmer's barn yard, exposed part of the time (so says the report) to a drizzling rain, for all day till evening-greatly endangering the lives and health of the parties, who finally escaped at night by paying a fine. The Haitford Times, as usual when there is a chance to speak a word for freedom, rebukes this action of the "petty tyrants of the New Haven suburb" in unmeasured terms, intimating that the parties so arrested should at once take measures, as is their legal right in the premises, to punish the men who have committed this flagrant outrage against their personal liberty. It goes further, and demands the repeal of even the amended statute, in the, following burst of noble indignation :

"It is high time that disgraceful old law was repealed altogether, It does not belong to this time of day. It better befits that other October, of the year 1553, in which John Calvin, the developer of this Connecticut blue-law type of theology, had Miguel Servetus burned at the stake, for ' heresy ' against the monstrous Calvinistic form of dogmatic theology."

### Vindicated.

It.is not our desire to meddle, as a journalist, with politics per se in any way-neither do we wish to see questions introduced into the political field which would tend to distinctively array any one body of religious belief against another at the polls : Still we felt it our duty in the premises to urge the Spiritualist voters of Ohio to cast their ballots solidly against the Republican theologico-political zealots of that State as a rebuke they would understand for the insult offered Spiritualism in the persons of its media by the passing by a Republican Legislature of the truly infamous "Russell Law." The returns of a great Democratic victory in the Buckeye State show that our advice has been followed, and we have been triumphantly vindicated in the course we adopted. Read what our correspondents say, on the eighth page of this issue, regarding the Ohio election and its lessons. The next work to be done is to secure the repeal of this utterly obnoxious "Russell Law," or obtain at least its amendment by the stiking out of that portion trenching on the rights of the spiritual mediums : Let Ohio Spiritualists (and others, as requested by Arthur M. Dent, M. D.,) bend their energies unitedly in this direction, and success will be assured.

### A Visit to the Tomb of Washington

On Tuesday, Oct. 16th, accompanied by Mr. and Mrs. Geo. A. Bacon, of Washington, we boarded the steamer W. W. Corcoran, to pay a visit to Mount Vernon, the old homestead of Gen. Washington. The atmosphere was cool and bracing, and we enjoyed the occasion very much. As we steamed out into the river the first noticeable sight was the embankment now being thrown up by the United States government to fill the malarious flats, and at the same time to deepen the channel of the river. Several huge dredging machines are in constant use, and the work seems to be progressing.

A few miles further down we stopped at Alexandria, a quaint old city, memorable on account of the death of Col. Ellsworth, who was shot in the early days of '61, after tearing down a Confederate flag which floated from the Marshall House. We were informed that the city had made no progress since that day, and was still enjoying its Rip Van Winkle slumber. Certainly the quiet, sleepy look of its streets, and the easy movements of the few inhabitants we saw, impressed us with the truthfulness of that information.

A few miles further down we came to Fort Washington, a huge pile of masonry situated on a high bluff, and commanding the approaches to Washington. A short stoppage prevented more than a hasty glance, and further steaming soon brought us to the wharf at Mt. Vernon. After a few minutes' walk we found ourselves before the tomb of Washington, a plain, unpretending brick affair, but built according to the specifications left by the General, who desired it to be of brick and as unpretentious as possible. His remains are deposited in a marble sarcophagus to the right, and those of Martha in another on the left. The vault, containing the remains of over thirty relatives, has been securely locked and the key thrown into the Potomac. The tomb is connected with the office of the superintendent by a bell, which is so arranged that it will announce the attempt of any one to enter the vault.

We then proceeded up the rude pathway to the mansion. There is nothing particularly noticeable about it, and, without its early recollections, it would pass for the residence of any wealthy planter prior to revolutionary times. Situated on an eminence, it commands a view of the river for miles on either side. The estate formerly comprised ten thousand acres. but now consists of two hundred. On entering the mansion we were shown the old brass knocker on the hall door ; the key of the French Bastile, presented to Washington by Gen. Lafayette; a chair in which Washington had often sat-and many other interesting relics. In the music-room of Miss Custis, the General's adopted daughter, was the original piano he had presented her.

The chamber in which Washington died is kept in as nearly the original condition as possible, the bed, wash stand, and various articles of furniture being the same that he was wont to use. On the wall hangs a framed copy of the Mercantile Advertiser, published Dec. 21st. 1799-one week after his death. The tribute to the dead patriot is most touching. Tradition says that after his death, Martha selected the room just above his, and for eighteen months lived there, solitary and alone, "communing with the dead."

The various States, through Ladies' Committees, have undertaken the furnishing of the different rooms. The library is consigned to the care of Massachusetts, and we were sadly disappointed at its meagreness. Some half-dozen books, none of them original, are all that our State can show. We would suggest to the ladies of the Mount Vernon Association that the various garments and relics of Gen. Washington now on exhibition at the National Museum would look to better advantage if displayed in his old home. Verbum sap.

We then visited the kitchen in which the State dinners were prepared, and were delighted with high fireplaces, s the sight of one of those beautifully described by Irving : "deep, dark, mysterious," large enough to cook food for a regiment ; the brick floor still to be found in many of our New England homesteads, and the heavy rafters with their hooks suggestive of flitches of bacon and hams. 12 We are indebted to the personal attentions of Col. J. McH. Hollingsworth, the Superintendent, who very courteously escorted us through the spacious grounds and conservatory, and finally on parting, presented us with a cane cut from a tree in the immediate neighborhood of the tomb; he also presented Mrs. Bacon with two miniature baskets made from cherry pitslet us hope from that "veritable oberry tree." L. C.

### Tributes to the Memory of Prof. Denton.

The following we cull from the columns of the papers named, as worthy remembrancers of an industrious student, eloquent speaker and fearless man:

"The unexpected news now comes that Prof. Wil liam Denton, the geologist, and lecturer on Spiritualism, met his death, with the hundred thousand others, in the volcanic outburst and earthquake in Java. Prof. Denton, who was well known in Hartford and Boston, and in New York and Washington, was an author as well as an eloquent lecturer, and he has produced in 'The Soul of Things' (8 vols.) one of the most remarkable works of this century. His explorations into the boundless and uncertain realm of psychometry had included many specimens of fragments from meteoric stones; and the revelations obtained from these, as given through his various psychometers, were of such a generally corroborative and wholly astounding character, that he was writing a book on that particular subject. What was given him indicated that most of these meteoric specimens came from larger fragments of what once constituted a peopled planet, rather smaller than this globe, and which had in the measureless lapse of time lost its atmosphere with its water, become uninhabitable, and finally cracked apart and burst asunder-the fragments following one of the metcoric streams that have orbits outside of the earth's; more or less of these fragments being drawn every year to our globe. The psychometers (one after another in different cities) even traced back the fragments to a time when people lived on the lost planet, and described them and the scenery there! [A psychometer, it may be necessary to explain, is a sensitive man or woman-or childwho, on placing to the forehead a bit of coal, or a fragment from the wall of Jerusalem, from the Colosseum, or from Niagara, or almost anywhere, seems to trace out the history of that fragment, and gradually to recall the scenes which have passed before it. If it be a letter, the psychometer 'gets into' the real character of the one who wrote it. It is a wonderful law-or a wonderful fact, whatever it is. Its reality has been demonstrated over and over again.] Prof. Denton has been for two years engaged in scientific explorations in Australia, New Zealand and China."-The Hartford (Ct.) Times, Oct. 18th.

"A cable despatch announces the death of Prof. Wm. Denton, who is well known as a geologist and lecturer. He has been traveling for the last two years, accompanled by two sons, Shelley and Sherman, engaged in lecturing and in scientific exploration in Australia, New Zealand and China. He was supposed to have been in Java at the time of his death, and it is probable was a victim of the earthquake in that country. Nothing has been received except the cable message announcing his death, and that the boys would start immediately for home. It will probably be a month and a half before they arrive.

On January 8, 1823, at Darlington, County of Durham, England, he first saw the light of sunrise, and the world knows how poorly he was born. Will it ever know how richly he died? The life of the man, written by the hand of a friend and a defender of the faith which he represented, is before us. We have looked in vain through its pages to find one part of material success which the world calls 'filthy lucre,' but one passage famillar to all the world tells the story of his life. 'The spirit in the end will have its way.' In his corporeal state he had visited nearly every portion of the civilized world. How far his spirit has traveled or whom it has permeated is not for us to know. He was a toiler in the vineyard, and the talents that were given him are not buried. How far mankind may differ from him in belief, they cannot decry his integrity of purpose or the generosity with which he bestowed upon the world, rich and poor alike, the wealth which his intellect had accumulated , and stored. He knew the crust of the earth, and he had penetrated into the depths of the loat, and whatever he gained of its riches he unspar-ingly gave to those who were unprovided with his re-He who was so poorly born, and who had begged his way in every port, has gone out into the mist of the other shore. Yet he had ships at sea and in every port laden with sparkling gems, and be has strewn the earth with the brightest of his jewels-Virtue, Falth, Generosity and Knowledge-and his spirit has become an essence that perfumes with its fragrance the finest senses of remaining mortality."-The Natick (Mass.) Bulletin.

### Cleveland Items.

We are informed by Miss Tillie H. Lees that 'The Good Samaritan Relief Society" of the above named city has in active preparation a

## OCTOBER 27, 1888,

### Washington (D. C.) Items.

On Saturday and Sunday, Oct. 18th and 14th. it was decidedly warm in the metropolis-the mercury marking nearly ninety. The bright moonlight and balmy spring weather brought out many of the citizens, who crowded the parks in the early evening.

On Saturday we received a flying visit from our highly-esteemed editorial co-laborer and talented lecturer, Thomas Gales Forster, Esq., whose residence is at present in Baltimore. It did our heart good to clasp his honest hand. We understand that he contemplates removing to this city. If his health permits he will speak for the Washington Society the coming winter -at least occasionally.

We are pleased to learn that the Spiritualists here are alive to the importance of continuing their spiritualistic meetings, and contemplate engaging, beside Bro. Forster, Mrs. Cora L. V. Richmond, N. Frank White, Hon. Warren Chase, and other well-known lecturers.

On the occasion of our birthday anniversary, Oct. 12th, Gen. John Edwards gave a private entertainment to a few select friends, which was a very enjoyable affair. A spiritual séance was extemporized, the principal medium being Miss Hattie Helmick, but fifteen years old, a gifted instrument in whose presence spirits talk in the air, not using her vocal organs at all. "Billy the Bootblack" (who controls at the Bliss circles) spoke, as also did John, son of Gen. Edwards; the mother of Mrs. Edwards, 'Skye" (an Indian) and "Tottle" (a child of Mrs. Limeburner), who passed away in infancy. Flowers were taken from a bouquet in a distant, part of the room, and placed in the lap of Mrs. Edwards by "Neolita," her little Indian control: and Mr. Geo. A. Bacon, entranced by his guide, William Penn, pronounced a very beautiful address, appropriate to the occasion.

We have had the pleasure of witnessing the manifestations of spirits through several resident mediums, which were of a very satisfactory character, and have been warmly welcomed by hosts of friends, for which we return our most grateful thanks. L. C.

### Worcester, Mass.

Hon. Warren Chase writes as follows, concerning matters spiritualistic in this city:

"The Lyceum in this place, although small, is under excellent management, and doing a good work for the children that attend it, and the spirit manifested by those who keep it up is worthy of imitation in many other places, and sure of its reward. It is strange that Spiritualists can so generally neglect these important institutions, which give the children who attend them such advantages over those that attend the sectarian Sunday schools. An advantage is seen everywhere where these schools are kopt up. The society here is in a flourishing condition; the meetings have been largely attended, and steadily increasing since opening for the season the first of September, many new faces appearing each week. Some startling and very remarkable manifestations, with promises of others still more remarkable, are occurring in this city, but the spirits do not yet wish them given to the public. In due time they will add more conclusive evidence to the vast amount on hand."

### Paine Hall.

On Sunday evening last the union services conducted under the auspices of the Shawmut Spiritual Lyceum (J. B. Hatch, Conductor,) and Children's Progressive Lyceum' No. 1 (Benjamin Weaver, Conductor,) of this city, in honor of Mr. Thomas and Miss Tillie H. Lees of Oleveland, O., proved a success in every sense of the word. The exercises by the children were finely rendered, the music (both vocal and instrumental) was excellent, and the remarks of the adults were well-timed and appropriate. We shall speak more fully of the occasion next week.

Mrs. Maud E. Lord in Troy.

W. H. Vosburgh writes, Oct. 16th, from Troy,

N. Y .: "Mrs. Maud E. Lord is awakening quite a revival Fair to which its managers expect to invite the here, and the desize to see her is very great. She had attention of the public next month. The whole two large audiences Sunday last, and a meeting is no-Thursday evening Oat sion she will address the people and close with a descriptive seance. Mrs. Lord is one of our grandest mediums, and is deing her work nobly. The press treats us here with far greater respect than ever before. The Evening Times gave a fair report of her Sunday afternoon lecture, The signs of the times are encouraging."

over the heads of the sitters. After an interval Miss Gertrude sat at the foot of the table and Miss Helen sat next to me, it being the custom of these mediums to change their seats and not at any time to sit together.

It was while seated by the side of this lady, with hands interlocked, that I witnessed a manifestation which I consider one of the grandest phases of spirit-phenomena. Previous to Miss Helen's taking her seat by my side ther sister had said that there was a young lady standing by me, trying to materialize and make herself known. I remained quiet, determined to guard against imposition, should it be attempted, and let matters take their natural course, having first failed to obtain the name from the medium. Within five minutes after Miss Helen had seated herself by my side I felt the presence of a large man, who seemed to press up against the back of my chair and centre his weight on me. I mentally asked the name, and promptly received from the spirit the name of a familiar spirit-friend who purports to be constantly with me. Just at this juncture Miss Helen asked if I felt the pressure of some one between us. I replied in the affirmative, without enlightening her as to the Identity of the spirit. The medium and myself then conversed freely on matters pertaining to her mediumship, her left hand meanwhile being in my right, and her right hand in that of a gentleman who, I noticed, was as fully on the lookout as myself. Suddenly I was affectionately caressed, my forehead again rubbed with apparently the same small, velvety hand which I had felt when sitting with Miss Gertrude ; my face was patted, my hair smoothed, and other marks of affection bestowed, Miss Berry and myself meanwhile conversing. Suddenly I felt a face in close proximity to my own, and cannot accurately describe the sensation I experienced on turning and beholding an illuminated face with eyes closed and a hand holding an oblong spirit-light, which was passed to and fro in front of the spirit-face so that it would be still more illuminated and perceptible. Clairaudiently the name of the spirit was given me. I said, 'Please come closer.' The face, still illuminated, drew very close to me, passing the spirit-light slowly across its visage, and then like a flash disappeared. It was the face of a dear spirit-friend always with me, in no respect resembling that of the medium. This was the spirit Miss Gertrude had seen trying to materialize, and her appearance was in fulfillment of a promise made some time since. Immediately on dematerializing she wrote me a note with her name signed, and placed it on my left hand-the one furthest from the medium."

The following is a copy of the note shown us by Mr. Illidge: "You must sit for me and I will repay you. I am glad you came to night; sit often, if only for fifteen minutes at a time." "This note," continued Mr. Illidge, "was but alink in a chain of evidence pertaining to Spirinalism, which only those acquainted with the facts can appreciate. I witnessed much cise,

### The Chattanooga Meeting.

Our columns for some weeks past have contained the announcement that the First Spiritual and Liberal Society of Chattanooga, Tenn., was to hold a Grove-Meeting near that city, commencing on the 13th and closing on the 28th day of October, 1883; and further that this was an epoch in the South-a grand rally of Spiritualists, the first on that side of "Mason and Dixon's Line." 'The Evening Telegram of New York City for Oct. 22d, thus refers to the enterprise:

"SPIRITUALISTS IN THE SOUTH.-It is re-ported that at the present moment the town of ported that at the present moment the town of Chattancoga, Tenn, is brimming over with Spiritualists, who intend to hold a revival meet-ing. Previous to doing this it is necessary to organize an encampment and to get together a cash capital of fifty thousand dollars. With such a sum at their disposal the most import-ant and influential Spiritualists ought to be ant and influential Spiritualists ought to be able to make a very good show, for rumor adds that the believers in this faith are to hall from all parts of the United States. No one section will be exclusively represented, nor will merely a few sections. Spiritualists North, South, East and West will have the opportunity of demonstrating everything that can be demon-strated in favor of their convictions. We hope that they will have asgood a time as they ought to have, and that they will prove such of their doctrines as are susceptible of proof."

DR. SOMEBBY HEBVEY, whose announcement as a psychometrist and magnetic healer will be found in our advertising columns, is one of the oldest mediums and workers in the Spiritualist ranks. Among other results of her mediumship that have been made public was a psychometric reading of the materialized spirit of Dr. S. B. Brittan.

The services of Baldwin's Band have been, we are informed, secured by the Committee for the E. S. Wheeler Reception on the Sist. Ington Avenue, Boston, and Avenue, Boston, and Avenue, O. S.

### Arrival of Gerald Massey.

Gerald Massey arrived in New York last Sunday, a passenger on the steamer City of Rome, which also brought to these shores Henry irving's dramatic company and other distinguished persons, among them Miss Emily Faithful, there being in all 400 cabin passengers. Mr. Massey has set out upon a tour around

the world, with the intention of lecturing in all. the principal cities on his route, and we have no doubt his reputation and the result of a dozen years of assiduous study which he has given to the subjects his lectures treat uponwill command large and deeply interested audiences of the most intelligent classes in all friends themselves and the warm-hearted host places he may visit. The subjects of Mr. Massey's lectures are

given below, for the delivery of one or more of which he may be addressed at the office of the Banner of Light, 9 Montgomery Place, Boston: Charles Lamb: the most Unique of English Humorists. A Plea for Reality; the Story of the English Pre-Raphael

tes. Non-Historic Nature of the Fall of Man, and what it meant as Astronomical Myth and Physicological Fable. My Personal Reasons for being what is termed "A Bpirtt-

Man in Search of his Soul during 50,000 years, and how he

Man in Board of his bound that any strike of the Mythes now completely Non-Historic Nature of the Mythes now completely recovered from the Sacred Books of Egypt. "Why does not God Kill the Devilf" Man Friday's Crucial Question; or, the History and the Mystery of Evil exp.sed.

Crucial Guessian States, and the something new. The Coming Religion. The Man Shakepeare, with something new. The Life. Character and Genius of Thomas Hood. Robert Burna. Charles James Napler, the Conqueror of Schude. Old England's Sea Kinga-how they lived; fought and died.

THE AMERICAN EXPOSITION .- Monday and Tuesday nights, Oct. 22d and 23d, were called "Workingmen's Evenings," and on the firstnamed over eight thousand persons availed themselves of the reduced price to visit this magnificent display of the combined fruits of the mechanical and agricultural arts. Large excursions from the country are in order every day, The Fair will positively close on Saturday evening, Nov. 8d, as originally advertised; and those in this vicinity who intend to visit it (as all should) will do well to bear the fact in mind: Remember, also, that it is held in the New England Institute Building, and of Hunt-

enterprise is under the efficient supervision of the worthy President of the Society, Mrs. P. T. Rich. The object of this Society has been changed for a time from its specialty-benevolent work-and the funds obtained in time to come will be applied to the procuring of a Lyceum hall for lectures, meetings, etc.; either by building or purchase. Any contributions, either toward the forthcoming Fair or toward the Building Fund, will be thankfully received by the friends in Cleveland.

The "Moral Education Society" in that city reöpenedits meetings in September, after a three months' vacation. The election of officers for the coming year occurs in October.

19 On the evening of Wednesday. Oct. 17th. a pleasant gathering convened at the residence of J. B. Hatch, jr., on Winter Hill, to do honor to the presence in this city of Mr. Thomas and Miss Tillie H. Liees. The exercises of the evening comprised remarks by J. B. Hatch, sen. (who presided); Miss M. T. Shelhamer, Mr. Lees, Mr. Smith and others ; a practical exemplification (by request) by Miss Lees of the wing-movement manual as used at the sessions. of the Cleveland Lyceum ; singing by the Banner quartette, also by Prof. C. P. Longley, Mrs. Carrie Hatch and Mrs. Nellie M. Day ; the partaking of bountifully supplied refreshments; and the expression of good wishes, at parting, for, the future both of the visiting Western and hostess of the evening.

THE FOREIGN FAIR, held under the auspices of the Massachusetts Charitable Mechanic Association, at its Building on Huntington Avenue, Boston, still continues to call together a full attendance, while the large collection of foreign industrial products continues to hold its own, notwithstanding the steady drain made upon it by eager purchasers-commerce doing its best to duplicate the articles as fast as sold. As a conveniently bestowed "object lesson" to the young and a cheap system of foreign travel for the old, this Fair offers great advantages to the public, which are evidently well appreciated.

MCARMOR'S AMERICAN NEWS-READING-Rooms is a new institution established at 8 Haymarket, London, England, which is likely to prove of great advantage to all visiting Europe from this country. It has reception and sitting-rooms; an office for supplying tickets, giving information and supplying everything a traveler is supposed to want. Its proprietor, Mr. Charles McArmor, also publishes "America, a Continental Guide for American Travelers."

W. J. Colville writes from London, Eng. There is little or no persecution of medium "There is little or no persecution or menums going on here now, and the cause is advancing afeadily all over the country. While some of the old workers rest from their labors other, and new people are being brought in full of the thusiasm." The sol will be and, and will be thusiasm." The sol will be a solution of the solution of the solution of the thusiasm." The solution of the sol

17 In the Medium and Daybreak of Oct. 5th Mr. Walter Howell gives an account of his first year in America, comprising his experiences in the various cities and at the camp-meetings. In closing he states his view of the present as-Beet of Spiritualism in this country as follows :

"There seems to be a growing interest in Spiritualism. The seed sown by angel-hands begins to spring up here and there. The hu-man mind, like a garden, begins to feel the spring time of thought. As the sunlight and warmth of a diviner wisdom and love descend. upon us, we behold the ice beund rivers of the soul melting and the darkness of a spiritual winter passing away. Thank God I the opera-tion of angels in the work of human redemo-tion is not confined to the organizations called. tion of, angels in the work of human redemp-tion is not confined to the organizations called Spiritualists, alone. Through every intuitive mind, 'on every impressible organism, angel-fingers strike the living lyre and inbreathe co-lestial air. Then let us take courage. The sunlight of a new day already, tips the bills with gold, and a dead humanity responds, like the statue of Memnon, to the morning light of the new age."

John Hotchkiss, whilom publisher of the Fox Lake (Wis.) Representative, now proprietor of The Randolph (Wis.) Radical (a sprightly paper, by the way, as was the Representative under his fearless management), takes occasion, in a recent issue, to "show up" the Fay-Braddon combination (who were operating in Portage,) in good shape, and gives the spiritual press the credit of having repeatedly done so in the past.

EF We are informed by its President, Capt. Holmes, that the Boston Spiritual Temple will give a social entertainment whereat J. Frank Baxter and others will participate, at Horticultural Hall, Boston, on Thursday evening, Nov. 1st, commencing at 7 o'clock. Good speakers, good music and a good time. All are invited.

In the verification of the spirit-message of Mrs. Susan P. Fay, printed in our columns Sept. 29th, Mr. Fay is made to say that he recognizes it as coming from his first wife, but he now requests us to say that it should have read second wife." West when Gives Statter de

W. S. Butler & Co., 90 to 98 Tremont street, Boston, have an advertisement on the fifth page of this issue, to which the attention of the buyers who go to make up the fall trade in this city and vicinity is respectfully directed.

Bead what Charles' Ware has to hayfrom a spiritual standpointuites Dertellis Dec 102

an interesting letter from our London agent, Mr. J.J. Morse, is at hand, and will be

## BANNER OF LIGHT.

## ALL SORTS OF PARAGRAPHS.

Julia, Ward Howe was elected President of the Woman's Congress at Chicago, and Henrietta L. T. Walcott, also of Massachusetts, Treasurer.

The schooner Pedro Varela, which recently arrived at New Bedford, had on board an eagle which was captured at the masthead when the vessel was 1500 miles from the nearest land. The bird appeared exhausted.

The members of the New York Sorosis held their first social meeting of the season at Delmonico's, Oct. They showed good and just judgment in choosing as the matter for discussion :

Resolved. That it is more truly philanthrople to pro-vide children of the poor instruction in industrial arts than in the higher branches of the schools.

WHAT IS IN A NAME?-In the Armstrong will case, on the fifteenth day's trial, Dr. Robert Willard enlightened the court by construing the difference between sentity and sentil dementia-nice points of disease surely. The public will, doubtless, be much the wiser (?) for the knowledge obtained 1

Payne, the Oklahoma filibuster, has finally heen in-dicted in the United States Court at Leavensworth.... Payne is a professional jayhawker.... and although he has made several. overtures toward breaking into the Indian Territory, he has never actually made a success of it.-...New York World.

A great earthquake shook all Asia Minor on Tues day, Oct. 16th, and was particularly destructive on that portion of the coast which lies directly east of the Island of Chios. All the villages between Tchesmé and Vourla were completely wrecked, and at least 20,000 persons have lost their lives, being buried under the falling walls of their dwellings.

The Iowa Woman Suffrage Society will hold its twelfth annual meeting in Ottumwa, Iowa, on Oct. 80th and Sist. 1883; the first session to begin at 2 P. M., Tuesday, Oct. 80th.

Uncle Josh Green, who lives a mile north of this vil-Uncle Josh Green, who lives a mile north of this vil-lage, tells us that some time ago his daughter, who re-sides at Union City, Fa., was sliting near an open door during a shower, when her attention was attracted by the fail of some hard substance, which hit upon the step, and bounded off into the path. She thought it was a large hall stone, went out, and picked it up. It was clear as crystal, but did not melt. In the dark the stone was 'luminous, and was showed as a curiosity. A few days ago it was sent to Erie, and a jeweller pro-nounced it to be a diamond worth \$3000.- The May-eille Era.

The proposed withdrawal of English troops from Egypt is disturbing financial circles in London, and when it happens a panic is likely to ensue.

The Liberals of Texas will meet in convention in Waco, Sunday, Oct. 28th, next, to consider the propriety of organizing a State Liberal Association.

Last winter the Ohio Legislature passed a law taxing all practicing spiritual mediums \$200 each, believing that they were in the show business. In the late elec-tion the klok of the mediums is felt in the defeat of the Republican party. The Spiritualists have been quietly finding out who among candidates were willing to work for the repeal of that law, and they have voted for Headley, and elected him, on the ground that he will throw his influence in their favor, or no says an in-formant.— The Saginaw (Mish.) Evening News.

Ernst Perabo, the celebrated planist, arrived in New York from Europe Saturday evening, Oct. 20th, and will resume his classes in Boston next week.

The treaty of peace between Chill and Peru has been

gned.		
	BAILROAD LYRICS. No. 2.	
I'd ra I'd stan	the a baggage-master attle the trunks about ; ad them up in the corner,	• ' . •

And 1'd tear their bowels out. I would puil the bandles out by the roots; I would kick the corners in. And strew their stuffing all round the car, And make them lank and thin; For I could n't affort to wear kid gloves, Nor put soft pads on my feet. Nor to handle things gently, when all my pay Just kept me in bread and meat. -Burlington Hawkeye.

The Freethinkers of the New Bugland States are to hold & Convention in Paine Hall, Jan. 27th, 28th and 29th. W. S. Bell, 18 Rast Springfield street, Boston, has the matter in charge.

Noon IN Roston AT 12:15.-On Sunday, Nov. 18th, the time ball will fall and the noon bells will ring in Boston at 15 minutes 44% seconds after 12 o'clock. All public clocks will be changed to conform with the new standard of time adopted by the recent Railroad Convention at Chicago. Official noon will therefore occur at the same moment in all places east of De-troit. In that city and as lar west as Denver the of-ficial time will be one hour later. Still further west the standard time will be yet another hour later. The Eastern standard is substantially Philadelphin time. The Harvard Observatory will supply the exact time according to the new standard.

Spiritualist Meetings in Boston: Herticaliaral Hall (corner Trement and Brom-field Streets).-Meetings under the aupless of the Bos-ton Spiritual Temple will be held every Sunday & Inig A. M. and Jy F. M. B. Holmes, President; W. A. Dunklee, Traumer, W. A. Burklee, New Era Hall.-TheShawmutSpiritual Lyceum meets

this hall, 176 Tremont street. every Sunday at 10% A. M. I friends of the young are invited to visitus. J. B. Hatch, nductor. Paine Hall, Appleton Street.-Children's Progress

Ive Lycenm No. 1. Free session every Sunday morning at tiol o'clock. All are cordially invited. Benjamin Weav-r. Conductor.

Berkeley Hall,-Society of Spiritual Science and Ethmeets at S o'clock P. M. on Bundays. Conference. Able cakers; go d test m dlums. Music by Miss Alice Esty. . W. Clayton, Chairman.

agle Hall, 616 Washington Street, corner of Easex.-Sundays, at 10% A. M., 3% and 7% P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoonsat So'clook.

Harmony Hall. 34 Easex Street (ist flight).-Sun-days, at 10% A. M. and 3% and 7% P. M. (seats free); Thurs-days, at 3 P. M. Prescott Bobinson, Chairman.

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

BOSTON SPIRITUAL TEMPLE .- This Society, holding morning and evening services at Horticultural Hall was favored with J. Frank Baxter as speaker last Sunday, who was listened to by a large audience. last Sunday, who was listened to by a large audience. The subject of his morning lecture was, "Spiritualism and Morality." It was a presentation of the high moral teachings Spiritualism gives to the public through the press and platform, as well as the more private in-struction of the circle or scance. "Every one," he re-marked, "is in a sense a creature of circumstance, sub-ject to society influence and physical aliments, but there is no reason that these should be injurious to us, for our reason comes in to guide us in paths where ali-things d. trimental will be avoided. Nature will apply punishment when necessary, for her laws know no for-giveness; all that is due her must be paid to the utter-mot. Excitable movements such as revivals produce no lasting results. The calm reasoner listen to what times a trimental will be avoided. Nature will apply punishmest when necessary, for her laws know no for-giveness; all that is due her must be paid to the utter-mot. Excitable movements such as revivals produce no lasting results. The calm reasoner listent is what is given, and weighs it, and if through thoucht and judgment he arrives at a conclusion, such will remain. All are mediums, and the more sensitive one is, the more readily that one is influenced by spirits and by mortals. All mediums should have strong support, for they have made Spiritualism what it is, and will continue to make it what it is to be. Therefore stand by and support the mediums, and keep the way open netween the two worlds. Spiritualism differs from previous teaching in that it leads man to study himself physically and spiritually. Hitherto we have been taught in regard to the future world that its employ-ments consist entirely of song and praise, with nothing but worship to fill the mind. Spiritualism teaches that that world is a natural one, scenery, employment, study, pleasures, all in harmony with the tastes and requirements of the individual; itseeks to make every-thing tend toward the universai good. Whatever man learns beips form his spirit, therefore high moral teachings are needed that will make us practically good. Education of the spiritual relation of man with his present surroundings will prevent crime here, and advance him hereafter. Bellef does not do the work; it must be knowledge, and of that kind which says to every one, know thyself." He commanded the pro-found attention of an intelligent audience to the close. The subject of Mr. Baxter's evening discourse was "An Aim of Life," aud was design-d to impress upon the minds of his hearers the importance of living for a purpose, and causing the world to be better for our having lived in it. At the close of the lecture several tests were given of spirit-presence, and recognized. Among them Samuel A. Hastings, known as having been for a time the conductor of miterializi

Hall for the last time in Boston this season.

Hall for the last time in Boston this season. NEW ERA HALL. — With all the interest that is manifested in spreading broadcast the truths of the Spiritual Philosophy, both in the lecture field and by the mediums, and the pleasure with which a new con-vert is halled within the ranks, but little interest is manifested in the cause of the children; a cause which should engage the attention first of all true, loving Spiritualists. All who have been familiar with Spiritualisto the last twenty years or more know well what struggles have been required to overcome the prejudices of the people and interest them in an inves-tigation. Knowing this, are they willing that our children should grow up under the tachings of the same theology, and leave to others who may come after us the same difficulties to surmount? If we had had the people free and clear from the superstitions and prejudices which bound them in iro chains years ago, the world would have been overcome, and the cause thirty years more advanced. We do not claim that our Lyceums are perfect; far from it; we only ask that you interest yourselves in them, and by your suggestions and advice so improye them that they shall be in every sense what their name implies that they are. Progressive. Friends, raily around us; bring your children; help us in our efforts; if there is anything, in your opiniou, wrong in our schools, plain-ly says atiu, give us a remedy, but do not. permit the bring your children; help us in our efforts; if there is anything, in your opinion, wrong in our schools, plain-ly say so and give us a remedy, but do not permit the Lyceums to go down for want of your support. The following children took part in our exercises to-day i Gracie Burroughs, Lulu Morse. Georgie Wilbur and Roste Wilbur. O FRANK RAND, Ass. Con. Shaurnut Lyceum. No. 8 Webster street, Charlestown.

PAINE HALL.-Oct. 14th, the Banner March, read-ings from the Instructor by our Guardian, Mrs. Halden, and the school, opened the session of the Lyceum. The word sentence, to contain the word "Spiritualism," received much attention from the school, and several original answers were given : Among the most notice-able were those of Mr. Thos. and Miss Tillie Lees. Readings and reoltations were given by Morton Setchell, Georgie Remby, Gertie Felton and Maria Fails; duett, Mrs. Halden and Miss Amy Petera. Miss Tillie Lees kindly volunteered to give the Cal-

every true saviour of mankind, we should lift up and save our fallen brothers and sisters. Mrs. Harlow interested the audience very much by her relation of experiences as a medium, and gave several tests of spirit presence which were recognized. Mrs. Edward Thomas of Boston Highlands rendered excellent music for the occasion. Next Sunday Dr. J. B. Buchanan, Mr. N. Wright, Mrs. Harlow and others will take part. All are in-vited. W. W. CLATTON, Chairman.

vited. W. W. CLATTON, Chairman. THE FACT MEETING.—The attendance at the Fact-Meeting of last Baturday was about as usual, notwith-standing the inclemency of the weather. Miss Susan E. Gay of England, who was announced the week previ-ous to open the meeting; interested the audience with some of her remarkable experiences. The earnest-ness and fervor of her sweet spirit excite a sublime conviction in the minds of her listeners of the truth of all her uiterances. She is indeed a conscientious worker in the field of reform. May she meet with the success her zealous efforts deserve during her stay in this country. Several speakers followed with the usu-al array of facts concerning spirit-return and their communication with mortals. Mr. Whitlock seems determined that all classes, whether for or against Spiritualism, shall have a chance to represent them-selves if they come forward with proofs in the way of experiences instead of theories.

CHABLESTOWN, MECHANICS' HALL.-Sunday, Oct. 21st. Mr. David Brown, speaker and test medium, oc-cupied the platform in the afternoon. His remarks were well received, and tests given by him recognized as correct. In the evening Mr. W. I. Perkins delivered an interesting discourse upon subjects given by the audience, followed by a large number of tests. Next Sunday, Oct 28th, Miss M. A. Keating and Mr. Perkins will speak and give tests at 3 and 7:30 P. M. Mosks R. OALDWELL, Manager.

CHELSEA .- Fred Heath, the blind medium, occupied CHELSEA.—Fred Heath, the bind medium, occupied the rostrum last Sunday evening. The control gave a very fine lecture; also improvised and sang from sub-jects given from the audience. The medium was then taken among the suitence, and gave many fine com-munications. The whole was highly appreciated by those present. Next Sunday, Experience Meeting at S. M.; at 7:30, Thomas Dowling will speak and give evidence of spirit control. 8. B. L.

### Movements of Lecturers and Mediums.

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

Capt. H. H. Brown will speak in East Princeton. Mass., Oct. 28th, and in that vicinity and en route to Portland, Me., during the following week. Will make engagements in Maine between Nov. 4th and 11th. and on route between Portland and Haverhill, Mass., between Nov. 11th and 18th, and in that vicinity until Dec. 1st. Address at appointments, or at 512 Quincy street, Brooklyn, N. Y.

Dr. H. P. Fairfield' spoke in Amesbury, Mass., on the evenings of Oct. 20th and 21st; he speaks in Clinton, Mass., Oct. 28th; in Brockton the four Sundays in November; the first Sunday in December he will speak in Haverhill. He will make other engagements wherever his services are desired. Address him P. O. Box 785, Newburyport, Mass. Dr. Fairfield is an earnest and energetic worker; he reports that, as far as his experience goes, the interest in Spiritualism, amounting almost to enthusiasm, which he has met with in the past six months, exceeds that encountered by him in any other period of his public career. Societies or individuals desiring the services of an earnest, elo quent advocate of the spiritual cause, and one also who, under good conditions, can give in addition tests from the platform, will do well to secure Dr. Fairfield, for he will fully meet all the requirements of the case.

A growing interest exists in England in the labors of W. J. Colville to make known the truths of Spiritualism. He was to be in Newcastle, Oct. 7th, 10th 11th, 15th and 16th ; North Shields, 8th and 9th ; Mac clesfield, 21st, 22d, 23d and 24th ; and will be in Liverpool, 28th and 29th : Sowerby Bridge, November 4th ; Hallfax, 11th, and Belper, November 18th, and the three following days. Regrets are being expressed that his sojourn-in England is limited to so brief a period.

"Miss Jennie B. Hagan," so writes W. H. Vos burgh, from Troy, N. Y., "Is filling an engagement with us here. Her poetic gift of improvising on any subject presented her, at the instant, without thought or preparation, is wonderful. She is appreciated among us and is making hosts of friends; she should be kept busy. Miss Hagan and Mr. Anthony Higgins will ap pear before our society through November."

Mrs. Shirley, of Worcester, Mass., addressed the Spiritualists in Clinton Sunday, Sept. 80th, with good acceptance.

Mr. Fred A. Heath, the blind medium, spoke in Lowell, Oct. 14th; will speak there again the first Sunday in November. He addressed a large audience in Chelsea on Sunday last; will speak in Cambridgeport, Oct. 28th; can be engaged for the Sundays in December. Address F. A. Heath, 27 Lawrence street. Charlestown, Mass.

Hon, Warren Chase closes his engagement of two months in Worcester, Oct. 28th. He will be in Putnam, Ct., Oct. 30th, 31st, and Nov. 1st, and speak in Newburyport Nov. 4th; in Norwich, Ct., Nov. 25th; in

Mr. S. R. Niles sailed for Europe recently, the chief object of his visit being to personally superintend some advertising which a large Paris house proposes to do in the United States. Mr. Niles has done more English and French advertising than any other agent in this country, and has done it in so skillful a manner as to have acquired a reputation abroad that has caused a steady growth in this foreign business. Mr. Niles is very careful in his contracts, methodical in his system, and prompt in the prosecution of all business.

### Special Notice.

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

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

### **Funds** Received.

In aid of the sick and destitute medium, Charles H. Foster, since our last report: Alexander Smith...... 50

**Passed to Spirit-Life:** From Macedon, Wayne Co., N. Y., Sept 23d, 1883, Peck-

ham Rathbun, aged 80 years.

ham Rathbun, aged 80 years. He was a birthright member of the Society of Friends, and a scalous advocate of its principles; but in 1854 he be-came convinced of the truths of the Spiritual Philosophy, and embraced them, and when admonshed for the depart-ure, replied that the truth was so firmly fixed in his mind that it had become a part of his being, and could not be overthrown or uprooted; and it was not, for he adhered to it as long as he had the power of expression. He was an ar-dentiover of the Banner of Light, and had been a subscriber to it more than twenty years. He had been a resident of this village nearly forly-bine years, and yet I know not that he had an enemy, except the liquor dealers and their friends, for he was fearles in word and action when lakoring to over-throw the gigantic evil of Intemperance. Ho was patient and peaceful through years of suffering. Though we miss him, we cannot wish fim here to suffer more in helpless-ness and infirmity, but rejoice that his spirit is so if ree, and now partakes of the joys beyond, which ever await the puro in heart.

(Obtivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

## **BATES OF ADVERTISING.**

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen ents for each subsequent in sertion on the seventh page. Special Notices forty cents per line, Hinton, each intertion

Brocki Abaces (Lifty Conte per line, Agaic, each insertion. Business Cards thirty cents per line, Agaic, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 18 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.

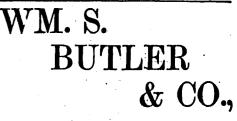
J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 9w.O.6.

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 to investigators.

## BUSINESS CARDS.

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

TO FOREIGN NURSCRIPERS The subscription price of the Banner of Light is \$3,60 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Uni-versal Postal Union.



## 90 to 98 Tremont Street.

Latest styles Trimmed Hats Cheap at W. S. BUTLER & CO.'S.

## COTTON UNDERWEAR.

Chemises, Gowns, Drawers and Corset Covers reduced in price.

# **CLOAK ROOM.**

Have you seen the Satin Rhadames Circular, fur-trimmed, for \$12,50, and Newmarket garment, with fourrageres, at \$10,75?

Also the Brocaded Dolman, fur-trimmed, at \$20; worth \$30. Plush garments for \$25, \$30 and \$40.

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Turcoman Cross Stripes for Portieres, 50 inches wide, 85c.

Fur Trimmings at less price than at any other establishment in New England; if not as represented, money will be refunded. Muffs and Collars in every Fur to be had, such as Coney, Hare, Silver Hare, Chinchilla, Smyrna, Lynx, Beaver, &c.



**Extraordinary Offer!** In order to place

Ð

Canadian Indians prophesy an early winter because the wild geese have gone South.

Irving Bishop, the "mind-reader," at a public exhi-bition given at Dublin, after failing four times to re-veal the number of a bank note, fainted, and has since been dangerously ill of congestion of the brain.--Bos-ton Journal.

The natural question is congestion of whose brain? but Mr. Bishop may have picked up one since he has been over the oceau.—Boston Heraid.

An Olympia, W. T., despatch, Oct. 19th, announce that the bill granting women the right of suffrage has passed the House of the Washington Territory Legis lature. The vote stood fourteen to seven. The result of the vote has caused much excitement among the friends of woman suffrage in the Territory, and also in Oregon, where a woman suffrage constitutional amendment is now pending.

"Yes," said Mrs. Brownsmith, " I want a good girl, and possibly you might do; but have you had any ex-perience?" "Ixparience, is it?" replied the damsel, resting her hands on her hips and tossing her head in theair; "ixparience, isit? Faith, and haven't Oi been in no less than twinty families during the last month?"

Mrs. A. J Duniway of Portland, Oregon, deserves honorable recognition for her arduous and unselfish labors in behalf of Woman Suffrage in Washington Territory, which are likely to be crowned with success.

From Catro, Egypt, word comes that the price of a female slave recently sold by a dealer there was thirty Napoleons, or about \$120. But the satisfactory information is also forwarded that the dealer had been sentenced to three years' imprisonment for carrying on his business in defiance of law. The word has been passed that slavery must go.

The civil rights decision in the Supreme Court raises a very nice question of jurisdiction in regard to the District of Columbia. While it holds that the Civil Rights bill was unconstitutional as regards the States and Territories, yet as Congress has absolute control over the District, it may be perfectly constitutional here, as there is no State sovereignty to conflict with it.

A bridge on the Glens Falls branch of the Delaware and Hudson Rallway, near-Fort Rdward, gave way on the afternoon of the 22d inst. and wrecked a passon ger train, killing three persons and wounding a large number of others.

Among the passengers by the steamer Servia, which arrived at New York Monday morning, Oct. 22d, was Matthew Arnold, the eminent poet and critic. and fit

Capt. Mayne Reid, the famous novelist, died in London on Sunday evening, Oct. 21st. Capt. Reid was a native of the north of Ireland, where he was born in 1818, but passed a large portion of his eventful life in this country. He distinguished himself in the Mexi-can war, and made a record as a writer for the young which will last as long as the story of stirring adventure told by a graphic pen shall successfully appeal to the fresh Imagination of youth.

OHIO OFFICIAL FIGURES,-COLUMBUS, O., Oct. 22d, 1883. Becretary Newman furnishes the following totals of the vote for Governor as the result of the late election: Forsker, (Rep.) 347.064; Hoadly, (Dem.) 359,-593; Schumacher, 8361; Jenkins, 2785; total vote, 721,464; Huadly's majority, 1843.

"So mortmen about my frödkles." Use Dr. Ben-sels Skin Onis o'Bl, at drugklafa, i Univalled.

Falls; duett, Mrs. Halden and Miss Amy Peters. Miss Tillie Lees kindly volunteered to give the Cal-isthenics as taught in the Cleveland Lyceum, and her accurate presentation of them was heartily applauded. Dr. A. H. Richardson made a short address, which was full of spiritual truths for the children. The essayist of the morning, Mr. Alonzo Danforth, editor of the Lyceum department of the Light for Thinkers, was interesting as usual. Target March, etc., closed the seasion.

Closed the session. FRANCIS B. WOODBURY, Cur. Sec.

210 Columbus avanus. Oct. 21st. — After the usual opening exercises, read-inga and recitations were given by Alile Waitt, Albert Felton, George Felton, Georgie Remby, Annie Setoh-ell, Aaroft Lowenthall and John Kennedy, vocal selec-tions were rendered by Bertha Davis, Manie Havener, Miss Annie Russell; duetts by Miss Jones and Mrs. Halden, May Waters and Jennie Smith. A large au-dience was present, and the exercises interesting. We hope all our sessions in the future will be as harmoni-ous as this. S. B. W. ous as this. T. B. W.

WELLS MEMORIAL HALL.-The Interest Mathematical Structure will be as marmoni-ous as this. F. B. W. Y. WELLS MEMORIAL HALL.-The Interest In the meetings' at this hall is still on the increase, as was shown in the large numbers present. After singing, and a few remarks from our chairman, Mrs. Abble N. Burnham addressed us on "The Past and Present of Spiritualism," The mediums, whose, different phases of mediumship have been put to the test, have sub-stantiated the truths of Spiritualism, and their own gifts as its ministrants. Spiritualism, from its many standpoints and in its many phases, is found to be the only light that will guide us over the sea of life to the spirit's home. To those calling Spiritualism a hum-bug, inmortality a lie, and people fools who believe in it, a call is made by this Association through this me-dium and others, for them to Investigate for themselves and to embrace the greatest development of truth, which is that Spiritualism has proved itself a fact to all inquirers, and all truthful mediums are the silent hersids who have proclaimed to the world immortall-ty. Following Mrs. Burnham, whose remarks were listened to with the closest attention. Dr. Brown of Milwaukee spoke in reference to Frol. Denton's exit from this life. Judge Ladd favored us with well-de-fined views of Spiritualism. Tests were given by Mrs. Leslie, Mrs. Henley and Dr. Crosby, and our talented visitor, Miss Emma Greenleaf, gave a fine recitation of T. B. Aldrich's poem, "Baby Bell." After the adjournment a meeting was held of all fa-vorable to the testimonial soon to be given to Ed. S. Wheeler, who has been, fs, and it is hoped ever will be a 'delender' of Spiritualism. A committee was ap-polnted to confer with the general committee, and a liberal sum of money was raised toward defraying the expenses. ALONZO DANFORTH. BOOTENT OF SPIRITUAL GOUENCE AND ETHCS.-This. Society met at Berkeley Hall, on Bunday at 3

800 Tremont street. Cor. Sec. of S. P. A. SOCHEYY OF SPIRITUAL SCIENCE AND ETHICS.— This. Society met. at. Berkeley. Hall, on Sunday at 8 o'clock F. M. The Chairman occupied about twenty minutes in explanation of the relations of the Boclety. to the scientific spirit and tendency of the age and to Orthodox Christianity, abowing that both are to be modified by true spiritual science. He thought that the spiritual nature of caucation would come to be universally, accepted, and that law and order would be seen to have their home in the spiritual, and to de-seend thence into the material or external world. Dr. Joseph Hodes Buchanan defined the intraining of the word "miracite," He said its original and proper meaning was "simply " something 'wonderin," the operation of a law not understood, or a strange oc-currence. There was nothing in it to justify the theo-logical idea and that of the skeptic flume, that a mir-sole is something "contrary to the laws of nature," and "therefore impossible. The spiritual or "so-called." miracites is the material 'both are allike 'won-derfull' to those unfamiliar with them. and neither is a miracite in the common but false sense in which that word is used.

Trenton, N. J., Dec. 2d and 9th.

J. W. Fletcher can be consulted at 50 West 12th street, on Tuesday next only.

Mrs. Carrie Tryon has removed from Brooklyn to South Minneapolls.

Albert Smith, Esq., a prominent Swedenborgian, will lecture for the Brooklyn Spiritual Fraternity, Friday evening, Nov. 2d, at 7:30, in the lecture room of the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle. Subject from Oahspe, Book of Lika; chap. 6, verse 10, "All knowledge which is to be everlasting must be obtained objectively." Seats free.

Miss L. Barnicoat having been very busy this fail is now ready to answer calls from Societies desiring her services for lectures and platform tests. She speaks for the Brockton Association on Sunday, Oct. 28th. Subject, " The Angelic Mission of Woman."

Joseph D. Stiles will speak in East Montpeller, Vt. Oct. 28th; in Haverhill, Mass., Nov. 11th; in West Duxbury, Nov. 18th; in Hanson, Nov. 25th; in Brockton, Dec. 2d; in Newburyport, Dec. 9th and 16th: in Worcester, Dec. 23d and 30th. Will probably attend the convention at Rutland, Vt., to be holden in Janu

Prof. W. W. Clayton will lecture in East Braintree. Mass., on Sunday, the 28th inst., at 7:30 P. M. He will also speak on the same day (with others) at 3 P. M. at Berkeley Hall, Boston ; and on Sunday, Nov. 4th, at 7:30 P. M., he will lecture at No. 86 Hanson street, Bos ton, subject, "The Nature, Design and Uses of Spiritualism."

J. Frank Baxter closes his engagement in Boston. with the Spiritual Temple, Horticultural Hall, on Sunday next.

Miss Susan E. Gay lectured at Brockton, Mass., on Sunday afternoon, Oct. 21st.

Jennie B. Hagan closes her engagement in Troy, N. Y., next Sunday, Oct. 28th. She will speak in Bartonsville, V.t., Nov. 4th and 11th, and will make engagements for 1884. Address South Royalton, Vt.

TO ED. S. WHEELEB-Dear Sir: In consideration of your manifold services rendered to Spiritualism, and your arduous and valiant labors in defense of Free Speech during the past thirty years, your numerous friends and admirers, in affectionate appreciation of your worth as a man and a teacher of inspired truth. hereby tender yourself and wife a reception in Hon-TICULTURAL HALL, Boston, on Wednesday, Oct. 81st, at 7:30 P. M.

All those in sympathy with this landable undertaking are respectfully invited to be present on that occasion.

COLBY & RICH, M. B. SPRAGUE, DB. H. B. STOBER, R. HOLMES, JAMES A. BLISS. EBEN COBB, ABBIE M. H. TYLER, BENJ. WEAVER. PRESCOTT ROBINSON, JOHN WETHERBEE, DR. A. H. RICHARDSON, J. B. HATCH-all of Boston ; L. L. WHITLOCK, Providence, B. I. ; H. A. BUDINGTON, Springfield; JOHN F. ABNOLD. North Adams ; T. T. GBEENWOOD, Templeton, Committee of Arrangements. Boston, Mass., Oct. 22d, 1888,

Mother Swan's Worm Byrup, "for fever-

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will sot asour agent, and receive subscriptions for the **Banner** of Lightst fiteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at hisofice, 4 New Bridge street, Ludgate Circus, E. O., London, England, where single copies of the Banner can be obtained at 4d, each; if sent per post, %d, extra. Mr. Morse sits keeps for sale the Mpiritual and Reformatory Workspublished by us. COLBY & RICH.

SAN FRANCINCO BGOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale be Banner of Light and Npiritunä and Reforma-ory Works published by Colby & Rich.

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

M. W. BENNETT, Publisher and Bookseller, 21 Clinton Place, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Bich.

**PHILADELPHIA BOOK DEPOT.** The **Spiritual and Reformatory Works** published by COLBY & BIOH are forsale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, 8 3 Bui-tonwood street. Subscriptions received for the Ranner of Lightst \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

**4+** 

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

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ADVERTISEMENTS.

FOR RENT-Centennial Hall, Pottsville, Pa SEATING capacity, 700. Bide rooms nicely finished and well furnished. Special rates for Lectures on Spiritual-ism and Test Manifestations. Address GEO. W. BLATER, Oct. 27. Agent.

W. E. CROCKETT, MAGNETIO PHYSICIAN. has removed to 435 Shaw-mut Avenue, corner of West Newton street, Boston. Magnetic Power is a gift sufficient for the treatment of all diseases. Dr. O. usee no medicines.

DR. C. H. HARDING.

CLAIBYOYANT and Trauce Medium, 406 Shawmun tos F.M., Monday, Tuesday, Wednesday and Thursday, Oct. 27.-1w<sup>o</sup>

DR. SOMERBY HERVEY, Psychometrist

MRS. C. H. LOOMIS, Business and Test Me-MRS. C. H. LOOMIS, Business and Test Me-all letters for Dr. B. Carpeniar, Also gives disposis of disease. Hotel Van Bensselaer, Boston: 110-001, 27.

MRS. E. M. SHIRLEY, of Worcester, Pay-ehometrist and Inspirational Speaker, will hold her-sel in readiness to locture. 12 Main st., Worcester, Mass, Oct. 27.

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(independent of "Agents") into the hands of the suffering direct, I have concluded to offer it for a short time for half price. It is a sure cure for all diseases arising from impuri-ties in the blood, and will not cause eruptions to appear upon the surface of the body, but will extent the impurities (no matter how long standing) in a natural manner Former price, 50 cents per box; present price, 25 cents per box, or 5 boxes for \$1,00. He sure to enclose 4 cents per box, or the postage. Address Dif JAMES A. BLLSS, 30 East Newton street, Boston, Mass. Oct. 27.

## **DR. HARCROVE'S**

Independent Spiritual Retreat,

1243 WASHINGTON STREET, BOSTON, MASS. The great advantage to the sick is the free uso of the "Spiritual Medical and Developing Taole," with monthly treatment. If you are sick, in frouble, or wish Spiritual Knowledge, this is a golden opportunity. These at a distance receiving magnetized remedies from the Table are brought in close contact with the Doctor's Medical B-nd, and immediately receive benefit. 1x\*-Oct. 27.

## A. W. S. ROTHERMEL

HOLDS Séances for Materialization on Sunday and Tues-taday evenings, at 7:30 P. M., and Menday at 2 P. M., at 130 Hall street, Brooklyn, N. Y. Can be sugaged for other days in vicinity.



MEDIUM, 44 Dover street, Boston, Mass. Oct. 27.-1w\*

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MAGNETIO and Electric Healer, 92 Pembroke street, eases treated without medicine. 6w -Oct. 27. RELIABLE LADY MEDIUM, either ant home and good opportunities in a Western city. One with musical, accompilshuents preferred. The heat of re-commenda required. Address R. L. M. care 74 Btate st., petrolt, Mich. Refer to ISAAO B. RICH. Oct. 27.

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Difesse, and all Financial and Bocial Affairs. Send age, stamp, and hour of birth if possible. Oct. 27.-1W\*

M ISS C. W. KNOX, Test, Business and Medi-cal Medium, 6 Diver street, Bosion, 1w\*-Oct. 27.

SOUL!



# HOMES OF THE DEAD

PENNED BY THE ROSICRUCIAN,

## P. B. RANDOLPH.

This work is dedicated to those who think and feel; who are dissatisfied with current theories and rash speculations regarding the Soul-its origin, nature, destiny; who are wearled of the unsatisfactory platitudes of the Eolists, and desire a better ground of faith in Human Immertality. Cloth, 12mo, pp. 324. Price \$2,00, postage free. and service For sale by COLBY & RICH.

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# B'ANNER OF LIGHT.

# Message Department.

**Pablic Free-Chris Meesings** Are held at the BANNER OF LIGHT OFFICE, No. 9 Montgomery Piace, every TURBDAY and FRIDAY AFTRR-NOON. The Hall (which is used only for these scances, will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, ex-sopt in case of absolute necessity: The public are cor-dially isortied. The Messages published under the above heading indi-eate that spirits carry with them the characteristics of their eath-life to that beyond-whether for good or evil; that these who pass from the earthy sphere in an undersloped tabe, eventually progress to higher conditions. We eak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no more, the our carnest desire that those who may recognize

Index Commercial Structure in the state of the structure in t

## SPIRIT MESSAGES,

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

Report of Public Séance held Sept. 28th, 1883. [Continued from last issue.]

### Sarah E. Cushing.

Sarah E. Cushing. I am Sarah E. Cushing. I have friends in Quebee and Montreal, whom I hope to reach through this channel. I do not know as I will, but I thought I would make the attempt. I send them my love. I want them to know how I live in the spirit-world. I have been over there three or four years, and have had time to learn something of its conditions. I have not been disappointed in any respect, for although I did not understand Spiritualism, or that spirits could return from the other life and manifest to their friends on earth, yet I had an idea that the eternal world was one as natural as this; the eternal world was one as natural as this; that flowers must blossom and birds sing there the same as here; that we should find countries, the same as here; that we should find counteries, towns and cities, and all things that minister to man's enjoyment, use and convenience. I have visited many towns and cities in the spirit-world, and find them laid out and arranged similar to those of earth which I had the pleas-ure of visiting when in the body; countries that are similar to those here; and I do not see but that the unteries of grave are similar to those here; and i do not see out that the systems of government are, to a great extent, like your own, only perhaps more ad-vanced. I have been a traveler, a seeker for truth, one eagerly desirous of obtaining knowl-edge; and although I laid down all that I have gained when I came here, because I do not know how to present it through this means to my friends, yet I am studying the laws gov-erning mediumship, so that I may come to my friends in Canada and assure them of my existfriends in Canada and assure them of my exist-ence and of my work. I wish them to know I still love them; I cannot possibly forget any dear friend. I want them to retain a remembrance of me in their hearts; a tender thought that will attract me to them upon a line of light; thus we can never become scparated. As they send out their thoughts concerning me, their memories of the old life, associated with loying sympathy, it will weave a magnetic chain of light between their spirits and mine, and I shall hight between their spirits and mine, and I shall be able to come to them bearing my own tender sympathy and affection, my own kindly thoughts and feelings, my own peaceful influence, which I hope I will be able to manifest to them in tan-gible ways. I think that by-and by I will have the power of doing so. Until then I hope my friends will believe I live, and that I shall never forsuke them forsake them.

forsake them. I am diligently pursuing my labors and studies in this world. I had a certain line of study marked out before me when in the body which I had scarcely entered upon when I was taken to the other life. I pined away through weari-ness of the physical system: I was unable to maintain my hold of material things.<sup>1</sup> When I passed out to the higher life I was welcomed by my own dear mother, by loving relatives and friends, and given to understand that my studies could continue; that I would be given power to utilize my energies, to outwork them in some practical line of labor for the benefit of others as well as myself. I now rejoke that death came to me and bore my spirit higher.

came to me and bore my spirit higher. That is all I now have to say, and I hope my friends will see and understand it.

### Major James Mason.

[To the Chairman:] I am Major James Mason, at your service, sir. In olden times I was also quite well known in Providence and Paw-tucket, R. I. Not such a great length of time has passed since my form was seen walking the familiar streets of the town where I belonged, and of the city of Providence, and there are those belonging to my own family, in that vi-tinity, and to them I wish to send the good. I know the changes which come and of the city of Providence, and there are those belonging to my own family, in that vi-tinity, and to them I wish to send the good word which I wish to send the good. I know the changes which come those belonging to my own family, in that vi-they will have to wait for its revealment. I apreciate what I have been doing; until then they will have to wait for its revealment. I have met friends in the spirit-world who have familiar streets of the town where I belonged, and of the city of Providence, and there are many there who yet remember me. I have those belonging to my own family, in that vi-cinity, and to them I wish to send the good word which I have to give concerning my whereabouts. Tell them that I live in a home very near to their own; that it is similar to my own old home as it was fifty years ago, as I de-sired to see it. Members of my family have passed on and joined me in that upper country. We are together, but we are not idle, by any means; each one of us has his or her own spe-cial work to do. and we find it important that means; each one of us has his or her own spe-cial work to do, and we find it important that we make the most of our time and opportunity. One of my daughters joined me not many months since, and she is greatly surprised to find the home awaiting her and its conditions and surroundings somewhat different from the ideas she had formed of heaven, very much dif-ferent from the ideas I had had of the future life; but when solid facts present themselves to our reason we are to our notice, and appeal to our reason, we are obliged to modify our old ideas and opinions in accordance with these facts; we find if we take them up and make the best use of them-if we take utilize the information which they present, mold our opinions into harmony with them, that we are not so very badly off, after all, but, that we are not so very badly off, after all, but, on the contrary, we have taken a place which is suited to us, and are given more extended powers to acquire knowledge concerning life. I have a son very near to me, whose name is James S. Mason. I have tried many times to influence his mind, to drop a few thoughts into it that might be outwrought in practical life. I have succeeded to an extent, but not yet as I wish. Perhaps I ought not to try to influence any one in that way, because I am interfering with their individuality, or the expression of it. I would be very much opposed to any one inter-fering with mine; but then I only wish to di-rect the powers within so that they may be brought out to some useful accomplishment. That is only what any teacher or guide on earth is expected to do. is expected to do. Well, if you please, tell the old folks I send them my greetings and with them well. I have met a great many of my old friends, acquaint-ances and neighbors on the other side, and I ex-pect.ere.long to take many more by the hand. I am giad to welcome them to the spirit-world and to give them some little word of direction that will be beneficial to them on the road they are to travel. If they wish to hear from me, to any more personal extent, in a more private mapner, I shall be glad and ready to respond to any call which they may make upon me. I thank you, Mr. Chairman, for permitting me to enter. is expected to do. enter.

hope, immortality, I know are mine, for what I have received in the spirit-world is an earn-est, an indication of what is to come; and I re-turn laden with beautiful things with the turn laden with beautiful things-with the spirit of song, with fragrant, blooming flowers of matchless splendor, with the swiftness of a bird, with the sweet melody of the spheres, which I cannot express in external language, but the influence of which can be showered upon the hearts of those I love, to beautify their lives, and call their spirits out from the their lives, and can their spirits out from the material conditions of mortal existence, into the grand highway of spiritual life. So I bring my love; may it be expressed in all sweet and lovely ways, that my friends may fold it to their hearts and realize I have not deserted

them. Years have passed since I entered the land of power, the land of beauty beyond the rolling tide, and many times I have sought to convey in y influence and thought to my earthly friends. I have succeeded in times past in manifesting my presence so that certain ones have learned my presence so that certain ones have learned that I did return from immortal life; but I have never come to this place before, and to-day I would send my love and assure my friends I am continually making efforts, in company with other spirits, to perfect the modes of man-ifestation between the mortal and immortal life, so that we and all other spirits may be able to demonstrate the truths of immortality to our friends of earth. Ada Nutting, to friends in Groveland, Mass.

### James O. Nash.

[To the Chairman:] I have, not much to say. Will you give me the privilege of coming? [Cer-tainly.] I think it is very near three years since I died. I thought, at the time, I was leav-ing the old life for good, but I found myself mistaken, for I took it up again just where I laid it down, and have been carrying it on ever since. I have found some dark places, and some bright ones. I have found some knots and temples in the skein which I have been holdsome bright ones. I have found some uark phoes, and some bright ones. I have found some knots and tangles in the skein which I have been hold-ing, and after a good deal of work I have un-wound them, only to find others a little way ahead. It seems to me this spirit-life is made up of lights and shadows, a good deal as the mortal one is. I do not care particularly about that, because we can go on, get out of the dark-ness, and find bright and pleasant spots. I had a curlosity about this place of meeting, and after coming here a number of times, and watching proceedings, I thought I would like to try it on for myself, so I have come to tell my friends, if you please, that I will be glad to meet them, and will be happy to come to their homes whenever they give me permission to do so; that is, whenever they establish some means by which I can make myself known, because it is not much use for me to go to this place and that, and not be seen, understood or recognized in any manner; I had better pass my time at come lease beam be of use and care leasen in any manner; I had better pass my time at some place where I can be of use, and can learn something for my benefit. I was very nearly sixty six years when I passed out of the body, so, you see, I had a number of years of experi-ence here, all of which has been brought up be-fore me in the other life, and has had a new and strange reading. James O. Nash. Those who know the most of me on earth are in Abington, in this State.

### Nancy Green.

Since passing to the beautiful spirit-home, I made it a point to embrace every opportunity of informing myself concerning mediums and their work, as well as of trying to come into communication with loved ones of my family, and dear friends whom 1 left in the body. In the line of that work I come here to day, parthe line of that work I come here to day, par-ticularly to send my love home to my dear ones, to assure them of my continued advancement and happiness. I am not disappointed in the spiritual life. It is all that I hoped it would be, and even more. I knew something of Spiritu alism before passing out; and knew that it pre-sented the only consolation, as well as basis for a knowledge of immortal life, that can be given to those who dwell in the body, but it has reto those who dwell in the body, but it has re-vealed so much to me since passing away, so many things that I did not understand have been explained, that I hardly know how to ex-press my thanks for the lessons brought to my comprehension since I become a spirit. Nearly comprehension since I become a spirit. Nearly six years ago I was summoned to my immortal home, summoned by loving friends who awaited me in that eternal sphere, who gave me greet-ing, and ushered me into a bright abiding place, which has afforded me all the conditions for creating happiness and peace. I come back to bring something of the influence of my life and surroundings to my friends on earth, and to tell them how happy I am to make use of the line of communication existing between the two worlds, and thus keep alive memories in our minds and affections, as well as have a way between their lives and mine free for me to travel. Tell them, please, that I do not neglect travel. Tell them, please, that I do not negleot any opportunity of coming home to their hearts, of bringing my magnetism, and the thoughts which which the converte them.

spirits? ANS.—As an ignorant person does not com-prehend the various languages spoken by, a lin-guist, but which are readily understood by those more advanced in culture, so an undevel-oped spirit cannot read the thought of one more advanced in refinement and knowledge' than himself. But those spirits who are beyond the mortal in attainments can readily perceive and nimser. But those spirits who are beyond the mortal in attainments can readily perceive and understand his thought. Those spirit friends who come into closest sympathy with mortal friends, and who understand them, are not only enabled to read their thoughts before they are expressed in external language, but they very frequently understand the direction, those thoughts will take before they are formed in their minds.

Q.--[By William H. Hewitt, Fort Ellis, Mon-tana.] Seeing it stated in the "Message De-partment" of the Banner of Light that, in order partment of the Banner of Light that, in order to obtain a communication from a spirit friend, the person desiring to receive one should make a mental request, I have done so, and hope to have an early response. What is the probabili-ty of my receiving one ? A.—If the spirit-friends of your correspond-ent have a sufficient amount of will-force, which or process itself in actions of a percent

ent have a sufficient amount of will-force, which expresses itself in patience and perseverance, to join the throng who gather here, from week to week, awaiting their time, in order that they may find an opportunity of communicating through this medium, and if, after so doing, they are strong enough to subject her mind to their more positive control, then, at some time, her will doubtlest receive one or more communic he will doubtless receive one or more communi-cations from them. What the probabilities are of his so doing your questioner can determine better than we, as he doubtless understands the natures of his spirit-friends in the direction of which we have spoken. Q.-|By George Weed, Stamford, Ct.], There

Q.-- Iby George Weed, Stamford, C. J. There are persons whose presence gives us pleasurable emotions, while that of others' imparts feelings of unhappiness. Is the distinction caused by spirits in the atmosphere of the individuals, or wholly by the individuals themselves?... A.--The magnetic emanations as well as the physical exhalations from mortals vary in de-gree and quality. By coming into personal con-

physical optimizations from indicates vary in de-gree and quality. By coming into personal con-tact with one individual you feel elevated, stim-ulated, strengthened and made happy." And why? Because his magnetic forces are adapted to your own; they assimilate with you, and consequently have a beneficial effect upon your system spiritually and physically. You come

system spiritually and physically. You, comel-into association with another person and you; immediately feel, unhappy, depressed, in. mind, and debilitated in body, and you wonder why, this is so. Because his magnetism is not adapt-ed to you; it is antagonistic-poisonous, even, to your natures; donsequently you can never enjoy his presence. Then again, certain per-sous have the power of absorbing the life-forces of others without imparting anything beneficial, or agreeable in return. It is also true that. or agreeable in return. It is also true that spirits who do not sympathize or assimilate with you in their character may associate and as similate with some other person with whom you come in contact. If this be the case, you will undoubtedly feel ill at case, because of being depleted in strength by associating with that person.

### Lydia Ann Lawrence.

I am happy to win my way back to mortal I am happy to win my way back to mortal-life, and to express my thoughts to earthly friends. For a period of nearly five years I have dwelt in the epirit-world, happy and free, reunited with the loved and loving ones of long ago. Those who were nearest and dearest to me had taken their flight from mortal haunts, and passed on to the epernal world. For them I mourned, my spirit went out aften them in questionings-longing to know something of the condition to which they had attained. I could not believe they were separated from me by denth; I could not realize that their lives could be entirely apart from my own, because I was denth; I could not realize that their "lives could be entirely apart from my own, because I was left upon the mortal, ornder side of life, while they had donued the robes of immortality. I now, understand that I, had intuitive percep-tions concerning the spirit-world, and the con-ditions of my immortal friends; that I was me-diumistic; and in moments of contemplation and quiet, the loved ones of the past thronged back to my dwelling, bringing me hope and cou-solation from the spirit-apheres, and bathing my heart in waves of peace, to which I gave outward expression. And realizing what a grand and glorious truth And realizing what a grand and glorious truth has burst upon my awakened vision since pass-ing to the higher life, understanding that hu-manity requires absolute knowledge of the im-mortal sphere, and of the conditions of those who pass from the body I return to your public room to declare my identity; to waft expressions of love and despest sympathy unto those triends who still, dwell in earthly forms. I would assure them that I never for one mo-ment cease to remember them. I look upon each one now, as in the past, as my own dear and personal friend. I have never yielded up the sweet pleasure of their friendship, or re-garded the ties of association as broken; but in gazing forward to the future, I know, I, shall. sating forward to the future. I know, I shall meet them again. We will sing our songs and, express our thoughts as we have done in former days; and all those metaphysical, questions which once interested as may be again discussed with greater knowledge and ability in the second states, neighbors and in the past. I am happy in my spirit-home, for I am not idle, my powers are not, running to waste, my tastes and tendencies, ate of the same liferary, nature that they were when I was in the body but they are becoming erganided, enlarged, and I am able to take in and understand something are of life and its positibilities than I ever dared to when on earth ; yet for a knowledge of these. I longed. I know that every day I am growing stronger to do and to dare in work, in thought, in power. I in the South. I think many, I have friends in New York, Oity, and on Long Island, also in the South. I think many, of them will learn I have returned, and I trugt sussed with greater knowledge and ability than for although I gained the title of Mrs. during my lifetime, I did not changamy surname, be-cause my companions held the same that I had inherited from my dear father.

glorions supernal showers of truth and wisdom that are daily falling from on high. Oh! our, Father, may they continue to fail until all thy children anali receive that which their needs require. May they grow in spirit, and their hearts expand in receptivity to the glorious truths from on high that loved and loving angels are waiting to bestow. May all spirits and mirtals desire to cooperate together in doing good and rising above earthly couditions into the light of the heavens beyond: Questions and Answers. Controlling Spirit set the thoughts of more that a comprehension be had by the spirits? Canso de that a comprehension be had by the Spirits? surrounded by forms and faces, many of whom were familiar, but others were strange to me. Well, it was a startling situation for me to be in, especially when the scene faded from my view and a panorama appeared before me. Why, sir, you will hardly believe it, but scenes and incidents of mortal life came, and I beheld faces and forms as in a mist. I wondered what it was all about, when it would end. I felt happy and agreeable one moment, another mo-ment I would feel miserable in mind and body. This did not last very long, however; when it cleared away again I beheld those forms which I now know to be spirits. They conducted me I now know to be spirits. They conducted me to another place, which was not familiar to me, to another, place, which was not familiar to me, where I, was given an opportunity to take rest and repose. So after a time I recovered the use of my faculties, and I wandered back to earthly conditions again, seeking to make my-self known to mortal friends, that I might tell them I was not dead, there was nothing lifeless and cold about me. The old body had dropped away suddenly, as one drops an outer garment which has, become useless, but the real man was there just the same, and he thought it was his duty to 'try and rouse the attention of his earthly friends to the reality of his continued existence. In pursuance of that labor, sir, I aim here to send a few words to my friends, to the effect that I am alive and by no means dead nor dying. Nor do I intend to filcker out like a candle any more than I did when here. I should very much like an opportunity of coming back candle any more than I did when here. I should very much like an opportunity of coming back privately, to give something that I have found in the other life to those here who stand in need of it. I hope they will seek some means of helping me to do so. If memory is not treach-erous, I believe it was about seventeen months ago that I died. I come from New Bedford. My name is Joseph S. Dunbar.

### Alice M. Worden.

Alice M., Worden. I have not been away very long-only a few months. I died last spring, [At this point the spirit showing symptoms of distress, said to the Chairman : "I do n't feel very good in coming here-I feel tired and unpleasant." to which he replied, "You have probably taken on the feel-ings you had just previous to your passing to spirit-life." She then continued :] I wish to send my love home, and tell all the friends that I have found a good place, that I am with moth-er and the rest who died before I did; we have a bright little home, and are a happy family. Father feit so bad because he had lost so many of his dear ones I. We tried to comfort him all we could, but it was sad, it made us feel un-pleasant; too; so I went away with the others in spirit-life, and found the bright, pretty home, which I now inhabit. After I got strong, and was feeling well, I: entered a school, which I have been attending more, to learn about the en and the rest of the since, where I have been studying lessons. I am so glad, because I want-ed to know something more, to learn about the many thurg in life. studying lessons. I am so giad, because I want-ed to know something more, to learn about the many things in life which are of interest, and which unfold one's faculties. I am given that opportunity in the world where I now live; and I feel so happy that I would not wish to come back to earth, only occasionally to see my friends, and tell them what a glorious life is be-yond this mortal one. yond this mortal one: I am sixteen years old. I come to bring the

I am sixteen years old. I come to bring the love of all those who are with me, and also my own, to those here, and to tell them not to mourn, and feel sad because, we have passed away, but to believe that we have gone to a brighter home and a better world, and that we are preparing a place for them. They will be united with us when they come over to our side, and we will all live in peace and gladness to-gether. We shall, all; have the power to work, and to do those things which we most desire to accomplish. By and by, after the cares and trials of earthly life are done, they will feel re-paid for all past experiences in the conscious realization of the beautiful life which awaits them. them.

them. I am assisted to speak here to day by those spirits who are with me. I think that if my earthly friends know I have come back they will feel glad, and wish to learn something more about the pathway which lies between this and the spirit-world, over which so many immortal ones tread, seeking to reach their friends on earth, and make, them know some-thing of the higher life. I want to give my love to my father, my uncile and others, and tell them I thank them for many things in the past. I lived in Rochester, N. H. My name is Alice M. Worden; my father's name is Albert;

## OCTOBER 27, 1889.

## Julia Sherman.

To the Chairman!. I was told I could come. I did not feel well for a long time before I pars-ed away. I had to labor hard for my living, and it seemed to have a bad effect on my body." I wore, away in fiesh, and became weak and dis-pirited, continuing so until I passed from earth. I had many deep longings to obtain an educa-tion, to have the opportunity of galning knowl-edge, so that I could take a higher place in life." but I had no power to do so, and these things fretted me, which, in connection with my ardu-ous, labor, had, a, wearing, effect on my bysh-ncal forces. A few years have passed since I was known here, and in the city of Springfield. Mass. I had companions and friends there who loved me, but whose clocumstances were is sympathy and affection. You of earth may think sympathy and affection do not amount to much in the prectical, affairs of life, but to me, they were verything; they gave mestrength and courage which nothing else could do and have borne the remembrance of them to my spirit." home. There the affection and sympathy of kindly loving hearts have taken tangible shape." and appear before me in beautiful forms, which are as sweet as the bright, sumating of the parties, which are as sweet as the bright, sumating of kindly loving hearts have taken tangible shape." and appear before me in beautiful forms, which are as sweet as the bright, sumating in the sim-mer time, or as the bright, sumating that, poirts-its splendor upon an awakened world i like, the bright, songs of melodious birds they beautify my home and make me happy and peaceful in spirit. I have also gathered some sweet ex-pressions of interest from the dear spirit friends who have given me opportunities to unfold im spirit, to enter the halls of education, where I [To the Chairman:] I was told I could come. who have given me opportunities to unfold in spirit, to enter the halls of education, where I may gain, that knowledge for which I yearned may gain, that. showledge for which i yearned when in the form. So the poor working girl re-turns to mortal life, bearing her burden of love. and sympathy to shower it upon the hearts of friends in the body, to assure them she is in-deed one blessed among many, that power and opportunity are given to her which she dreamed, of while in the body, but never dared to look forward to. forward to.

Please tell my friends that 'every kindly thought and act of theirs is treasured in mem-ory-not only those, which were expressed to-ward me in hours of weariness and pain, but also those which were tendered to my mortal remains after the spirit had fled from earth. Tell them I understand precisely what direc-tion these kindly acts took, and that I now re-turn to them and bless them for all they have, turn to them and bless them for all they have, done, I have one friend by the name of Clara. French, who is very mediumistic. She is in humble circumstances; is obliged to work dill-gently for the means of sub-latence. The time is not far distant when I shall have the power of coming so strongly to her that she will be able to receive what I have to give and transmit it to others. I am seeking to develop her medi-umistic powers so as to make them and her of, service to humanity, and I know they will also prove a blessing to herself. Julia Sherman.

### Thomas Gorson.

[To the Chairman:] Do you want to know my name? [Yes.] I do n't know as it will do any good to come here and give it, but I may as well, now I have come in. It is Thomas Gorgon good to come here and give it, but I may as well, now I have come in. It is Thomas Gorson. Some people may have thought me a kind of rough character, but I do n't know that, I am, sir. I went out in a burry, in a strange man-ner. Up in those parts where I was at the time, I had a little difficulty with another man, about some mining property and interests; which we could not settle between ourselyes, so we got into trouble, and as hehad the advan-tage of me, why, he sent me out of the body. I I tell you sir, I did feel real hard against that man, and if I could have got hold of him, I would have made short work of what belonged to him; but I could n't, and so I had to leave the matter to the law; I don't eare to think of these things now, because they are past and gone. It is a matter of over twelve years since that little occurrence happened to me, and I am not altogether the same kind of a man I was-in those days.

in those days: state into the tart of the back of the I had a curlosity, sir, to get into this place and see what you were doing, and try to stir up the boys and the old comrades a bit; if i could. I don't know as I can, because you are so far away from them; but perhaps some one will find out I have got back. I could give a pretty fair, account of the other country, such as night irouse a little interest in what will concern them after they have passed out of the old blanket. I, don't come round your Eastern of thes, much, because there is nothing here to draw me. An old friend of mine told me of this place, and he

ble sort of an "atmosphere, and a good many or the more delicate spirits shrink from trying to come, so I push in, for I tell you, sir, up in the-mines one does not cure for a little mud, or any-thing else that is disagreeable, if there 's some-thing good to be 'had, something that, has the sound of likrd pan to, it." You just better be-lieve we're right there, every time! Suppose, you 'll want to, know, where I hall from. Well, the last place I was at was Plovhe: City, Nevada, and I did keep, yound those parts, and Hamilton. for quite a while after 'l went out of the body." You see I wanted to know what was going to be done with the other fellow." I got tired of that, sir, after a while, and I emigrated, because I was taken in hand by some friends who had gone on be-fere me, who thought I. could find some better. business, I 'ye been looking for a good "find ". series in the series of the se

### Ada Nutting.

Life, hope, immortality, is the burden of my ong. These three words woven into one magic song. These three words woven into one magic sentence reveal all that the human heart longs for, all that it looks forward to; the unfold-ment of its best powers, and the fulfillment of its dearest aspirations. Life we'all desire, and with life we look for the best means and con-ditions for its enjoyment. Hope ever springs eternal in the human breast, pointing the spirit to the attainment of something higher, more beautiful and glorious than it has ever known before. Immurtality is the one grand pathway song. with life we look for the best means and con-ditions for its enjoyment. Hope ever springs sternal in the human breast, pointing the spirit to the attainment of something higher, more beautiful and glorious than it has ever known before. Immortality is the one grand pathway stretching onward forever, over which we all hall travel, because we believe that by the expansion of our innate powers we shall devel-of great possibilities of, good, and thus be able to enjoy an eternity if it is afforded to us. Life,

come over the river since I crossed it; we all send loving greetings to those who remain on this side of life. Nancy Green, from Cavendish,

### Elizabeth L.

I wish to say a few words, and will give my name as Elizabeth L. I come to one in this mother's love and blessing. I do seek to guide you in paths that are pleasant, but I cannot prevent thorns and briss from springing up in your way. If I could, all the flowers that bloom around you should present sweet and pleasant influences, they would have no; thorns; if I could make your life more beautiful, I would endeavor to do so. Yet, I am told that such a course would not be wise; that the shadows and trials that afflict you work after work are only trials that afflict you week after week are only brought to develop your endurance, strength of character, and those spiritual attributes that are abiding, and cannot be crushed out by any material weight brought to bear upon them. So, perhaps all is for the best. I wish you to dispersing, and the light streaming through the darkness; even now the darkness is not as dense as formerly, but presents the appearance, sym-bolically speaking, of a grayish vapor. Soon the bright light will stream through, and you will press on to that success which hav so long eluded your grasp, but which yet awaits your acceptance by and by. My dear child, accept my love, also that of the dear ones who are with me, for we form a band around you. We will give you strength to bear all the trial and dis-

cipline which is given to you. We do not desire you to take a step which you We do not desire you to take a step which you are contemplating; we do not think it would be wise; it would only plunge you into greater difficulties than how assall you, from which we would keep you free. You would not receive any advantage by, so idoing, but only be harassed in spirit and made uneasy in body through the attempt; therefore let the thought pass from your mind. Those who have perse-cuted and wronged you in the past will see, in the future of the eternal life, their mistake, and will be ready, even auxious to retrieve and to retract. Then will be the punishment, which will be even greater than any you could inflict upon them here. Let the eternal future is perform its own work ; let the years that are to come bring that discipling and experience to come oring this data and a pertaine to those who are against you, which will reveal them to themselves as they are, and bring re-pentance, shame, and a desire to redeem the past. That is all I have to say. I think my dear son will comprehend its meaning. (The shore was recognized by a gentleman in the audi-

ence.] :to R. Sandall

### Report of Public Seance held Oct. 2d, 1883. Invocation.

## Susan A. Welch.

Susan A., Welch. I have not a great deal to say, but I wish to send my love to my friends. If is between three and four years, since I died, and many. whom I knew have no knowledge of the spirit. ual philosophy. They are not aware that spirits can come back from beyond the grave, and transmit messages to their friends to tell of their love apart from earth, and tof, the labor which they perform. I am not now weat, I am not weary; I am giad of life, for it is beautiful to me. Every day I gain hew strength, and seem to unfold in power. The testors I tern, and the work I perform, instead of making me tired and ill, stimulate me, give, me more strength, and so help me to go on from day to day, and to take top new duties. In place of bringing awish that there was nothing to be done. Tell my friends I wish to come to them and speak in private, I know I aping the them done. Tell my friends 11 wish to come to them and speak in private. I know I can give them knowledge of my life and its conditions. I think I can speak to them of their own surroundings, which will be surprising to them." I wish each one to understand that I, know exactly what they are doing, and how they are placed. I was thirty-nine years old when I passed from the body. My friends are in Scituate, Mass. Susan A. Welch. body. My A. Welch.

Worden.

### Eliza Robbins.

I am Eliza Robbins. I lived in Frederick Co., Maryland. I have friends in Baltimore and violnity, some of whom are growing interested in Spiritualism; others have known something of it for quite a number of years, but have kept this knowledge from the outside world. I come to those friends, asking them to throw off the outer, block which, they have held so closely around them. I wish to tell them that they, will be happier when they come, to the spirit-world, if they are true to their convictions, and more freely express them, than they will be if they remain silent, refuse to let their light's shine, or to have the truth which has found a place in their homes and hearts become known. in Spiritualism; others have known something place in their homes and hearts become known. I hope they will heed what I say, and step out more clearly and broadly hot the world, using their influence and carerting their power, to spread the knowledge of Spiritualism and its revelations, so their associates, neighbors and i riends may learn something of the lessons which have come home to them. If hope my appear will not be in vain. I wish my friends to under-stand that when they receive something beat-tifill and true, which appeals to their reason, and then cover it up within their own lives and homes refraine to when they third the rown lives and spirit friends to gain power to come with even grander revelations. higher knowledge, and thus sweeten their lives more completely than

in the past. I have come here, under great difficultiesfor Lism not familiar with the control of a for Lism not familiar with the control of a trance medium, having never engaged in this labor before. I have pressed in inspite of the obstables which confronted me, hoping to reach my friends through this channel and appeal to their inner selves, and perhaps arouse them to see the condition they are in, the life they are living.

living. In the say they are doing more good by keeping their knowledge to themselves; that they are exerting a wider influence in husiness they are exerting a wider influence in business and social circles than they, would otherwise do' but I assure them that is fallation; it is not so; for although they may cater to popular prejudices in pursuing the direction they have taken, they are not willing to pay allegiance to truth—and this is the most important thing of all to do—and their lives become. I might al-most say a hollow sham; for they live double, and their inner and their outer lives convic-tions and pretensions, do not harmonize; con-sequently they will not, reap, the fruition of a thankful harvest by-and by, if they persevere in that course. In that course, at a disability and in the second sympathy,

bringing them tokens of deep affection from those who are with me in the spirit world. We We all unite in expressing ourselves in this plain manner, because we are so anxious to have our knowledge of my life and its conditions. I think I can speak to them of their own shrroundings, which will be surprising to them. I wish each they are doing, and how they are placed. I was thirty-nine years old when I passed from the body. My friends are in Scitnate, Mass. Shaan A. Welch. Good afternoon, Mr. Chartman. I was an old

### ાંગ્રહ્ય આવ MESSAGES TO BE PUBLISHED.

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MEBSAGES TO BE PUBLISHED. Oct. 5. -- Marshall Warner; William H. Crowningshield: Bath McCaueu 117: James W. Ekbelis: Mirs. Alice B. Schumaker; Danisi MolDupite; Maria Chadhourne; George E. Farray: -- Mary Ellen: Colton; Loreis, for Simeon Obirch; Harriet Banister, James Hictory, Louisa Moore, Rebeças F, Whiting, Jesse Gianaford, White Festberl L. A. Oct. 12. -- George Price, Mary Hallanan; William S, Beer; Sch: 12.-- George Price, Mary Hallanan; William S, Beer; Inde, Newbligger; George S., Wild Holman; Carlle, Farbash Goc, I. -- Beorganin Sharkurk; Mirs, Carlle, Farbush; Gocre Ryer; Mrs. Louisa Hove; Mary Eliza Hollis; T. M. Colby, Nellie.

### ផង ផងដែរដំ Verifications of Spirit-Messages.

To the Editor of the Banner of Light 1. A set of the international stranger to Miss Shelhamer has been the medium, I have received five distinct and conclusive tests, of so positive a nature that I am forced to accept them as lady to me, and I feel assured that it was absolutely impossible for, here, to have known anything of the shelhamer for the state of the distinct and conclusive tests, of so positive a nature that I am forced to accept them as lady to me, and I feel assured that it was absolutely impossible for, here, to have known anything of the shelhamer of the shelhame To the Editor of the Banner of Light 1. A tol Celtr of Walt

Mears, Mich., Oct. 16, 1688. molices (Michael Control Controc Control Control Control Control Control Control Control Con

## OCTOBER 27, 1883.

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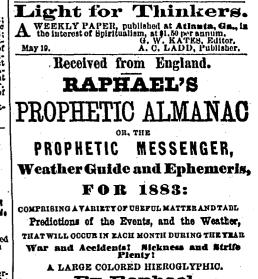
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# BANNER OF LIGHT.

# Banner of Fight.

### BOSTON, SATURDAY, OCTOBER 97, 1883.

(From the Providence, R. I., Journal, Oct. 15th. 1883.) The Philosophy and Phenomena of Modern Spiritualism.

NO. X.

[Our readers are aware that we have, at intervals, for some time past, printed one of the admirable series of historical and phenomenal articles which Thomas R. Hazard, Esq., has been contributing to the columns of the Providence (R I.) Journal, and in which he has interestingly embodied the results of much research and experience regarding Spiritualism. The last num-ber in this series thus republished by us was "5," hence " No. 6" might naturally be next expected ; but as the appended " No. 10" treats of a matter now prominently before the public attention, we have decided to give it in advance, resuming the publication serialim of Nos. 6, 7, 8 and 9, at an early day.-ED. B. OF L.]

"I know of no instance, either in the New or Old World, in which any clear headed man, who has carefully exam-ined the phenomena, has failed to become a convert to the spiritual hypothesis." - Prof. Varley.

\* 1 know of no instance, either in the New or Old Wirdd, In which any clear bearded man, who has carofully eram, inclute phenomena, has failed to become a convert to the spiritual hypothesis." — Prof. Varieg. As a general rule the fragmance that so often attends form or otherwise, is susceptible to the sense of smell alone. To this rule there are some exceptions. A few weeks ago I was sitting in a well lighted room with a company of some true or more persons, among whom was Mrs. Mary A. Huil, one of the most reliable and gitted mediums, probably, that the world has ever known. Mrs. Huil, who ast near me, suddenly extend-ed her arm its full length, and held her naked hand within a few feet of a large kerosene lamp, that slood on a centre table, to which hand all eyes were lustant. If turned, knowing from previous experiences of the kind what was to be expected. We saw plainly in the bright light of the lamp that the hand was perfectly dry, but soon the room was filled with a delichtful odor, whils the medium's hand became gradually suf-fused with an almost dripping moisture, susceptible (as we proved). The sense, not only of smell but of alght and touch. Bine the first spirit rap was heard at Hydesville on the 31st of March, 1485 millions of individuals have be-come believers in the phenomena through honest in-vestigation, including hundreds and thousands of learnerd men and scientists, such as Dr. Hare, Judge Edmonds. Crookes. Wullace, Varley, etc., scores and hundreds of whom have been convinced against their will, having enered (like most of the distin-guished individuals have named) on their finguishes the fiel will, having enered (like most of the distin-ing the faily of the claims of "Modern Spiritual-ism," rather than with the view of establishing its truth. So far as I can learn, all the investigation of the phenomena that have been conducted by public comitties or scientific bodies, have failed in their efforts to discover aught that would militate astanst in the offace of the man Heritinguis

This report of their committee was so distasteful to the audience that the names of its signers were sum-marily discarded, and a new committee appointed to conduct the investigation, consisting of Dr. H. H. Langworthy, Hon. Frederick (counsellor) Whitlegey, D. C. McCullum, William Fisher and Hon. A. P. Has-call of Le Roy. The closing sentence of the joint re-port of this committee was that "the sounds were heard, and their thorough investigation had conclu-sively shown them to be produced neither by ma-chinery nor ventriloquism, though what the agent was they were unable to determine." On the reading of the report of their second commit-

sheety shown them to be produced hender by here chinery nor ventriloquism, though what the agent was they were unable to determine." On the reading of the report of their second commit-read at hird committee was immediately appointed to continue the investigation (instead of the last named), consisting of Messrs Lewis Burtis, J. Kenyon, Dr. Langworthy. Dr. Gates and Wilham Fitzhugh. As specimens of the animus of this third committee, it need only be sald that Mr. Lewis Burtis declared that "the fox girls would not have him on the committee, for a hundr-d dollars." Whilst Mr. J. Kenyon sald "that if he could not find out the trick he would throw himself over Genesses Falls." This third committee, appointed a sub-committee of ladies to assist them, by whom "the clothing of the girl mediums was thor-oughly searched, and even their shoes, stockings and under-garments minutely examined. The poor girls went bitery during the ordeal; still they submitted to it, though shame and indignation wrought up their feelings to so server a pitch that their sobs and kamen-tations were heard by some of their friends, who had been purposely excluded from the room." To the ever-insting credit of the primer of the that their sobs and hamen-tations were heard by some of their friends, who had been surpary excluded from the room." To the ever-insting credit of the primer of the that their sobs and hamen-tations were heard by some of their friends, who had been purposely excluded from the room." To the ever-nating credit of the primer of the that their sobs and hamen-tations were heard by some of their friends, who had been surpary and all had the nanhood to re-port to an excited audience (who had assembled with "the servered intention to lynch the rappers, and their port to an excited audience (who had assembled with "the servered intention to lynch the rappers, and their in any for cause the statice the the there shall be wishes of the beart of the bat of the frances and perstans, when the fan of the fusites shall The light of the report a distate-ful to the mass the reports of the report and the report of the report used, and their questions, many of them being mental, were answered correctly. The chemeber of the com mittee reported separately, and fully corroborated the others; and then if was that a scene of confusion ensued, equally impossible to record. The relation of the report of

# L. AGASSIZ, B. A. Gould, JE., E. A. Horsford.

B. A. GOULD, JE., E. A. HORSTORD. ""Sept. 1st, 1883. Twenty-six years and two months have plassed since the promise was made, and no re-port has yet appeared, nor has a single word respect-lug the subject ever been heard from 'Old Harvard."" Next in importance, if not next in exact order, comes the lavestiguiton of the London Dialectical Society in 1869. the following synopsis of the proceedings of which has been also furnished me by Mr. J. S. Adams: "At a meeting of the London Dialectical Society, Jan. 6th, 1869. It was voted to appoint a committee 'to investigate the phenomena, alleged to be spiritual maniferations, and to report thereon.' On the 26th of the same month a committee of twenty-eight was ap-pointed, with the provision that Prof. Huxley and George Lewis be invited to cooperate. This commit-tee, feeling it to be of the gratest importance that they should investigate the phenomena by personal experiment and test, resolved themselves into six sub-committees. The cooperation and advice of scleatific or unfavorable, to the genuineness of the phenomena, and more particularly those who had publicly ascribed the phenomena to imposture or delualon, were espe-cially invited. ""Of the sub-committees, some of them held forty meetings, all of them at private residences of members of the committees, and witnessed phenomena under every detective test they could devise. Each one and all of the sub-committees sent in special reports. Sub-committee No. 1 reported that about four-fiths of its members entered upon the Investigation wholly skep-iteal as to the reality of the altered phenomena, firmly believing them to to the result either of imposture or delusion, or of involuntary muscular action. It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test, many times repeated, that the most skeptical of your sub-committee were slowly and reluctantly convinced that the phenomena schubited in the course of their mourse colucintons

precluded the possibility of either of these solutions, and after trial and test, many times repeated, that the most skeptical of your sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were vorita-ble facts. "The committee as a whole held fitteen meetings, at which they received the testimony of thirty-three persons concerning the phenomena they had wit-nessed, and written statements of the same nature from thirty-one others. In the report the committee stated that while successful in procuring evidence of believers in the phenomena and in their supernatural origin, they almost wholly failed to obtain evidence from those who attributed them to fraud or delusion. "The report of the committee in full, with a volumi-nous mass of evidence, intensely interesting, and to all reasoning minds convincing of the fruths of Modern Spiritualism, was published in London, as recommend-ed by the committee, in 1871 by the Messra. Longman, and an abridged edition by James Burns in 1873." Next in order and importance comes the Proposed investigation of Modern Spiritualism by the Faculity of Pennsylvania University, to fulfil a trust and obliga-tion inposed upon them by their acceptance of an offer made them by the incert of Pala

Next in order and importance comes the Proposed investigation of Modern Spiritualism by the Faculty of Pennsylvania University, to fulfill a trust and obliga-tion imposed upon them by their acceptance of an offer made them by the late Henry Seybert, of Phila-deiphia, a few weeks before his death, concerning which much has been said of late in the public jour-nais. I have been pretty well acquainted with Mr. Seybert for some years, and can say with entire confi-dence that in all the personal accomplishments that go to perfect the thorough gentleman he was not sur-passed by any, whilst in the graces of truthfulness, candor, honor and honesty I have seldom met his equal. Not a great many weeks previous to Mr. Sey-hert's drecase he addressed a private letter to the Board of Trustees of the University of Pennsylvania, containing the following proposition: " I hereby offer to your Honorable Board fifty first mortgage bonds of the Raleigb and Gaston Kalfroad (one thousand doi-lars each, being equal to the sum of sixty thousand doilars, to be devoted to the maintenance of a chair lin the University of Pennsylvania, that shall be known as the Adam Seybert Chair of Morai and Intellectual Philosophy, upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University faculty, shall make a thorough and impartial investigation of all system soft morais, religion or philosophy which assume to repre-sent the Truth, and particularly of Modern Spiritual-ism." Mr. Seybert's proposition was accepted with-out reservation or alteration by the Trustees of the University, and the fifty bonds of one thousand doi-lars each were delivered to them by Mr. Beybert some weeks previous to his decease, whereby the transac-tion became fully invested with all the binding obliga-tions, moral, equitable and legal, of a contract thought-fully eutered lato and confirmed by a dying man, with a board of trustees composed of "gentiemen of honor" (as Mr. Seybert, on several occasi

cussions with which no Christian believer has any business." If the sentiments and expressions ascribed to these two members of the Seybert committee be true, it would be alike a waste of words and an insuit to the understaiding of the well informed reader, to altempt to prove by testimony or argument their unfitness to try the cause of Modern Spiritualism. As well might the counsel for a murderer on trial essay to convince a judicial tribunal of the fitness of his client to be one of the commission or jury of twelve good and true men, to make, in Seybert's words, "a thorough and impartial investigation" of the case submitted to them, and render their verdict in accordance with the facts proved, THOMAS R. HAZARD. Vaucluse, Sept. 21th, 1883.

## The Ohio Election.

To the Editor of the Banner of Light: Our election is over, and the result has proven that we Spiritualists hold the balance of power, and can effectually rebuke any party that legislates against us, as the Republican party did in the passage of the "Russell" Bill, now a law.

As some Spiritualists, or at least professed Spiritualists, outside of the State, claimed that the law was only directed at fraudulent and immoral mediums, a statement of the matter will be in order.

Last fall and winter the manifestations through several mediums in Cincinnati made quite a number of converts in the churches, the Methodist Church suffering severely. When the "Russell" law, as it is now called, was in incubation, Russell, a Methodist, had charge of it, and was inspired to insert for taxation, along with "fortune-tellers and astrologers," CLAIB-VOYANTS, MEDIUMS, SEERS, etc., without an explanatory word, but just as I have written them, with the evident intention of compelling every medium, public or private, who could be proved to be a medium, to pay a license fee of three hundred dollars, quit the business, or be liable to a heavy fine.

The Republican members of the Legislature supported this bill almost to a man, and were so secret about this provision, that until the law was passed and published we knew nothing about it; but the storm it raised, when published, compelled the party to begin to " hedge," and claim the law was not directed at Spiritualists and GENUINE mediums, but fraudulent and immoral ones.

Admitting, for argument's sake, that this was the intention, what a position it put the grand old Repub-lican party of reform (?) in: It, by law, proposed to legitimize fraud and immorality for three hundred dollars a year. Is there a sensible person in the country who believes that such was the intention of the framers of the law? I think not; and the Spiritualists generally felt that Mr. Eshelby, Comptroller of Cincinnati, insulted them by making such a pretense.

It is true that Mr. Eshelby refused to enforce the provision of the law we complain of, probably out of policy; but, as the law stands, any bigot, or any enemy of a medium, public or private, has it in his or her, power to prosecute and convict, on evidence being given that the medium gave a sitting, either with or without charge, for there is no redeeming feature in the law that relieves a private medium.

Though not affected personally by this law, and a Republican since 1860-(I was a free soil Democrat, and cast my last Democratic vote in that year for Stephen A. Douglas, except at the election of last Tuesday)-I commenced agitating the subject, and as most of our work was done in secret (by having our canvass made by letter and talk face-to-face with Republican Sniritualists, to pay the party in the Legislature for its secresy in passing the law), the Republican managers did not know what hurt them until the returns began to come in. Now, however, they begin to realize the mistake they made in passing that law, and will be slow to allow themselves to be made the tools of bigots again.

I am satisfied, from all reports and correspondence, that 15,000 of the 20,000 Spiritualist Republican voters voted the Democratic ticket, while quite a number voted with the Prohibitionists; enough, really, to have elected the whole Republican ticket by from 20 to 25,-000 if we had voted with it as usual,

It would be well for Spiritualists in Illinois, New York State and New Hampshire, to remember that Republican Legislatures passed what the Banner of Light terms "Doctors' Plot Laws," in those States, and act accordingly. We have so long submitted to the passage of the above named laws, aimed at our clairvoyant physicians and healers, and yet meekly walked up to the poils and voted *the ticket*, that politicians, particularly Republican ones, imagine we are devoid of spirit and will not resist, no matter what laws they nass: but here in Ohlo we have taught them a lesson they will not soon forget; and it is in the power of our brethren in every other Northern and Eastern State to JAMES COOPER, M. D. do the same. Bellefontaine, O., Oct. 13/h, 1883.

REPEAL THE "BUSSBLL" LAW I To the Editor of the Banner of Light:

The American Spiritualist Alliance meets every sunday afternoon at 3% o'check in Republican Hall, 58 West #d street, T. E. Allen, 28 Union Square, Secretary. The First Society of Mpiritualists holds its meet ings every Sunday in Republican Hall, 15 West 33d street Moraing service 11 o'clock; evening, 7:45. Seats free. Fub llo cordially invited.

no cornainy invited, New York City Ladics' Spiritualist Aid Society permanently located at 171 East 6th street. Wodnesday at 8 P. M. Mra, M. A. Newton, President.

 Brobisher College Hall, 22 East lith street, near Brobisher College Hall, 22 East lith street, near Brobiway. The People's Spiritual Meeting every Sunday at 25 gand 75 P. M. Frank W. Jones, Conductor.
239 East 45th Street, — Inspirational Lectures and Psy-chumetric R. adhings every Sunday at 11 and 75 o'clock. Mrs. Anna Kimball, speaker. \_\_\_\_

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

American Spiritualist Alliance. To the Editor of the Banner of Light: At the conference meeting of Sunday, October 14th, Judge Nelson Gross, the Chairman, announced that after the reading of a poem, speakers would be called upon to relate experiences connected with spiritual phenomens, this day having been set apart for such a purpose. Mr. Henry J. Newton then gave an interest-ing reading of one of T. L. Harris's inspirational poems. Mis Status Been followed with some happy and well-considered remarks referring to the princi-ples Spiritualism has brought to the world, as sufficient in themselves L. satisfy the innate tendencies in man but when the truth of these principles is demonstrated, as is the case with Spiritualism, by an array of phe-nomens as potent and as incontestable as any mathe-matical proposition, nothing is wanted to make such principles absolutely convincing. A patient and per-sistent investigation of the spiritual phenomena must convince every one of the existence of spirits, and bring to each investigator much knowledge concern-ing the conditions of that existence. Is will also de-monstrate that we must dismiss the idee of the omnip-otonce and omipresence of spirits, and that their power to manifest on the material plane depends in a great measure upon the conditions which we offer them. Mr. Benn supplemented his remarks by relating co-perionces obtained through asereni mediums, all of which were very conclusive as evidence of spirit-re-turn, spirit inteiligence, and spirit denty. Mr. Blade, the well-known and justly celebrated medium, responded to the Chairman's cali, and inter-ested his audience by drialing an extraordinary inci-dent which had happened to himself during the early part of his mediumistic career, and which he is per-auaded was a pro tempors transition of his spirit from the physical to the spiritual plane of life, and the re-turn of the spirit to its carthly temement after having, in company with other spirits, visited a number of places in the spiritworld. He a

part of man, and under certain conditions can, even in this mundane sphere, act independently of its mate-rial body. Mr. Henry Lacroix followed Dr. Slade, and gave an interesting incident of clairaudience which he called his introduction to mediumahip. Years after, coming in contact with a medium in New Hampshire, his spirit mother, speaking through that medium's organ-ism, recalled that very incident, and told him she was the one who had spoken to him at the time. He also called, physical growth of children in the spirit. world. Rev. Chas. McCarthy was the next speaker, and in a humorous manner told of the dream of an Orthodox old lady who in her dream had gone to glory, had met Jesus there, and had been assured by himself that the only ones among religious denominations which he dared to truet out of his sight were Universalists and spiritualists. He spoke also about the importance of the phenomena, but only as a stepping-stone to the great and sublime truths which are brought to our no-tice as we progress and advance in the spiritual realms to which these phenomena have introduced us. Bx-toy. Shaford of Arizona was next introduced, and spoke briefly but interestedly of some of the sevent hary character to support the assertion with which he prefaced his remarks, to wit : that we are not free moral agents. Rev. O. McCarthy here took the stand again, and said his experience was in direct opposition to that doo-true, and that in the teachings of the spiritual dos

Rev. C McCarthy here took the stand again, and said his experience was in direct opposition to that doo-trine, and that in the teachings of the spirit-world, as well as in his inward consciousness, he could palpably discern that his moral responsibility had been in-creased in direct ratio to his increase of knowledge. Mr. Henry J. Newton gave some highly interesting and scientifie fasts connected with spirit photography, and fully detailed how and through what an extraordi-ness of Spirit Henry Fitch. Before adjourning, the Chairman related some ouri-ous and increasing incidents within his own experi-cuce, and brought to a close an instructive and un

ous and interesting incidents within his own experi-euce, and brought to a close an instructive and un-doubtedly highly profitable meeting. On Sunday, 28th inst., Mrs. Carrie Ohl of Plainfield, N. J., who is controlled to speak in Oriental dialects and prehistoric languages, translating subsequently into English, will occupy the platform, and be intro-duced by Dr. Cellinski, with appropriate remarks. J. F. JEANNEBET, Ass. Cor. Sec.

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

Our evening lecture, by Mr. Dawbarn, was upon Hints to Wage Workers, or Eight Into Two Will Not

"Bints to Wage Workers, oct. 28th, Mr. Dawbarn will Go," Next Sunday evening, Oct. 28th, Mr. Dawbarn will lecture upon "The Masufacture of Religions," and will answer the question "What should be our national action toward Mormonism ?" F. W. JONES. New York, Oct. 21st, 1883.

sations and other evidence independent of the special customs with which no Christian believer has any case submitted to them, but bearing upon the subject business." If the sentiments and expressions ascribed to these to the subject (Sigued), I. AGASSIZ, B. AGRUID, JR. H. AGASSIZ, B. AGRUID, JR. H. AGRUI

eclat it has attained. In the evening there was a large attendance, Questions propounded by the audience were answered, eliciting repeated applause. At the close a number of very marked tests were giv-en and recognized. The Society is to gave a Grand Entertainment on the 30th at the same hall, corner of Bedford Avenue and Fulton streat consisting of much resistance a starth

hall, corner of Bedford Avenue and Fulton street, convisting of music, recitations, a sketch (by Mr. Fletcher), entitled "The Holy City," concluding with a social dance. Mr. Fletcher will lecture in the same hall every Sunday for the present. He also speaks in Composite Rooms, Williamsburgh, Oct. 29th, subject, "The Mediums of the Past." Mr. Fletcher remains in Brooklyn every Monday, at 173 Hicks street.

### Meetings in Philadelphia, Pa.

Rectings in Philadelphia, Pa. To the Editor of the Banner of Light: The interest in the work of spreading, the gospel of Spiritualism has not abated since the close of the very successful camp-meeting at Neshaminy. The First Association wound up the work there to reöpen im-mediately at their hall, sid Spring Garden street, where Mr. O. P. Kellogg of Ohio has spoken each Sun-day since the 16th of September. His engagement closes next Sunday, when he will leave us for the West, with the regrets and kindly remembrance of all. Mr. K. is one of the remarkable productions of the Western Reserve. His appearance recalls the la-mented Lincoln, and, like the latter, he is continuely reminded of a little story, which he uses with telling effect in illustrating a polat. His peculiarities of speech and language give a quaint flavor to his re-marks that is at times irresistible. He, however, is something more than a mere story teller, for, well read in the scientific literature of the day and the general literature of the past and, present, he will quote the old and the present masters of thought with the keen appreciation of a careful student. If to sway multi-tudes from the extreme of deep feeling on the one hand to jovial hilarity on the other-from tears to laughter-constitutes an orator, then Mr. K. must be accorded a high place in the list of those who are such. Fot Original thought and power to make the subject in hand clear to the simplest mind he has few apper-ors. He would be an invaluable acquisition on virgin soil, to dig up the old theological roots, pulverize the earth and direct the new growth to a higher spiritual excellence. The Association has suffered a great less in the res-To the Editor of the Banner of Light:

earth and direct the new growth to a higher spiritual excellence. The Association has suffered a great loss in the res-ignation of Mr. H. B. Champion as President. He has filled this position so long and so acceptably that his colleagues feel unequal to filling his place. He retires in anticipation of an early removal to the Pacifio coast. While this is a severe blow to us, the friends in the West may be congratulated 'on the probability of having as co-laborer one of the most earnest work-ers and thorough men in the ranks. The Lyceum of the Association is actively at work, and there is every indication that a winter of interest-ing labor lies before us.

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HENRY J. NEWTON, Treas: The Secular Press Bureau has been redorganized for effi-cient work during the present year, and all persons who approve of itsobjects are requested to lowward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secretary, 206 Broadway, New York City.



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Oct. 13.--24wis

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to record." The ladles' sub-committee also rendered the follow-ing certificate: "When they (the Fox girls) were stand-ing on pillowa, with a handkerchief (ied around the bottom of their dresses, ticht to the ankles, we all heard that rapping on the wall and floor distinctly." (Sigued) MBS. STONE. MRS. J. GATES. MRS. M. P. LAWRENCE.

MRS. J. GATES. MRS. M. C. LAWRENGE. MRS. M. P. LAWRENGE. The meeting was fually dispersed by the police, pre-vious to which, Isaac Post. the well known benevolent Quaker gentleman, and the Rev. A. H. Jarvis, with a few other true men who were present, intimated that, if need be, they stood rendy to defend the child medi-ums or "perish with them, martyrs to this unpopular but unquestionable truth," whits George Willetts, whose peaceful religion as a Quaker lent peculiar em-phasis to his words, declared "that the mob of rufflans who designed to lynch the girls should do so, if they at tempted it, over his dead body." Setting salde the subsequent disgraceful proceedings of the "Buffalo doctors," I think the investigation of the spiritual phenomena by the Faculty of Harvard College stands next in order to any conducted by an organized body of men. The following synopsis of the proceedings of that remarkable affair has been lately furnished me by Mr. John 4. Adams of Boston, a thor-oughly reliable and competent gentleman for the task : "In the spiritus of Salem, Mass., gave place in its columns to a series of lengthy articles and a number of shorter ones against Spiritualism, wri-ten by Prol. C. C. Felton of Harvard College. They were of a severely abusive character, and from being first called out by discussion in the public prints upon the expulsion of Mr. F. L. H. Willis from Harvard Col-lege on account of his mediumship, subsequently ran into an attack upon all mediums and the subject of Spiritualism in general, and culminated in the public finst called out by discussion in the public prints upon the capulsion of Mr. F. L. H. Willis from Harvard Col-lege on account of his mediumship, subsequently ran into an attack upon all mediums and the subject of Spiritualism in general, and eulminated in the public fundred doliars to any medium who might be instru-mental to the producing of one or all of certain speci-"Med tate of May 25th, 1857, of an offer of five hundred d

"Mental in the producing of one or all of certain speci-"Ned phenomena. "Under date of May 27th, Dr. Henry F. Gardner ao-cepted the challenge, and after some correspondence, a committee, before whom the trial was to be made, was announced by the *Courier*, consisting of Benja-min Pierce, Louis Agassiz, E. N. Horsford, and B. A. Gould, Jr., all of Harvard College, and a time and place appointed for its meetings. Geveral sessions were held. Of the mediums present were Miss Cath-erine Fox, George W. Redman, the Davenports, and Mrs. Frown and her sister. Notwithstanding the lack of proper conditions, such as the positive refusal of the committee and others present to comply with a few simple requisitions, which those who had had ex-perience with spiritual manifestations knew to be of paramount importance-such, for instance, as Prof. Agassiz and Mr: Lunt (editor of the Courier) not be-ing willing to sit in the circle at any one of the só-ances, and the determined mental opposition made by positive minds to the efforts of the spirits, some very good phenomena took place. Raps were distinctly heard ou the floor, table and elsewhere; in reference to which Prof. Agassiz said: 'Before the investigation is over we will explain to you how they are produced i' "Not as a committee,' said Prof. Pierce; 'Mr. Agassiz made that promises as an individual!" ""Mr. Agassiz never fuldiled that promise! "Under date of Cambridge, June 29., 1857, there appeared in the Boston Cearter of July 184, 1857, 'The Award' of the Committee,' deelaring that 'Dr. Gard paragraph! ""The Committee, idealaring that 'Dr. Gard paragraph!" Under date of May 27th, Dr. Henry F. Gardner ac-

"it altereth not." It is not in order of justice that the Trustees shall shut their hands on the deceased Henry Seybert's \$60.000 without the stipulated requirements being per-formed on their part, on the ground that every mem-ber of the Faculty of the University may be already committed to a denial of the sligged truths of the spir-tured phenomena and that they are not. In conse-

ber of the faculty of the University may be already committed to a denial of the alleged truths of the spir-itual phenomena, and that they are not, in conse-quence, competent to discharge the obligations re-quired of them under the contract, and on that ground hold on to the money paid them by Mr. Beybert. As well might A contract to sell B sixty thousand dollars' worth of goods of a certain description, deliverable at some future day, and receive the money of B in ad-vance. In the meantime the purchaser dies, and when his executors call on A for the goods, they are met with the excuse from A that, although he contracted in good faith to sell and deliver the goods to B, sup-posing at the time he had them on hand, he afterward discovered that he had not got them, and therefore he cannot furnish them as he had agreed to dot The rea-son assigned by A for not performing his part of the contract might very properly be considered an ample apology for the non-delivery of the goods hut it as a valid compensation for the \$60,000 A had received of B in advauce payment for them. B on a the time when the Trustees of the University accepted Mr. Seybert's money, they were bound both morally and legally to know that they possessed the

So, at the time when the Trustees of the University accepted Mr. Seybert's money, they were bound both morally and legally to know that they possessed the ability to perform their part of the contract; and in case of inability to perform, it is clearly insembent on them either to procure the removal of a sufficient num-ber of its Facuity, and replace the vacancies with unprejudiced individuals competent to sit on the com-mission of investigation, or in default thereof, return the \$6000 they have received, under clearly-prescribed conditions, to the executors of Mr. Seybert, to be dis-posed of by them as his will directs as a part of his residuary estate, or otherwise.

posed of by them as his will directs as a part of his residuary estate, or otherwise. I know, as all of his intimate friends do, likewise, that it was as foreign to Mr. Beybert's intention that the proposed investigation should be conducted on a plan to favor his own individual belief and sentiments, but the the conduction of the sentiments.

that it was as foreign to Mr. Beybert's intention that the proposed investigation should be conducted on a plan to favor his own individual belief and sentiments, as it was that any advantages should be given to these whose views on the subject of Modern Spiritualiam were different or opposite to his. I have been mainly led to pen the foregoing remarks because of an *uncontradiced* article that appeared in the editorial columns of the Press of Philadelphis, on the 6th of last July, wherein it was alleged that one of the gentlemen appointed on the committee of investi-gation by the Faculty of Pennsylvania University had fiven expression to sectiments and opiniens that, if true, should most emphatically debar him from serv-fing on the commission. It is alleged that all of the socialied mediums are bumbuge, without excep-tion. I have never seen Stade perform any of his so-called mediums. The wisest men are aption the one has an impostor—the diverse Spiritualian for so-called spirit-mediums. The wisest men are aption the subject, by the committee in a year." Now, all there is distinctive in Modern Spiritualian fer one san impostor—the diverse Spiritualian for the subject, by the committee, on the ground that they are all "impostor and of the pars." Now, all there is distinctive in Modern Spiritualian for the subject, by the committee, on the ground that they are all "impostor and humbugs without excep-tion." The performance of the play of Hamlet, Prime of the subject, by the committee, on the ground that they are all "impostor sub and humbugs without excep-tion." The performance of the play of Hamlet, Prime of the subject, being as identically the same as Hamled and the Prime. It is hanged in Modern Spiritualism with its mediume left out 1 the mediume and Modern Spiritualism, for all purposes in the examination of the subject, being as identically the same as Hamled and the Prime. It is hanged from abouter reliable following declarations, that, "von if Bpirimalian be all that is champing at a doniester filting

There is no doubt that the Spiritualists of the State everywhere voted against the Republican party, thus effecting its defeat in our last election. It is extremely desirable that the coming Legislature shall be overwhelmed by petitions from Spiritualists, not only in Ohio but every State of the Union, for the repeal of this bill. Let us make it a deluge.

If persons who are interested will get up petitions, have them as largely signed as possible, and send them directly to me, I will present them to Hon. G. H. Bargar, who will be perhaps the leader of the House, or at least of the majority party; he was leader of it as a minority party, and his influence has been greatly extended by the late election; he is a townsman, acquaintance and friend of mine, and if he can be prevailed on to antagonize the "Russell" Bill its fate is already sealed. Judge Lawrence, whose views you quoted last week regarding the action of the Spirit, ualists of this State, is First Comptroller of the Treasury of the United States, and is the highest authority in the Republican party of the State of Ohio: his opinion is therefore a weighty one!

It may be perhaps a new phase of the odious "Russell" Bill to you that it classes "media" with "scavengers," "dogs" and " junk-dealers," but such nevertheless is the fact! Send in the petitions for the abolition of this insulting enactment. Our people here, although few, have already a petition in progress to Mr. Bargar, who is our representative in the Legislature. Yours respectfully, ARTHUR M. DENT, M. D. Coshocton, 0., 1883,

Meetings in Saratoga Springs, N. Y.

Meetings in Saratogs Springs, N. Y. To the Editor of the Banner of Light: Our lecture season was opened here by J. K. Balley, who gave us one fine lecture. This was followed by J. Frank Baxter, who gave four, all of which gave ex-cellent satisfaction. Mrs. Mand E. Lord then gave one public lecture and five or six private scances that were exceedingly interesting to attendants. Mrs. Lord is certainly a most wonderful medium. Her powers for good are great, and well may she valueher glits. Mrs. N. J. T. Brigham commenced her regular monthly ministrations for the season on Monday evening. Oct. 16th. Mrs. B. has won a standing in this community that in likeli is a rebuke to criticism. She spoke at the funeral of Mrs. Gilbart Wright, eight miles east from Saratoga, on Tuesday, the 16th, where were gath-ered so many that even standing room could not be had inside the large farm house of Mr. Wright. Her discourse made a profound impression. Krery eye was moistened with tears; and every heart filled with emotion. Our cause is in the ascendant, and com-mands the respect of all honest thinkers in Saratoga. Yours, etc., P. THOMPSON. Saratoga Springs, N. T., Oct. 18th, 1853.

## Meetings in Brockton, Mass.

Meetings in Brookton; Mass. To the Editor of the Banner of Light: We still have with us the talented English lecturer, J. Clegg Wright. He has given us six lectures, and is to deliver one more. The pleasing and able manner of the speaker, and the elevant and logical way in which the great problems of our cause are presented, have called out a class of people who are not usually found at our lectures. We wish we could retain him for a longer time, for we feel assured he could build up a large and figurabing Society. Brookton, Oct. 1564, 1883.

Spiritualist Meetings in Brooklyn.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now perma-nenty located at Oonservatory Hall, corner of Fulue street and Bedford Arenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. J. Wm. Fletcher, speaker, All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President. Charch of the New Spiritual Dispensation, Clin-ton Avenue, below Myrile (entrance on both Clinton and Waverly Avenues), holds religions services in its church edifice every Sunday at S and 7% P. M. Sunday School for stuits and children at 10% A. M. Ladles' Ald Society meets Wy ednesday at 2% P. M. Ohurch Social meets every Wednesday as for mediumship development, meets Thursday evening of cach week at 7% o'clock. All meetings free, and the public corritally invited. Mrs. F. O. Hyser is songard for October, J. Frank Barter for November, Mrs. F. O. Hyser for De-cember. A. H. Dalley, Freident.

Semoer. A. R. Daney, readent. Brooking Spiritual Fraiernity.—Friday evening Conference meetings will be held in the lecture-room of the Oburch of the New Spiritual Dispensation, Olinton Avenue, between Park and Myrtle Avenues, at/4 r. M.

between Fark and Myrite Avenues, stry F. M. The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South21 street, str3, Oharles E. Miller, President; W. H. Coffin, Scoretary. The Evereti Hall Spiritual Conference, 335 Ful-ton street, meets every Saturday evening at 8 o'clock. Spir-tual papers and bookson sale, and meetings free. Capt. Ja-cob David, President; Lewis Johnson, Vice-President; W. J. Cubing Tracement Treasure

J. Cushing, Treasurer. The South Brooklyn Spiritual Society meets at Braun's Hall, Flith Avenue, corner 23 street, on the first and third Friday evenings of each month. Papers on tale and admission free.

Brooklyn (N. Y.) Lectures.

To the Editor of the Banner of Light: From the first Sunday when Mr. Fletcher began his lectures in Conservatory Hall the audi-ences have steadily increased, and to day wit-managers of these meetings, "Mediumship" was the subject of the discourse, and well did was the subject of the discourse, and well did it serve to illustrate the laws of spirit-control, so little understood. The speaker said that me-dlums were born not made, or simply unfolded; and that, as great men had been possessed of genius, a direct gift from God, so was it with those who were called with this power; and those who were possessed with it, some to a greater degree than others, were called upon to use it as the talent entrusted to their keeping. He enjoined upon all the necessity of seeking out this gift. Continuing, the speaker said: "Your children may not be musicians in the true interpretation of that word, but they are possessed with a certain ability in that direc-

possessed with a certain ability in that direc-tion, and in nearly every home you will find a piano, where, if the finest music is not heard, yet the monotony is broken and the burden of life made easier by singing familiar tunes or performing some simple composition. It is just so with mediumship. Hundreds may not be able to go out into the world to meet skepti-cism and investigation, and yet, in the quiet home circle, be the means of bringing heaven

To the Zultarot the Banner of Light: We still have with us the talented English lecturer, J. Clegg Wright. He has given us at lectures, and is deliver one more. "The pleasing and allow manner is the conner state of bringing heaven and the angel-world nearer to you. Phenomena are the corner state of bringing heaven are the corner state of Spiritualism is take them are the corner state of Spiritualism is take them are the corner state of Spiritualism is take them are the corner state of Spiritualism heaven bore the means whereby, Spiritualism heaven to increating Bodety." In regard to "exposures," Mr. Fletcher said : "Many of the spostnee of the investigat-are around your heavet are intered to the mean of the investigat-trate are of fraud on the part of the mean from the part of the mean storyed by fre, entailing a load of \$200,000. "Do u't let any one (convince you that those palus around your heavet are disease-Thoy are; do not delay. This years have proved its Heavet generator of the investigation are they meaner are the story of the spiritualism heave a state of the spiritualism heave are the story of the spiritualism heave a state of the investigation are the corner are the story of the spiritualism heave are the corner is of the spiritualism heave ar

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