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# CONTENTS.

- FIRST PAGE .- The Spiritual Rostrum; The Mediums of the Past. The Reviewer: The Bible of the Religion of Boience,
- BECOND PAGE. Postry: Autumn Bong. Foreign Correspondence: Echoes from England; The Berné Inter-national Anti-Vaccination Congress. Transposition from "The Economy of Human Life," Verifications of Spirit Messages. Banner Correspondence: Letters from Kansas, Michigan, Massachusetts, New Hampshire, California, Virginia, and Illinois. The Russell License Law Taxing Mediums.
- THIRD PAGE .- The Prever-Book. November Magazines. Postry : Kree, Obituary Notices. Advertisements, etc
- FOURTH PAGE. -- "A Batety-Valve for Theodicy," The Ohio Election, Information Through Dreams, Sunday Trains in Maine, Interesting Materialising Séance with Mrs. Fay, Letter from Gerald Massey, etc.
- FIFTH PAGE. All Sorts of Paragraphs. Spiritualis Meetings in Boston. Movements of Lecturers and Mediums. New Advertisements, etc.
- BIXTH PAGE. -- Message Department: Invocation; Ques tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Marshall Warner, William H. Crowningshield, Sarah McCabe, Daniel McDonald, Maria Hartley, Hosea B. Emery, and George E. Farrar.
- SEVENTH PAGE. -- " Mediums in Boston, " Book and Miscellaneous Advertisements.
- BIGHTH PAGE.-Union Reception Tendered Mr. Thomas Lees and Miss Tille H. Lees, of Cleveland, O. Letter from Paris. Spiritualist Meetings in New York: American Spiritualist Alliance. Spiritualist Meetings in Brooklyn: Brooklyn (E. D.) Spiritual Conference. Meetings in Portland, Me., etc.

# The Spiritual Rostrum.

# The Mediums of the Past.

A Locture Delivered through the Mediumship of J. WILLIAM FLETCHER, In Composite Rooms, Williamsburgh, N. Y. Oct. 29th, 1883.

# (Reported for the Banner of Light. ]

# INVOCATION.

InfinitePresence | Boul of the good, the beautiful and the true, thou whom no eye can see, yet art living in every form of life; whom no ear can hear, yet art speaking in every tone of mature; whom no mind can rebend, yet art the mighty influence that leads the soul of man on to nobler, and better things ; thou who art the whole, of which each human being forms a part, upon the bended knees of the spirit we would worship thee in apirit and in truth.

We are assembled in no temple dedicated to thy name, we have no service with which to glorify thy name, but we feel the consecration thy dear presence gives to all times and places, and we bring the service of gratitude and love. May we be blessed with the gifts of the spirit that shall endure forever; may we grow in charity and in kindly feeling; may we seek to do the deeds of the highest, as they are mirrored upon our inner consciousness. May those undeveloped spirits in the body, who now stumble amid the darkness of earthly ignorance and superstition, be made to see the light, and grow strong thereby. May those who are the dwellers upon the threshold of another world,

lives, of what they said, of what they thought and of what they wrote, and all through these records there is a completeness and roundness that endows them with an individuality. History gives us a Socrates with whom we can exchange our thoughts and enjoy communion, but whether such a man lived at the time named is of no moment to us. It is just the same with Jesus. There is the record of a good and pure life. lived upon principles we can understand and dealing with the elements of life, its temptation and its triumphs, as we see them to day, and it is with this historical man that we have to do rather than with the individual who may or may not have lived.

On the other hand, those who claim Jesus as God out his example and life entirely beyond mankind. It is the human side of his character that appeals most to humanity to-day. If he be the marvelously conceived Son of God, whose innocence is to pay the debt of sin and gain pardon for the world, then is the son greater than the parent, since he has sacrificed himself to appease the anger of the father. No. Christian friends, it is not his blood shed on Calvary's Cross; not the bitter tears of anguish wrung from a broken heart; not the death agony of this devotee to truth, that will redeem erring humanity; but rather the purity and the glory of his life that will exalt and inspire mankind. He died and went to Heaven; but he left a nathway of light behind him, over which your feet and mine must pass ere we can hope to gain the blessed heights.

Jesus came in an era when the world was in spirital darkness without and within. He came as the sunlight comes; as a friend comes; as a reformer, as a helper; and whether we look upon him in the temple, confounding the wise men, or healing the sick, or comforting the sad-hearted, we ever behold in him a love for the world, and an exemplification of the Religion of Humanity. This could not be allowed; such eaching was an open protest to the religious cant of that time, as it would be in this, and the cry of "Cru-cify him i" rung out as of yore. The people demanded it: just as when we try to excuse some inhumanity in our time we say: "The dignity of the law must be sustained"; and there we see him bound to a cross awaiting death.

What had he done? What was his orime or offence? Had he stolen, or committed murder? No: he had taught the new law-"that ye love one another "-and therefore he must pay the penalty. His crime was that he spoke the truth without fear; he was a viotim to ignorance and superstition, as others have since been. He "came to bring life and immortality to light"; and was not his whole career one in which the spiritual was made the dominating power?

Some look for his second coming, expecting that the clouds will open and reveal him clad in the stately lory of the heavenly kingdom. He is already here. He will never come as an individual, for the personality is already laid aside; but he is seen now in the great movement that seems like a living witness of his presence in our midst to-day. He is here, yet the the world knows it not. When Jesus died the world's great medium died.

We come down the years until we reach the fourteenth century, a path marked with many sad signs and bitter memories, in which evil seemed to gain in the great battle constantly waging, and we find France under the dark shadows of war, and lost to all hope. Generals and governors alike had failed, and the uncrowned king seemed like a toy in the hand of a relentless fat What s to be dones All earthin means had failed, and there seemed to be only ope course left, and that was to await the oncoming wave of death with all the fortitude and bravery possible. It seems sometimes as though God forgot his own; as if he left man to fight for himself, and unaided plant the standard of Liberty and Truth upon the heights. The clouds gather dark and heavy; the air is filled with the terror that presages the coming death, and every hope seems lost, as weary and tear-dimmed eyes search the heavens vainly seeking the light of ome guiding star. Then, when despair fills the heart of the multitude, and even the oracles are dumb, and the fire dim on the altars, the arm of God is lengthened, and by one mighty effort the wrong is righted, and the blessed dawning of a new day dispels the shadows of despair. So was it with France: all the wisdom of men had failed, when a young child, born of humble parents. became the subject of heavenly visitations that foreshadowed her future work-a work that was to bless her people and redeem her country. Joan d'Arc, rocked in her cradle, was soon to become the very altar upon which the fires of a living inspiration were to burn. She began to see visions. St. Michel plotured to her the rending asunder of the kingdom and demanded of her its redemption. Saints, fair and beautiful, whose glory outrivalled the light of the sun, looked out upon her and pointed to the bloody sword of the enemy as they cast the horoscope of her future destiny. Many times she called out, as you may have done when some loved one from the shores of the immortal has crossed the threshold of your home. "Oh ! let me go with you," but they pointed toward the earth where there were many battles to be fought and much work done before that young head and aspiring heart should find rest in their loving embrace. Bo the news spread among the people, and, since everything else had failed, they were more inclined to believe in her, thinking that it might be the will of Heaven to save the country." Some, however, regarded her as a witch, and would not have healtated to have dealt with. her accordingly had occasion permitted. Her parents, poor, simple people, thought something ought to be done, so they advised with each other, and finally came to the conclusion, which others since have ac cepted, that there was but one thing to be done : "the girl must get married." and, perchance, in a home, with children and husband to rule, she might forget this strange influence that had so marked her young life. But she was wedded to her country, to her cause to her truth, and to her God, and quietly put away all thoughts save those of the great career before her. About this time she left her father's, and went to the house of her uncle, who had more sympathy with her inspirations than had her parents, which is not infrequently the case, and she soon enlisted him in her ser vice, and he consented to present her claims to Gen Baudricourt, who held the control of the armies. He accordingly journeyed to the place where this great dignitary might be seen, and gaining an audience, described to him the wonderful trances and visions of his niece. He told how good and pure she was, how she was always at prayer, and that it was first in the church that she had seen these wonderful things, and wickedness and decoils that everywhere abound is a be complete store findividual opinions and a be to mother store matter wiether such a person ever lived for not a reduction whether such a p then begged that he would but see her. The gen Here!

or Petrarch ever lived. We have the record of their | the stake; as a witch, it did n't make much difference to the people-it was of some importance to the individual however. 1.1 (1 1.6)

The poor man went home disheartened. But when he told his niece she seemed to have more courage. Such has always been the case with true genius; the more the opposition, the stronger the power appears, until it subjugates all things unto itself. Thus Joan seemed gifted by more surprising inspiration, and the loud clamors of the people so made themselves heard that it was finally arranged she should see the Dauphin. Before this interview, however, there must be an examination by the representatives of the church, for the complete knowledge of the devil would lead them to exorcise him should he be in possession of this young girl, as he very likely was ; so the priests donned their robes of office, that not infrequently represent far more than the men who wear them, and began their work. But so far from seeing or hearing anything evil they found this sweet-faced child all affame with religious enthusiasm, relying upon God and his angels for guidance and direction. The council were there fore compelled, by sheer pressure of circumstances, to grant the interview with the Dauphin. The uncrowned king was not unlike the investigators of the present day: for they, in demanding absolute truth and honesty, very often go to the seance-room with falsehoods on their lips, and deception in their hearts ; he accordingly disguised himself, saying, "If she be from God she will recognize royal blood ; if from the devil she will be deceived by appearances," and mingling among the other members of the court, the young girl, who claimed wisdom greater than that of general or states man, was ushered in to the grand salon. She turned about, bewildered by all the glitter and show that ever attaches itself to royalty, and then saluted the Dauphin as the future king of 'France. The Dauphin de nied at first the recognition, having, you see, the spirit of the modern investigator, but she said, "By heaven, thou art, and none other." Then he called her one side, to ask some questions of a private nature, which being clearly answered, carried proof of the girl's inspiration. I need not detail to you how she was placed in command of the French army, how her very presence seemed an inspiration to the soldiers, how abe endured hardships and insults, and how, above it all, waved the banner of her country, from which the light of victory shone. Her enemies even have been forced to record that with her advent among the sol diers immorality and vice ceased. This is not surprising, for wherevel a good woman goes the spirit of purity goes with her, and if the curse of our present civilization is ever lifted it will be when woman stands equal with man.

So long as Joan's impressions were followed, the enemy was vanguished, and at last that fatal day came when in giving liberty to her country she fell, and, bur-rounded by enemies, was carried away to a prison-cell; the long tedium of imprisonment, of illness, and a trial that will forever be a black page in the history of the world, have all been dilated upon; the verdici was she must die-as they said of old, "Orucify him !" They piled the fagots together, and then brought forth to the light of heaven the sweet innocence that had sinned only in the cause of human liberty. The angry crowd, like the tides of the sea, surged around her and, forsaken by friends and defenders, she looked through the mist of tears and clouds of smoke, and as the flames rose to heaven, in a voice like that of the accusing angel cried out: " My voices were from God." And then, clothed in flames, her soul returned to the God who gave it Dirt Joan d'Ar was dead, bu France was free, and the purpose of heaven was accomplished. Her sin, what was it? She was an in strument in the hands of the augel-world-a medium doing an appointed work. Coming down the pathway of history, in the days when this land became the abode of the oppressed and down-trodden, the angel-world again attempted to demonstrate their presence to mankind. In the history of witchcraft, by our revered brother, Allen Putnam, the subject has been treated in extenso, and is well worth the study of those interested in this great warfare between light and darkness, error and truth. In one instance a woman was severely punished for knowing "more than her neighbors," a crime that ought, of all others, to merit the most forgiveness The horrors that were enacted in that time in the name of religion, out-rival the descriptions of the torment of the damned as given in Dante's Inferno; and so se vere and horrible were these punishments, that the influence of the spirit-world was withdrawn, until the world should have gained more light and understand ing. These men, women and children, were all under the influence of spirits; and if the wisescres of that time had studied the lesson then before them, they would have received that strength whereby the great tide of materialism and doubt now sweeping over the world might have been stayed. Again the apirit-world have come to the earth with but one purpose in mind, that of bringing "life and immortality to light," and again have they been re pulsed. The mediums of the present day are the tax get for all the ignorant and bigoted to shoot at. When Henry Slade stood in the police-court, in London, the evidence of two conjurers, who were never at one of his seances. was proof prima facts of fraud. D. D. Home stood in much the same position, for al lowing himself to be "adopted" by a professed friend who, when tired of the arrangement, sought, redress through the courts ; and, in the last trial, in which an innocent woman was imprisoned for a year, the chief witness was called into the police-court the next week after the conviction to answer the charge for perjury in nine different instances. If was Spirit nalism and spirit mediums that were on trial, and we must judge of these things, said the learned magisaccording to the known laws of nature." Intrate if all the knowledge of the future is to be measured by the imorance of to-day, there is very little prospect of the coming of the millennium concerning which the prophets dream. Nearly every year the Legislature of this and other States come together and value try to pass bills whereby only regular practitioners shall be allowed work. There has been a combined effort to put down and exterminate healing mediumi and clairvoyants, not because of their failures, but because they are treading upon forbidden ground-such men as J. R. Newton, who, without collegiate caucition or medicine or any other power, save that which Heaven conferred, upon him, sured thousands, and therefore stands in the way of the "regular practice," So the law is called in, and, though the doctors yearly kill thousands, from their judgment, there, can be no ap-peal. Why, look at the time when the President lay

Congress for large appropriations for ignorantly treating a most important case ! The time is here when all things are being weighed

in the balance. Spiritualism in the past was a poor weakly thing; but now it has grown stronger; it has some to stay, and is destined to do a mighty and glori-The medium of the past had no position ous work. whatever; the medium of to day is working to make himself one. And whatshall it be? What is medium ship? What is the genius of the artist, the poet and the musician? It is inspiration. Whence does it come? From on high. Such, also, is the genius and the inspiration of the medium; it is a gift from the gods; and he who uses it well, who listens to its gentle voice, who follows in its footsteps, will make for himself a place above poet, above artist, above musician. May God give strength to each soul thus blessed to fulfill its highest purpose-for " with the angels for you, who can be against you "?

# The Rebiewer. The Bible of the Religion of Science.

To the Editor of the Banner of Light : . In thisers of much public mental agitation, and of dis

content with prevalent systems of religion, government and things in general, the reading world is being addressed by vast numbers, each aiming to give the public helpful information relative to prevalent errors and wrong-doings in the past, and to specify what is needful to put society into better conditions in the future. The author of the Book of Proverbs said that 'In the multitude of counsellors there is safety." If so, the world will come out of its agitations unharmed. But the counsellors are very variant in their diagnoses of and prescriptions for the ailing public body. It may be wise to scan the views of many before decid ing who displays the highest wisdom. A well informed earnest, lively teacher, may be heard or read with pleasure and profit-may help to deliver many minds from bondage to unwise education and prevalent public opinion, even though he at times puts forth what the reader fails to adopt in full.

H. S. Brown, M. D., of Milwaukee, Wis., has just put forth the work whose title is at the head of this article. The book contains about four hundred pages, in which the author elaborately sets forth his views relative to what he considers erroneous and faulty in all past and prevalent systems of religion and government, and also specifies changes-great changes-which he would like to have brought about. Hisstrictures upon the past are sweeping and severe; his hopes for the future more cheering.

The work obviously has come forth from a very lively, active brain, well-read in history, and posted as to the progress and discoveries which have been made in nearly all the natural sciences during the present century. His summarized accounts of these are very interesting and instructive. His style is fluent and lucid generally; is easy to be understood. He is more bent upon stating bluntly what he intends to say, than to robe his thoughts in the polish and graces of rhet oric, though these secondary qualities are to be seen in many passages, especially the grace of force. The great mass of readers will readily perceive and comprehend nearly all that he designed to say. But pub lic education has been, and common beliefs are such. that few minds, perhaps, are in condition to adopt some of the author's conclusions promptly. The spirit however, is obviously phil few, if any, will be harmed by perusal of its contained facts and reasonings. Some, perhaps, will have their sensibilities ruffled by the off-hand style in which the word God is often used, and also by the sweeping charges against all ancient and modern priests and religions. This author's views, and his style and man ner of presenting them, differ quite widely from what is common. However, his mode of presentation is generally logical, argumentative, also lively, and even pungent at many points. The book is well worth reading. The author treats of the religious teachings of. Aret Inspiration : second, the Material Sciences : third, the Mental and Spiritual Sciences; fourth, Sciences and Past Sciences, and Afth, of the Sciences to be formed It is not intended in this notice to speak of the result reached from point to point by the author in the five divisions. Each class of those subjects is presented extensively, lucidly, and in spirit and manner which entice the reader to hold on in perusal. The author general conclusions that the teachings which man gets through nature are as divine, and authoritative as can come to us through any channel whatsoever, and that where nature's teachings differ from biblical ones the Bible must be erroneous, are assented to as probably sound But this reviewer must omit to vield assent to the author's conclusion as to some of man's appropriate worshiping faculties, if the former understands the latter. But since the import and comprehensiveness of the same words are often quite variant in different minds, it may be that we differ mainly because of habit of giving different significations to the same terms. In the author's small pamphlet which accompanies the book we read that "manly worship is intellectual," "emotional worship is beastly." From the book itself (page 185) we quote thus: "It" (reason) "consists of memory, knowledge, intuition, impression, and the power to receive revelations, and of combining facts and making conclusions so as to arrive at truth." "As it (reason) is the mental power by which all other sciences are made, it certainly should be mentioned among the sciences as one of them." Admitting it as fact, and we do, that all other sciences are formed by the instrumentality of reason, the question comes, by what instrumentality was or is reason deed | but who among you, I would ask, knows all liself made into a setence? When told that God made the laws of nature? The wisest is but a student, and all things, the child asked who made God? The fact that reason is an instrumental power or faculty by which the solences are formed, is better evidence that it is but a mental tool or faculty than that it is a science. One definition which Webster gives of the word science, and the appropriate one here is "a collection of the general principles or leading truths relating to any subject, arranged in systematic order." The same au thority says of Reason that it is "a faculty of the mind. by which it distinguishes truth from falsehood, and good from evil, and which enables the possessor to deduce inferences from facts or from propositions." Taking these definitions as expressive of the meanings and limitations of the words science and reason a generally understood, it is not probable that all readers nor that many will admit that reason is a science nor that it incorporates into itself "memory, knowl edge, intuition and impression." Each of these may be contributor of facts or impulses to the reason, out of, or by aid of, which reason may and does construct Intennes ..... These definitions have been cited and the accompa nying comments made because of an apprehension that the absorption of intuition by and into reason will tend to smother a faculty which should be kept very tend to smother a faculty which, should be kept very that survive them, not necessarily here, but prominent, since it is the main contributor to the real somewhere and forever.-Henry W. Bellows. 

son of facts seen on their spiritual sile. Intuition gives facts seen on the spiritual side to the reason, because through reason alone can such be made comizant by or presented to the external man. Every material thing has its spiritual counterpart, or at least we have been so told by multitudes who have gone into spirit realms, and report the results of their experiences. Intuition is beneficently operative in many mortals. Webster calls it "the act by which the mind perceives the agreement or disagreement of two ideas. or the truth of things, immediately, or the moment they are presented, without the intervention of other ideas, or without reasoning and deduction." It is more active in women than men. It is prior and superior to reason, and often "has reasons which reason can't comprehend."

Though finding much to commend and welcome in this "Bible of the Religion of Science," an apprehension is felt that it clothes cool, calculating reason with more authority in man's internal or mental and spiritual domain than nature intended it should exercise. One able teacher, resident in supernal apheres, wrote many years ago, by use of the hand of Charles Linton, a very profound work entitled "The Healing of the Nations," in which he makes reason of great value to man as a mortal, yet describes it as being an outgrowth of the action of spirit upon matter a considerable time subsequent to birth into mortal life, and as not possessing inherent immortality-as destined to cease being active when the spirit shall arrive, as it at some time will, where all truths needful will be perceived instantly, without reasoning or deduction ; then intuition will fully satisfy longings for truth in the twinkling of an eye, the logical and deducting faculties no longer needed.

While not dissenting from the position that religion should be sanctioned by reason, and should be scientific, we claim that intuition and the emotional nature have a legitimate natural right to blend with reason in the outworkings of religion. Unaided by them, reason's worship of a "law-God," or any God, would be cold and cheerless. We do not relish the statement that "emotional worship is beastly," even though it may be true in one aspect. Men are beasts, yet more than beasts: they have some of the attributes of beasts and those attributes are intended for use by them. Why not for use in giving guidance, warmth and energy to their worship of God, be it a law God or a word God, a God revealed by the outworkings of natural laws, or a God speaking worlds into being, and teaching through the mouths of prophets? Intellectual worship, not joined with the emotional and intuitional, would be at most only fractionally, maniy worship. With science as its footstool let worship go forth to its object impulsed by every physical, mental and spiritual attribute of the worshiper. Thus alone can it be fully manly.

The author calls all Gods, whether Jehoyah of the Jews and Christians, or those of the Bastern nations, who are viewed as having brought worlds and their inhabitants into being, by a word or words, and given instructions through prophets and the working of miracles, "WORD-GODS," while the power which works throughout all nature and is revealed only by natural phenomena, he calls " LAW-GOD," or " LAW-GODS." He has no respect for nor confidence in the former, and questions their existence. In the latter he has much confidence, but seems to be in doubt whether each and every natural law is its own and separate God, or whether there is one omnipresent intelligence pervading and acting through all of the many and varied natural laws.

mon whom the desires and annetites of earth are still stamped, cease, to desire evil, and learn to do good. May the weak be made strong, may the false be made true, may those who sorrow be made to rejoice in renewed spiritual life, and may all at last enter into that kingdom not made with hands, and dwell at oneness with thee. • • LECTURE.

Sometimes it seems as if God had forgotten the world, for the clouds grow so dark and the air so heavy that everything seems lost. Those who sigh for liberty look vainly to heaven for help; they cry out in their wild despair, but no response is given to their call ; they struggle against the waves, fight the powerful current that seems, to bear them away, and finally fall lifeless and despairing into the arms of death. Wars rage; the fields are stained with blood ; the brave and the noble lie bleeding, and even the star of hope seems to have hid her face, as if to shut out a scene so dreadful. When all seems lost, then, as if by a com mand from on high, some life arises, from the midst of the common people, so divinely inspired, so pure of purpose, so true in heart as to be willing to serve, ay, even die for the truth, and raises the sinking form of humanity, and by one mighty effort places it upon what had appeared to be the unattainable height. The world does not see what has been done, at the time often repudlates the hand that lifted the curse, and not infrequently such a life has, clothed in flames and crowned with thorns, sought the rest and peace earth denied. The history of every step in the path of progress is the same, until, in common parlance, the saving is that the "blood of the martyrs is the seed of the church." Sure it is that the graves of the patriots are steps that have led, and still lead, to liberty. It was uch a time of darkness when he whom the Christians call "Saviour" was born. Ignorance and supersti-tion held complete sway over the human mind, and all was spiritual darkness. At a moment like unto this, as when the world was young, and God said, "let there be light, and there was light," so at this command this star rose over Bethlehem's height that told the waiting watchers "a child was born." The world realized that in this child-life the possibilities of redemption might be found ; he came as a fulfillment of a prophecy.

Now I am perfectly well aware that there are those who laugh at the idea of there ever having been such a child. They have written and said much in their. endeavor to disprove his existence. There have been faults in history, there have also been some apparent misstatements, and all of these have been used in argument to show that instead of Jesus being either God or man he was, in fact, only a myth. a Dhantom, made to play a certain part in order to carry out to its close the theological drama. There are others who claim him as the only true Bon of God, sent into the world to die for millions of unborn sinners, "He died that we might live " being the religious consolation offered to those who believe on him. Revivals are instituted to preach this gospel. Missionaries face the dangers of the stormy occan to bear these "tidings of great joy" to the heathen, and ships that have conveyed inisters, bibles and tracts, have also carried whiskey and tobacco, which seem concomitants of our present civilization. Churches on the right and left point

The supposition that an omnipresent and omnipotent spirit, is constant operator throughout all the realms of nature, ever guided by and kept obedient to unchangeable law; that no infraction or suspension of such law is or ever has been possible; that no miracle, in the theological sense, has ever been wrought, is in harmony with this reviewer's views. Both he and the author under review are Spiritualists. and words from each may limitedly be looked upon an indicating whither Spiritualism leads its receivers. What does Spiritualism indicate in reference to God? The Word God is in frequent use by high communicating intelligences, but generally without specification of the meaning attached to it. Theodore Parker, in an invocation through Mrs. Conant in the Banner of Light Circle Room, said ; " We, thy children, would worship thee, not as a blind, unintelligent force, but as the aggregation of all intelligence, as the aggregation of all mind filling all worlds." That definition would probably be accepted by most of those who in these days speak to us through mediums, and by Spiritualists generally. Intelligent and devout ones who have their abodes now in realms of brightness above, bow in adoration before the aggregated intelligence of the universe. And their example may be worthy of copying by mortals. Supplication or adoration or worship ffered to it sincerely, whether it beall involved in the natural laws of the universe, or be an omnioresent impersonal spirit back of and applier of those laws, or a single omniscient spirit-worship of it may bring to the reason conviction, and to the intuition knowledge that such worship is purifying, uplifting, and very helpful to spiritual unfoldment. ALLEN PUTNAM.

91 West Brookline street, Boston.

THE TRUE WIFE .- Oftentimes I have seen a tall ship glide by against the tide as if drawn by some invisible bowline, with a hundred strong arms pulling it. Her sails were unfilled, her streamers were drooping, she had neither side-wheel nor stern-wheel; still she moved on stately, in serene triumph, as with her own life. But I knew that on the other side of the ship, hidden beneath the great bulk that swam so majestically, there was a little toilsome steam-tug, with a heart of fire and arms of iron, that was tugging it bravely on; and I knew if the little steam-tug untwined her arm and left the ship it would wallow and roll about and drift hither and thither, and go off with the refluent tide, no man knows whither. And so I have known more than one genius, highdecked, full freighted, idle-sailed, gay-pennoned, but that for the bare, toiling arms and brave, warm-beating heart of the faithful little wife that nestles close to him, so that no wind or wave could part them, would have gone down with the stream and have been heard of no more.-O. W. Holmes.

19 God is no Arabian Nights' good genius in attendance on his favored children, to catch thom when they fall, to avert the sword or bula let that is aimed at them, or to save them from wind and wave, shipwreck and storm. He lends his strength in and through the very evils that come from the operation of his universal providence, not by averting their physical con-sequences, but by fortifying the heart and will 「「ない」のないでは、「ない」のです。

## LIGHT. NOVEMBER 3, 1888. BANNER OF

AUTUMN SONG. Red leaf, gold leaf, Flutter down the wind: Life is brief, oh 1 life is brief, But Mother Barth is kind: From her dear bosom ye shall spring To new blossoming. The red leaf, the gold leaf, The red leaf, the gold leaf, They have had their way; Love is long if life be brief— Life is but a day; And Love from Grief and Death shall spring To new blossoming. —Ellen Mackay Hutchinson.

# foreign Correspondence.

# ECHOES FROM ENGLAND.

NUMBER THIRTY-FIVE.

Specially contributed to the Banner of Light, BY J. J. MORSE, Sole European Agent and Representative.

Excuses are usually evidences of inattention, or worse, and if my present communication be prefaced by any such, I may possibly be accused in the above direction; but, dear Mr. Editor, when I ask you again to allow me to apologize to yourself and readers for the length of time which has elapsed since my previous letter, I am not requesting your indulgence, or seeking to excuse myself because of either inattention or forgetfulness. As a matter of fact, the delay has arisen from causes that have unfortunately been quite outside of my control; but as there is a Providence that rules all things wisely, I can now see that it has been concerned even in this matter. Since my resignation of the assistant editorship of Light, in June last, and the consequent changes that were involved, most of my time has been occupied in that delightful occupation, so dear to the ladies of this country, called "house-hunting." Expecting every week to meet with success, my letter has been delayed until now. Meeting at last with a house that in every way suits my requirements, and in which in future, and for some years to come, I shall reside, and conduct my business on a more extended scale than ever, pen is taken in hand at once to apprise yourself and readers of the fact, and at the same time to contribute an item or two to your columns.

The premises, the address of which is below, are centrally situated, in an excellent business thoroughfare, easy of access from all parts of the city, close to our great railway termini, and possess commodious store accommodation on the ground floor. It is proposed to make it a cosmopolitan house of call, with room accommodation and board for translent visitors, conversation and writing rooms, and a full supply of all the periodical and other literature of the Spiritual Movement throughout the world. "The Metropolitan Spiritual Lyceum" has rented offices in the building, and its members will meet there for séances, discussions, conferences, etc., while the reading-room and library of the above body, each well-stocked, will form a centre of attraction for its numerous members. The Banner of Light will always be found upon my counter, COLBY & RICH'S latest and standard publications on my bookshelves, and with promptness in filling orders, and straightforward dealing, there is no question that the "Progressive Literature Agenwill rapidly extend its growing business; cy ' and should any of the staff of the Banner of Light Publishing Company, or any readers of these lines, visit the modern Babylon, Colby & Rich's English representative will be delighted to shake them by the hand and give them welcome.

Since my last, Miss Wood has salled for Australia, stopping at Cape Town, under the hospitable roof of Mr. T. Berks Hutchinson. It would be quite desirable if, on her way back to England, she could be persuaded to cross the Pacific to San Francisco, and make her way

and, judging from the reports of his labors and his announcements of work to come, is finding his time fully occupied in those employments which are so congenial to him. It was hoped that we could have secured his services at the above-mentioned Sunday meetings, but though three several attempts in that direction were made, it unfortunately transpired in each case that he was unable to meet the request preferred to him. However, we are not without hopes even yet. I believe I am correct in stating that Mr. Colville is well pleased with the reception he is meeting with upon his return amongst his old friends.

The Herald of Progress has lately changed hands, and a noticeable improvement in its management has resulted. It is working its way to the position of an independent critic and impartial recorder of the facts, experiences and circumstances of Spiritualism in Great Britain, and evidently essays to act fairly and justly to all. It frequently quotes from the Banner and other foreign periodicals.

As time presses and your space is valuable. I will close for the present, wishing you all a hearty God-speed and every success in your persistent warfare against wrong and falsehood on every side.

The Progressive Literature Agency, 103 Gt. Portland St., London, W., Eng.

# The Berne International Anti-Vaccination Congress.

To the Editor of the Banner of Light: The proceedings of the Third International Congress of opponents to Compulsory Vaccina-tion have just been brought to a conclusion, and most of the delegates leave the capital of the Swiss Confederation to-day highly encour-aged at the evidences of satisfactory progress The sessions have been held in the Grand

The sessions have been neid in the tranu Council Chamber, under the presidency of Dr. Adolf Vogt, Professor of Hygiene and Medicine at Berne University. It was stated that these International Reunions for the abrogation of State and municipal enactments enforcing Com-pulsory Vaccination had received the adhe-sion of between two and three hundred distin-miched and influential persons including nusion of between two and three hundred distin-guished and influential persons, including nu-merous professors at Continental and English universities, Directors of Smallpox Hospitals, jurists, sanitarians, statisticians and members of Legislative Assemblies. Amongst the sup-porters may be mentioned Mr. Herbert Spencer, who has twice signified his interest by contrib-uting to the expenses of the Congress, for the dissemination of the reports of its proceedings, Emeritus Prof. Francis W. Newman, Dr. J. Garth Wilkinson and Dr. W. J. Collins, Surgeon of the Western Ophthalmic Hospital, London, Emeritus Prof. Francis W. Newman, Dr. J. Garth Wilkinson and Dr. W. J. Collins, Surgeon of the Western Ophthalmic Hospital, London, the Countess de Noailles, Dr. MacKenzie, Senior Fellow of the Royal College of Physicians, Edin-boro', Mr. Alfred Russel Wallace, the co-dis-coverer with Darwin of the doctrine of evolu-tion, Mr. Wendell Phillips of Boston, Prof. Aléx. Wilder, and Mr. Henry Bergh of New York. Herr George Kolb, Member Extraordinary of the Royal Statistical Commission of Munich, Dr. Josef Kamermick, late Director of the Smallpox Hospital, Prague, Dr. Josef Hormann, ohief of the Vienna (Wiede) Hospital, Dr. Hu-bert Boëns of Belgium, and Dr. Stamm of Baden Baden, who have each devoted upward of thirty years to the study of epidemic diseases, and whose writings on the subject are well known throughout Europe; Dr. Emery Coderre, for thirty-three years physician at the Hotel Dieu, Montreal, and Professor of Materia Medica at Victoria University; Rektor P. A. Seljestrowe of Stockholm University, chief of the depat-ment of Public Instruction in Sweden, etc., etc. Delegates were in attendance representing France, England, Würtemburg, Prussia, Bel-gium, various Cantons in Switzerland, and the United States. Reports were received, papers read and ad-dresses delivered on the medical, statistical

United States. Reports were received, papers read and ad-dresses delivered on the medical, statistical, historical and legal aspects of the question. It was maintained that in proportion as vaccination had been enforced by the State, the health of children had uniformly been deteriorated, and that certain innoculable diseases, such as pyromia, scrofula, erysipelas, skin diseases, and particularly syphilis, had augmented to an alarming extent. Amongst the official docu-ments laid before the Congress was a Parliamentary Return. No. 392, showing that while prior to compulsory vaccination in England the mortality of infants under one year (be-tween 1847-1853) averaged 564 per million of births, in the year 1880 the mortality from this dreaded malady had increased to upward of 1800 per million! The chiefs of the Local Gov-ernment Board in England had admitted the cor-rectness of these figures. Statistics from other countries were cited, demonstrating that the ennerian practice had been attended by sin disastrous consequences. Attention was called to the circumstance that Mr. Herbert Spencer, in his writings, had pointed out the failure of vaccination as a preventive of small pox epidem-ics, and in the last edition of his work on "Education," (page 181,) he had pointedly suggested that the ill health of the rising generation was probably due to the propagation of subdued forms of constitutional disease by the agency of vaccination. The correctness of this opinion of vaccination. The correctness of this opinion received numerous confirmations from various authorities, both in Europe and America. A proposal submitted to the Congress by Mrs. Wolstenholme Elmy of England, to whose abil-ity and energy the success of the Married Wo-man's Property Bill in the English Parliament is mainly due, for the formation of Mothers' Anti-Vaccination Leagues for the protection of their offspring from the poisoned lancet of the vaccinator in every town and village, was warmly supported by Dr. Oldtmann, the leader of the Anti-Vaccination party in Germany, Dr. Hubert Boëns, the President, of Belgium. Dr. Hubert Boëns, the President, of Belgium, Herr Zoppritz of Stuttgardt and others, and was carried unanimously. Numerous photo-graphs of children suffering from ghastly and fatal maladies, alleged by medical witnesses to have been induced by vaccination, and similar photographs of 're-vaccinated adults from variphotographs of 're-vaccinated adults from vari-ous parts of England, the Continent and the United States, were brought before the Con-gress. About eighty letters from prominent and distinguished opponents of compulsory vaccination in various countries, many of which contained statistics, facts and experi-ences of the highest importance, were received by the President. A communication from Dr. T. Dwight Stowe, Member of the Massachusetts Lexislature, contained one of the vaccine pho-1. Dwight Stowe, member of the Massachusetts Legislature, contained one of the vaccine pho-tographs, with medical description of grave in-jury d use to \_\_\_\_\_, an emigrant vaccinated on June 13th last, on S. S. *Missouri*. Particulars, also, of many cases of injury due to the use of "pure bovine virus" were received from correspondents, in the United States. Surprise and rearct were avpressed by some of Surprise and regret were expressed by some of the delegates that the numerous incontroverti-ble facts, and particularly the official statistics from Continental States, which had induced the people of Switzerland to repeat the Federal Vaccination Law last year by a majority of 263,963 against 67,820, and had excited an irrepressible revolt against State vaccination in several towns in England, where the Vaccination Acts were practically a dead letter, should, have been almost entirely overlooked by states-men, sanitarians and publicists in America. The conduct of the American Government in compelling every emigrant landing on its shores to submit to vaccination (now shown to be not unattended with serious risk, and useless as a protection against avariolous attacks) was strongly reprobated. Cases of serious injury. were brought to the notice of Mr. Cramer, the American Envoy, who kindly promised to bring the matter before his Government. Deputations from the Congress waited upon the President of the Swiss Republic, the Mayor the President of the Swiss Republic, the Mayor in propriation of labor and requiring an amount of billify that perhaps only our, talented sister would be capable of disclosing. The book is the president of the Swiss Republic, the Mayor of Berne, the President of the Canton of Berne, and the English, French, Belgian and American Ministers with documentary evidence of the facts of their contention. The thanks of the Congress were presented each delegate stand-ing as a mark of respect to the consections rep-resentatives of the canse in the English. French, Berne, the President of the Swiss Republic, the Mayor of Berne, the President of the Swiss Republic, the Mayor of Berne, the President of the Swiss Republic, the Mayor of Berne, the President of the Swiss Republic, the Mayor of Berne, the President of the Swiss Republic, the Mayor Ministers with documentary evidence of the facts of their contention. The thanks of the Congress were presented each delegate stand-ing as a mark of respect to the consectors rep-resentatives of the canse in the English. French, Berne, the President of the Swiss Republic, the Mayor the Swiss Republic, the Mayor Ministers with documentary evidence of the ing as a mark of respect to the consectors rep-resentatives of the canse in the English. French, Berne, the President of the Swiss German, and United States Legislative assemblied, coupled with the hame of P. A. Taylor, M. P., C. H. Hopwood, M. Swiss. (Sour druggist keeps it, \$1,50.

sachusetts, M. Benjamin Raspail and Dr. Clem-enceau of France, Victor Ling of Belgium, Herr Reiniger and Dr. Reichensperger of the Reich-stag, Germania; Dr. Cherichzer of the Federal Council. Switzerland; Mr. L. W. C. Keuchenius of the Hague, and many others. A resolution of the Paris Congress of 1883, agreeing to continue these International Congresses until compul-sory vacchation was everywhere abrogated

these International Congresses until comput-sory vaccination was everywhere abrogated, was reaffirmed amidst acciamations. WILLIAM TEBB, Hon. Secretary International A. V. League, 7 Albert Road, Gloucester Gate, Regent's Park, London. Berne, Switzerland, Oct. 4th, 1883.

TRANSPOSITION FROM "THE ECONOMY OF HUMAN LIFE."

Fo the Editor of the Banner of Light: I am much pleased to learn that Joseph P. Hazard, Esq, of Peacedale, R. I., has thoughtfully and generously republished that rare brochure, THE ECONOMY OF HUMAN LIFE. This little volume of pure wisdom was the delight of my father's family seventy-five years ago, but since then I have not seen a copy. My mother's poetic manuscripts contained the following lines: "A passage in 'The Economy of Human Life,' transposed into verse by Martha Larkin," and feeling that it might be of good to some fellow-voyager on the sea of time, I send it to you for publica-M. LARKIN. tion.

Downingtown, Chester Co., Pa.

ADVICE TO A YOUNG MAN. Take to thyself a goodly wife, and be A faithful member of society; But fix with care in choosing of thy friend. For herein will thy happiness depend. If she her time doth much in dress destroy, On her own beauty doth her thoughts employ, If her own praise she doth delight to hear,-And from loud talking she doth not forbear, If much from home she doth delight to stray, With bolden'd eyes men's faces to survey, Though as the sun her beauty shineth fair, Turn from her charms lest she thy soul ensnare But when thou find'st a heart with sense refin'd. With softness formed, and manners to thy mind, Then take her home-she'll be a worthy wife, A sweet companion through the vale of life. Oh! cherish her as sent from heaven to thee. And let thy kindness always toward her be; She is the mistress; treat her with respect-Thy servants seeing, may not her reject: Oppose her inclination with great care, And in thy pleasures give her equal share; Reprove her faults with mildest gentleness, Exact not her obedience with great stress; Trust in her breast the secrets of thy mind, Her counsels are sincere, her accents kind; Be true to her. a careful mother she: Unto thy children kind and faithful be; When pain or sickness does invade her heart, With thy affection show a friendly part; A pitying look will terminate her grief, When ten physicians could not give relief; Her sex consider with great tenderness-Be not severe unto her in distress: Thy own defects, if any, call to mind, And to thy bosom friend be true and kind.

# Verifications of Spirit-Messages.

BEULAH. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: We feel happy in having the pleasure of acknowl-edging a communication in the Banner of Light of Oct. 6th from Spirit. BEULAH. She, as a member of our band, has frequently given us beautilul communi-cations through independent state writing. Every word in this communication in the Banner is unmis-takable proof of her identity; and the remarkable tests contained in it were known to no one but ourselves, as we are holding private developing slitings, and have been for the past year, for a certain work, of which she speaks particularly. How beautifully she alludes to the feeling sometimes entertained of weariness of the work as a developing medium. Still there is no dispo-sition to renounce the work of the truth of our beauti-ful philosophy, which we have advocated for thirty years.

ful philosophy, which we have a second philosophy, which we have a second philosophy which we have a second philosophy and philosophy and philosophy and philosophy and chartwogant Medium. Beveloping and Clairwogant Medium. MRS, JULIETT DESYLVIA. Beveloping and clairwogant Medium. Beveloping and Clairwogant Medium. MRS, JULIETT DESYLVIA. Beveloping and Clairwogant Medium. MRS, JULIETT DESYLVIA. Beveloping and Clairwogant Medium. MRS, JULIETT DESYLVIA. Physical Medium. Beveloping and Clairwogant Medium. Beveloping and Clairwogant Medium. MRS, JULIETT DESYLVIA. Physical Medium. Beveloping and Clairwogant Medium. Beveloping and Bevelo

COLLINS CAPRON.

To the Editor of the Banner of Light : I have investigated another spirit communication, that of Collins CAPRON, in the Banner of Oct. 13th. that of Collins CAPRON, in the Banner of Oct. 13th., and found it to be correct. In this city I found his brother, who is a steam-car conductor; and when I asked if he had a brother, and showed him the paper containing the communication, he seemed greatly sur-prised, and asked where and how it came, etc., and appeared to know very little or rather nothing about Spiritualism. When I had explained matters to him he wanted the paper for himself, and said he would not part with it then for any sum. He said he had a sister and would show it to her. When I left him, he seemed to have become possessed of altogether new ideas in regard to the future life, and the power spirits have of returning to communicate with mortal friends... *Truly yours, Providence, R. I., Oct.* 12th, 1883.

# Banner Correspondence.

Kansas.

ROSEDALE .- Sallie C. Ely writes : "We were in vited to attend a materializing scance at Dr. Thorne's residence in Kansas City, on the evening of the 1st of July. The medium was Mrs. Sawyer. There were about twenty-five persons present, and the night was

residence in Kansas City, on the evening of the 1st of July. The medium was Mrs. Sawyer. There were about twenty-five persons present, and the night was hot and close, and the medium had been slok all that day and the night before, in the house of an old real-dent, who is a popular physician, and thus well known to be entirely reliable. Notwithstanding this there were those present who required that the medium should be placed under severe teat conditions. Col. Vanhorn, of Kansas City, tied her (at her own re-quest) so that she could not rise from her seat or put her arm out as far as the elbow even. Then her dress was nalled to the floor, and there she sat in a wooden cablied, that oppressive night, to satisfy the skepti-cism of those who thought themselves so wise. I do not believe in our mediums submitting to any such treatment. It is an outrage, and I'll never again be one of a circle where the medium is thus abused. Let unbellevers go on in their darkness, taking 'stones for meat,' until they are willing to conform to rules set down by the spirits themselves. They are the ones to govern these thiogs. It is high time we Spiritualists ralled around our mediums and protected them. I do not care whether such suspicious persons ever taste of the dear delights of spirit. and their fellow-men. I feel sure (and I have been to a number of mate-rializing scances) that the so called exposes of mediums have been caused by the members of the circle them-selves, who were so full of base suspicion that they drew dark spirits around the medium, and those same spirits gave what the slitters went expecting to see. Mrs. Sawyer had been in the callent about five minutes when forms began to appear-men, women and children. Her cute and interesting child con-trol, little Mand, talked aloud and came out planhy twice. Long white arms were passed out of the cabi-net in different directions, and once a tail, white figure our family considerable, Dr. Arnoldia of Kansas City, stood in the parted curtains; my husband and myself

# . Michigan.

VICKSBURG.-"M. A. D." addresses the following to PROF. J. W. CADWELL: "For a number of years I have been studying spirit-phenomena, mind and mat-ter, and phenomena of mind in dreams, prophetic visions and warnings, etc. My observation has been that messages through mediums, frequently display a lack of remembrance of the most common things and events in the carth-life of the communicating spirit. Now there is a natural law for this, and you, being a mesmerizer and a thoughtful observer of those things, may throw some light on it. I heard a lecturer state that he mesmerized and sent a subject to see one of his (the mesmerized and sent a subject to see one of his (the mesmerized in the trance. Now if that subject, and the subject did not remember a thing he subject, and the subject did not remember a thing he subject's spirit could go to distant places and observe things, is there no way of making him remember it? There is an immesse amount of testimony to the fact that a materialized spirit declared that he knows not how he is ushered into his materialized state; and visit distant friends, commune with the dead, solve problems, find lost things, all of which, on awaking, we call a dream. What is the difference between the magnetic trance and natural sleep? In the Banner of Light of Sept. 20th T. D. H. stated that a materializing spirit declared that he knows not how he is ushered into his materialized state; and while in that state has no memory of his true spiritual existence and cannot. merially revert to it without in-stant danger of disintegrating his somatized form. So it appears that spirits who take on a materialized form are, temporarily, let us hope, under this same law. Flease give us your views of this. In the 'Life of the sperit-word z, open that and we are face ito face with our loved dead. And, furthermore, does not this law. more clearly explain why spirits can give us so little when we wish and expect so much? If you think it of enough importance I would like you to answer these inquiries throu VICKSBURG.-"M. A. D." addresses the following to PROF. J. W. CADWELL: "For a number of years I

# Massachusetts.

EAST WAREHAM .- M. Estelle Vaughan gives a retrospective glance of one of the most popular of our ummer resorts after the campers had left, as follows: summer resorts after the campers had left, as follows: "Onset looked beautiful. The air was cool and life, giving, with a touch of frost, warning of colder days. The sky was cloudless, as one could wish to have the spiritual atmosphere all over the world. The water of the bay was of a deep blue, and as clear as one could desire the lives of all people. 'No troublesome 'white-caps' were to be seen. The snowy sails dotted the bay, on their various errands, passing in and out, like the invisibles that walk beside us. The red-roofed homes, pleare the obsec of Monumer trave a touch of bright. on their various errands, passing in and out, like the invisibles that walk beside us. The red-rooted homes, along the shore at Monument gave a touch of bright-ness to the landscape of yellow sand and green trees; all nature and humanity, at that quiet time, seemed to be in harmony. Far different was the scene, a few weeks previous, at the close of one sad Saturday, when the last rays of the setting sun, struggling with the clouds, cast their lights and shadows over a low bed, whereon, in hor last agony, a bright young life was striving to free itself from mortal thrail. The lower-ing storm which had been threatening for hours at last burst in all its fary over the landscape; night closed in ere the, twillight hour; the awakened wind, the lighting's flash, be pouring of the rain, whose 'bend-ing fringes' glistened in frequent flashes of lighting, and the growl and crash of the thunder made a mourn-ful accompaniment for the struggle of the young spirit to free itself from the tired-out form of earth; and when the sinking tempest. died in the hollow of the night,' with its low receding moan of pain, the dear girlish spirit passed peacefully with it, out into the great unseen world beyond." NORTH SUITUATE. — Mrs. A. P. Smith writes:

largest aggregation of force, and may not be the same at different times."

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32.27 Illinois.

WILMINGTON .-- J. P. Ransom writes : "In view of that abominable law passed by the Republican Legis-lature, requiring Spiritualist mediums to pay a license, I am glad that the votes and influence of the Spiritualists of Ohio have made the political change recently occurring in that State. The Spiritualists here are all Republicans, but if the Spiritualists of Ohio have in self-defense made the Legislature Democratic we are glad of it."

# The Russell License Law Taxing Mediums; and the Spiritualists in the Recent Election of Ohio.

to the Editor of the Banner of Light :

The Spiritualists of Ohio, and of our whole country, are to be congratuated on the result of the recent election. There is not a particle

The Spiritualists of Obio, and of our whole country, are to be congratuated on the result of the recent election. There is not a particle of doubt that a wast number of votes were lost to the Republican party because of the "Rus-sell Law," made by the Republican Legislature last whiter, taxing mediums, clairvoyants and seers the sum of three hundred dollars for ex-ercising their heaven-gifted vocation. It is rea-sonably estimated that there are some thirty thousand Spiritualists in Obio, intent upon their polltical rights and privileges, their rights of conscience, and their religion, and it is thought that very few of these gave to the Re-publican ticket any support; so that it may rea-sonably be said that the victory of the Demo-crats in electing their governor, and their great majority in the coming Legislature, and their whole ticket, was due to the vote of the Spirit-ualists as much as to any other cause. To be sure, it would be quite impracticable to an-alyze the vote of the people, so as to tell with accuracy the exact number of Spiritualists who were anxious to administer a scathing and de-served rebuke upon the injustice and tyranny of the Republican party in passing the Russell License Law against our seers, olairvoyants and mediums, and nobly did so: but we have enough to show us-looking at the returns of the elections and the counties in which the Re-publican vote has been reduced – that the Spir-tualists of the State had a chief hand at this time in defeating the Republican party. It will be seen, we think, that in those coun-ties, especially in the northern parts of the State, where there are most Spiritualists, the vote of the Republican party was considera-by lessened, while in the southern parts of the State the Spiritualists also did their duty in voting against tyranny and oppression, and re-ducing the Republican vote. We rejoice, there-fore, and have great reason to be glad that the Republicans have been so distinotly and em-phatioally reminded that they cannot commit wrong a

Spiritualists, will never act with such oppress-ors at all. When the Republicans throughout the State of Ohio during the election canvass began to perceive what a "hornet's nest" they had avoused 'by this "Russell Law," they endear-ored to hoo lwink and conciliate the Spiritual ists, whose political power and strength they now for the first time began to perceive and look into, and told them the law only applied to Cincinnati as a city of the first grade and first olass, (according to the language of the law it-self.) and was not at all injurious or meddle-some with any of the Spiritualists of the State except in Cincinnati; and there it would not self.) and was not at all injurious or meddle-some with any of the Spiritualists of the State except in Cincinnati; and there it would not be of any particular harm, because it would not only against the bad and immoral ones; that it was never the purpose and design of the fram-ers of the law to harm any of the Spiritualists, or their good mediums, but only to get clear and rid of the bad and improper ones. And this excuse was of some effect, and even influenced the course of a certain so-called spiritual paper, so far that it published an editorial in distinct approval of the odious law; but we are glad to say that it was not so with the great body of the Spiritualists here or elsewhere in the State, for they full well understood the *antifum* and *motif* of this obnoxious Russell Law against seers, clairvoyants and mediums, and knew that it was a direct and meditated attack upon the Spiritualists of, the country, and em-phatically in and of the nature of pure persecu-tion. Now, the fact is, by his own acknowl-ed ment and confession, the author and framer of this mean and obnoxious law is a narrow ard bloated supple of the solity who are solity of the solity of a sarrow of this mean and obnoxious law is a narrow and bigoted small official of this city—who as City Comptroller, having the care of the finances of the city for the time being, took the opportunity, because of his own personal prejudices, to draft and insert the clause taxing "clairvoyants, seers and mediums" three hundred dollars, into the law: Other means and methods of raising money for cleaning the streets of Cincinnation vast accumulations of filth and dirt having been reaccumulations of filth and dirt having been re-sorted to, and the rich men of our city being entirely too poor to pay a necessary tax for the purpose, with the suggestion and assistance of some other notable interested persons, this of-ficial prepared the Russell Law, taxing many of the minor tradesmen and odd dealers of the city, and included among them as, in the opin-ion of himself and his backers, very fit subjects of taxation, "fortune-tellers, astrologers, clair-voyants, seers and mediums." And the sup-porters and framers of the law did, so because. of their prejudices against mediums and Spirit-ualism and Spiritaalists, and their narrow bigualism and Spiritualists, and their narrow big-otry and meanness of religious disposition, and they could not and cannot get out of it." was sent to the Legislature at Columbus, to become a law, accompanied by this official and his interested party as the ushers and forward-ers, and not many days elapsed before it became a law: passing throughout the House and the Senate exclusively in the hands of the Rebublican majority. In the House it was passed by fifty five Republican votes and not a single Democratic vote; fifty-three votes being neces Democratic vote; nity-three votes being neces-sary to pass it: and in the Senate it received seventeen. Republican and two Democratic: votes in its favor-seventeen votes being neces-sary to the passage of the bill in the Senate, to make its law. How two Democrats could be found in the Senate to vote for the 'ohnoxious' bill, we do not know! This is the infamous found in the Senate 'to vote for the obnoxions bill, we do not know! This is the infamous record of this tyrannical measure enacted by the Republican Legislature, and the responsibility of it all is fixed indelibly upon the back of the Republican party, and they could not and nam-not get out of it. Soon the Spiritualists of the State were made acquainted with the mean spirited action of the Republican Legislature in passing the Russell Bill and making it a law, and they resolved to starnly rebuke the insult reserving the fullest expression of their souls, and they resolved to starnly rebuke the insult, reserving the fullest expression of their deep indignation until the opportunity of the elective hallos was given them on the 9th of October last law, and they have, They have, for the first lime in our history, as-serted themselves politically, and they have been successful! They are not politically, and they have, for the first lime in our history, as-serted themselves politically, and they have been successful! They are not political, and do not desire to be considered as such the first itualism and Spiritualists can and will wild as political parties, read the facts in me in from trenching upon their fights; re-ligious or otherwise, or such will find that Spir-itualism and Spiritualists can and will wild a. portance and consequence. A. G. W. C. 62

across the continent to the Eastern States. She is in every way a most remarkable woman. Her mediumship is almost unique, and the phenomena that I have witnessed in her presence, under conditions which absolutely eliminated all suspicion of fraud, were of such a character not only to convince, but to astound one, as to the capabilities of the spirit-world under favorable conditions.

We have also had another of our lady mediums depart for the antipodes, Miss Samuels, formerly known as the "Cardiff medium." Though deprived of sight, she is an accomplished musician, art student, and linguist, and a most amiable young lady.

At the close of the present year quite a number of my friends from Newcastle on-Tyne are going to Brisbane, among them one in particular, whose work on the platform and in the press during the past five or six years has won for him a wide-spread reputation in the northern Counties. I refer to Mr. Henry Burton.

So far as matters go in London, there is not much to report at present. The various enterprises that are now in operation are doing their best for the purposes they have in view. The C. A. S. is at the present juncture gravely considering whether it shall reorganize or liquidate, and has come to the conclusion, according to its representative organ, to make "a vital change in its mode of action," as the best means of keeping itself afloat. Mr. Thomas Blyton has resigned his office as Secretary, though he is at present officiating until his successor can be found.

The Metropolitan Spiritual Lyceum, above referred to, has, by dint of determined perseverance, won its way to success. The Sunday services, held by this body at the Cavendish Rooms, are, at the time of writing, being greeted with audiences that fill the hall, and, as they are invariably enthusiastic and sympathetic, the success of the spirit-operators who minister through the organism of the writer must be accepted as a fact. No doubt during the coming season the rooms will be inconveniently crowded, and certainly it can be truly said that London has never had a better series of Sunday services than are these in question.

Indefatigable as ever with tongue and pen, Mrs. Emma Hardinge-Britten is earning laurels for herself among our co-believers in this country. Her lectures are everwhere greeted by overflowing and enthusiastic audiences, and her words of wisdom are eagerly listened to at every place she visits. She has in the press a large volume, entitled "Nineteenth Century Miracles," which will give a history of modern spiritual matters for the last hundred years. The writer has been favored with a view of the synopsis of contents, and can only say that the volume is a stupendous undertaking, involving an amount of labor and requiring an amount of ability that perhaps only our, talented sister would be capable of disclosing. The book is expected to be issued in November, and is sure to meet with a large sale.

# ARTHUR VERBILL. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: In your issue of Sept. 18th is printed a communica-tion from Arrnur VERRIL. He was my grandson. I find all his statements correct in every particular. He died in Elizabeth, N. J., as ho says, and was at the time an only child. His parents consider him gone to "that undiscovered country from whose bourn no traveler returns," and cannot be comforted; bis par-ents now live in Jersey City. If his dear little message should reach them, as he wished it to, I hope they will appreciate it, and be comforted, and feel that their dear little Arite is not dead, but comes to "wipe away the failing tear." I fear that by their prejudice they will bar the door of entrance, and will not listen to his pratiling voice, as he comes around them with showers of kisses, feeling" itred" by the gatort. Come again, dear Arthur; mamma may hear you by and by. God bless Miss Shelhamer and the edutor of the Banner of Light. Long may the Banner wave.

Banner of Light. Long may the Banner wave. Yours for the truth, ..., B. J. STOUGHTON. A Randolph, N. Y., Oct. 2d, 1883. HENRY G. LANGLEY. A DE LOUIS To the Editor of the Banner of Light ##11

To the Editor of the Banner of Light still In looking over the spirit messages in the Banner of Light of Sept. 29th, my eyes fell upon the familiar name of HENRY G. LANGLEY. In his communica-tion he says: "I am quite well known upon the Pa-dific Coast as a compiler of statistics." This is a fact "well known," for he published, the "San. Francisco Directory" for many years, in which he gave many statistics. I thought i would not let this notice pass without verifying the Doctor's communication, for I have seen, from time to time, quite a number of com-munications in the "Message Department," to which names were given that I knew, but neglected to report them to you, trusting to some one else to do it, and perhaps no verification of them reached you. Morton, Pa.

Morton, Pa. JAMES EDWARDS, M. D.

## MRS. ELIZA CHONK. and -

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: MRS. ELIZA CRONK'S message-printed in your pa-per of Oct. 20th-was read with very great interest, and all felt perfectly satisfied, that it was very charac-teristic of her. She was a good medium, as many can testify. We have had communications from her in our home-circle, but were very glad to hear from her in the Message Department-it being one more to add to the thousands already verified. Hoping to hear from more of our friends soon, I re-main yours for the truth, JULIA M. GRANT. 71 Washington street, Julia N. T.

# HENRY B. ELLWANGEB.

HENRY B. ELLWANGER. To the Editor of the Banner of Light: In the Message Department of the Banner of Light of Oct. 20th, 1883, appears a communication purporting to be from HENRY B. BLUWANGER, son of George Ellwanger, of the firm of Ellwanger & Berry, well-known nurserymen of this elty. After reading the message, I showed it to George Ellwanger, who said, "That its strange; and names therein given are cor-rect.". He seemed well pleased that the position of his son was so beautiful, in the spirit. world, "If it was, true." I gave him the paper, as he wished to show it to his son's widow. The son died last summer.

NORTH SUITUATE. - Mrs. A. P. Smith writes:

Thursday and Friday, October 18th and 19th, the Spiritualists of North Scituate had the pleasure of Spiritualists of North Scituate had the pieasure of witnessing some of the materializations of Mr. P.L. O. A. Keeler, who, with his wife, held scances at Gan-nett's Cottage, assisted by Dr. Henry A. Donley with, improvisations and songs. The last named gentieman has been at North Scituate a few weeks practicing his gift of healing, and I believe has given general sais-faction. He is about to leave for Hyde Park, where, he resides, and will be, sadly missed by, many who have had the pleasure of making his acquaintance."

NORTHAMPTON .- W. L. Jack, M. D., writes that Spiritualism is making great inroads upon the churches, several mediums having been developed in churches, several mediums naving breu developed in their midst. " Mrs. Nellie J. T., Brigham, so favorably known on the fostrum, recently gave one of her traly edifying and grand lectures here to an appreciative and intelligent audience, and is expected here again. The Banner of Light. Is, seen at every point. In the old Connecticut valley, and considered indispensable, I wish here to return my most grateful thanks to the friends who kindly extended me so hearty a reception."

# an de geniden uder <del>w</del>ittet witten filte water in d**New Hampshire**n and the

WASHINGTON.-Hattle Gregg Newman writes: Some twelve years ago, in this quiet town among the Granite Hills; a few ladies met together and formed "The Ladies" Progressive Society, for the purpose of procuring funds requisite for securing the services of. Spiritualist lecturers and mediums. In this it has been to a great degree successful in the years that have passed; and though some of our membershave 'gone up higher,' and others still in the form are in distant homes, our society still, continues in active existence. The past summer we have listened to very able lectures from Mrs. Lizzie E. Manchester, 'Mrs.' Addie 'Mi Stevens and Miss Jennie B. Hagan; 'and Oct. 44th, the noted test medium, Edgar W. Emerson, was with us (it being his second visit here), and after giving the ad-dress under "spirit control, gave mames, 'descriptions' and messages from over: seventy five who have been' called.' dead,' but who still live, nearly all being recog-nized.'' Granite Hills, a few ladies met together and formed nized. Story Sur, and the tree to the bus well and

# California.

OARLAND .- Mrs. J. Mason, assistant editress of the Carrier Dove and Secretary of The Children's New Progressive Lycenm, writes: "Our little band, called 'The Children's New Progressive Lyceum' is doing wonderfully well, thanks to God and the spirit friends. It has had its ups and downs, and at one time it seemed as if the downs' would get the best of the battle; but we have come to the surface and are going to stay.' We average about thirty children each Sun-

battle: but we have come to the surface and are going to stay. We average about thirty children each sun-day. Our Lyceum meets at eleven in the morning; at two we have a mediums' meeting, and in the evening an inspirational speaker or test medium. Bishop A. Beals is doing a good work here at present." **Virginia.** RIOHMOND.—John P. Guild writes: "It is upon the doctrine of a personal God that institutional at-the doctrine of a personal d

# NOVEMBER 3, 1883.

# BANNER OF LIGHT.

# Banner of Light.

# BOSTON, SATURDAY, NOVEMBER 3, 1883.

# The Prayer-Book.

The reports of the proceedings of the Protestant Episcopal Convention, in Philadelphia, show that most of the serious discussion has been had over the movement for introducing certain changes into the Book of Common Prayer, a book so endeared to the hearts of all those who have been bred in the Protestant Episcopal Church as to have become almost an object of idolatry; at any rate, holding a place in their affections and reverence second only to that held by the Bible itself. The Convention was chiefly divided on the strict party line of High and Low Church, the Broad Church sympathizing with the former; and it would have taken, on any day, but the veriest spark to light the train that would certainly have ended in an explosion. Nothing, in fact, but the supreme respect in which each force, or faction, held the other, prevented the catastrophe against which both sides almost equally guarded. At one time, when in the House of Deputies one clerical member defiantly declared himself a Low Churchman, and another one sprang to his feet and responded that he was a High Churchman, it seemed as if the time for the precipitation of the open schism had come. It was averted, however, not so much by any adroitness of management on the part of the presiding officer, or by the quietistic nature of the resolutions and motions which followed, as by the dread in which each party held the results of an open contest, with the uncontrollable heat and passion with which it must have been carried on. The High Church party in the Convention was unquestionably the one most fully charged with the aggressive spirit, and thus easily made it appear that, whether it were the superior in point of numbers or not, it was able to cope with any sort of an exigency by virtue of its concentrated and high-strung energy. It was a compromise between the two parties that led to the recent defeat of Dr. Morgan Dix as the Assistant Bishop of New York, and the election of Dr. Henry C. Potter instead. The Protestant Episcopal church has, in truth, made the popular progress which it has made within the past ten years, solely in consequence of putting aside this inconvenient and unprofitable contest over forms and ceremonies, commonly expressed by the single word Ritualism, and waiting to work for the good of the people at large in something approaching to the spirit of Christ on the recognized basis of St. John's saying, that "if any man have not the spirit of Christ, he is none of his."

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The spirit of Christ thus compels the proudest and the most strongly entrenched ecclesiastical establishments to surrender to its supreme power. It forbids them to set up any aims or ambitions of their own above its own divine precepts. It silently works to the undermining of worldly power in the Church and the elevation of its own spirit instead. The recent Convention in Philadelphia was engrossed, so to speak, with but two topics, all others amounting to not much more than the ordinary formalitles belonging to the triennial Congress of a Church that extends over the entire country. The first, and most important, of these two topics was the proposed "enrichment" of the Book of Common Prayer, by the introduction of new prayers and the alteration of certain 'rubrics, or rules, relating to the conduct of the Church Service; the other was the settlement of the relations of the Mexican Church' to that of the United States, as the result of years of missionary work in the Mexican Valley. But the Prayer-Book-improvement was the supreme object all the time kept in view of the Convention. It was over that that the two contending parties in the communion watched one another with sleepless vigilance, the one for an opportunity to make the changes it desired, and the be res dy to resist them Thus it is that the Prayer-Book became the object of a strife which it required the utmost good temper, sense of propriety, and regard for the welfare of the communion to hold in continual restraint. A sense of responsibility which every member of the Convention was made to feel individually was all that repressed a mutual ardor which might have burst forth at an unexpected moment in a flame of eccleslastical war. Even as it was, an elderly lay delegate from Western New York offered a resolution, recounting "the use, in certain churches, of illegal and forbidden practices in the services of the Church," bitterly stigmatizing their prevalence and continuance. condemning them as a wrong and grievance, and asking, in the most precise terms, that steps be taken to end them forthwith." Considerable excitement was caused by the presentation of such a resolution, aimed as it obviously was at ritualistic, or High Church, practices. The mover of the resolutions advanced to the front to speak to them, which the chairman said he had a perfect right to do, although before he could begin to do so some one impulsively moved that they be tabled. What the speaker had to say in support of his resolutions is of interest chiefly because they express the substance of the conflict between the two parties, the Prayer-Book improvement of course included. "With the iniquities," he said, "which make this course of action necessary, I have nothing to do. One of the cardinal points in our church doctrine is, that the great God in his triune glory is the only object of adoration and wor-The worship of anything else but God is ship. idolatry-is antagonistic to the fundamental principles of the church, and is utterly abomina-ble in the sight of God. For years, practices in contravention of the spirit of Christianity and of the apostolic faith, in opposition to the can-GI ons and against the common sense of the community, have been going on. These doptrines are taught not quietly, but beldly. The boast is made that they are growing. I assert here that any churchman who is aware of these bathings does not discharge his duty, and does not meet the obligation binding, him, to his. church, if he does not help to clear it of these. aspersions. Bishops, priests, laymen, all must act, must attend to this matter, and nothing 11 must permit us to rest. What I say, I say with r. a clear conscience; and I declare most emphat-I loally that we cannot live if we are passive. We must avert from the church the terrible. consequences." Here was an open challenge, a signal for combat. The High Church party called for laying the resolution on the table; but its mover had already proposed its refer-.... 0.1 ence to a standing committee. The several propositions to amend the Prayer-11 The several propositions to amend the train of Book occupied the more considerable portion of the Conventions, time. All, through it, how-ever, the Humbering animosities of the High and Low Church parties were distinctly visible.

The question of referring to the Nicene Creed caused its special ripple. Another debate arose over the phrase in the creed, "he descended into hell." One member proposed that the Creed be said or sung, and another member cited Bishop Griswold as saying that "chant is sometimes very like cant." The subject of absolution by the priest was taken up, with a view to shortening its form, the proposition being to insert a third form of alternative absolution in the morning and evening prayers. It reads thus: "The Almighty and Merciful God grant you absolution and remission of your sins, space for true repentance, amendment of life, and the grace and consolation of the Holy Spirit. Amen." It was over this question that the two clerical members before referred to flaunted their colors, and proclaimed themselves High and Low Churchmen, and nearly precipitated an open collision. One member proclaimed that the power of the keys had descended to them; that they were a part of the Catholic church; and that their authority is descended from the Apostolic Fathers.

A member protested that a doctrinal question had unintentionally been brought into the Convention. Senator Edmunds of Vermont moved that all debate upon it be terminated in three minutes, and the motion was carried. The committee's report was adopted, and a new form of absolution for the old alternative was substituted. Other unimportant matters relating to the rubrics were considered. On the subject of changing the title of the Prayer-Book, a clerical member objected to the words "Protestant Episcopal," because the first word suggested Romanism, and the second one had no particular significance. He would not recognize the validity of the Roman Catholic Church by using the word Protestant. A lay member denied that he had spoken of the Roman Church as the "Mother Church," and said that the Anglican Church can trace its line back to A. D. 38 (the Greek Church), while the Roman Church can go back no further than A. D. 61, so that we are the Mother Church, if anything. A clerical member proclaimed himself a Broad Churchman; not broad and shallow like the River Platte, but broad and deep like the River Amazon. The prayer for the President of the United States gave rise to much debate. The length of the service was also discussed, with a view to shortening it, but nothing was done. nor were the well-worn words "Protestant Episcopal" taken away as the prefix to the Prayer-Book.

It thus appears that the Protestant Episcopal Church in this country finds itself beset with the most serious difficulties in any attempt to alter or amend or even to "enrich" its time-honored and universally endeared Book of Common Prayer. The Convention of 1880 voted to authorize a suitable committee to suggest alterations and report to the present Convention. That committee consisted of twenty-one members, seven bishops, seven priests, and seven laymen. Their report shows a decided disinclination to make any marked changes in the Book, and suggests the inquiry why such a committee was raised at all. The Prayer-Book is left practically where it was before; if any work has been done on it it may best be described as tinkering. As for any doctrinal change, it would have cost the church its present integrity to have attempted it. The only really important suggestion we have met with is that the Prayer-Book be furnished with an index, with directions to those who are not famillar with it where to turn in following the course of public worship.

# November Magazines.

THE CENTURY includes among its attractions an autograph and portrait of Queen Victoria at the age of nineteen, and a portrait from a photograph recently taken. These are accompanied by a sketch of the Queen by Mrs. Oliphant. "An American Artist in England," is the narrative of a Bostonian who holds a foremost position in the world of art, Mr. Winslow Homer, with engravings of six of his productions. Of much interest is the finely illustrated article, "Glimpses ling ite nost familiar see views, rather than its wonders of architecture or its notable points. Lovers of rural scenes and quiet nooks will greatly delight in reading "Nature in England," a charmingly-written paper by John Burroughs, with upward of a dozen illustrations drawn by Alfred Parsons. There are many other excellent articles, of which perhaps the one of most general interest is "The Cap-ture of Jefferson Davis," by B. N. Harrison, being an extract of a narrative, originally written for the entertainment of his children, with no view of its publica-tion. In the department, "Topics of the Time," an article discussing the question, "Is the Old Faith Dying?" though the writer endeavors to show that it is not: but is as robust as ever, will naturally suggest the thought that if it is not, what should give rise to the question? and an effort to answer it in the negative. Open Letters" and "Brick-Brac" have their usual interest. Century Co., New York. Cupples, Upham & Co., corner of School and Washington streets, Bos-

Part I. here given is illustrated with engravings of twenty-four varieties. "The Lower Thames," "Calais Gate." "Comedy at Court," and "The Story of a Phenician Bowl," are among the remaining contents of this number. Cassell & Co., 741 Broadway, New York.

THE HOMILETIO MONTRLY gives its readers its usual quantity of what is called "evangelical truth," and helps to preachers in their efforts to retain in the minds of their hearers a belief in the doctrines of John Calvin and Jonathan Edwards. In this number a very feeble attack is made on Spiritualism, though probably thought to be a very potent one; attempting with a wisp of straw, and a broken one at that, to sweet back the ocean of light and truth that, with resistless might, is flooding the earth with peace and joy and tangible evidence of a life of happiness for all mankind beyond the tide. It might as well attempt to stop the rising of the sun. Funk & Wagualls, 10 Dey street, New York.

# OCTOBER MAGAZINES.

THE YOUNG SCIENTIST Improves from month to nonth, and must be invaluable to boys and girls of a mechanical, scientific or artistic turn of mind, as near-

ly all are. Published at 294 Broadway, New York. DYE'S GOVERNMENT COUNTERFEIT DETECTOB furnishes its usual amount of valuable information to business men. Office, 1338 Chestnut street, Philadel phia.

ANTI-COMPULSORY-VACCINATION REPORTER gives an account of the Ninth Annual Conference of the N. A. C. V. League and other public meetings, together with many cases of injury and death resulting from vaccination. Publication office, Cheltenham, Eng. THE MANUFACTUREB AND BUILDER, published at

21 Park Row, New York, by H. N. Black-William H. Wahl, editor.

# KREE.

My boy Kree? He played wid you when you was a chile? You an' he Growed up together? Wait i lemme see! Closer! so I kin look in yer face. Mas' George's smile! Lord love you, Marster! Dar neath dat corress is what Kree lays.

Dar 'neath dat oypress is whar Kree lays.

Sunburnt an' growni Mas' George, I shudden ha' knowed you, son, 'Count o' de beard dat yer face has on, But for dat ole-time smile o' yourn. ''An' Kree?'' you say-Had n't you beerd, Marster, He 'ceasded de year dat you went away?

Kree an' you— How de ole times comes back onst mo', Moonlight fishin's, an' hyars in de snow— Squirreis an' jay-birds up overhead In de oak-trees dat de sun shined through, Look at me, Marster! Here is me livin', an' Kree, he's dead !

Pears to me strange. Now when I thinks on 'em, dose ole years. Mas' George, sometimes de b'llin' tears Fills up my eyes 'Count o' de misery now, an' de change. De sun dims, Marster, To an ole man when his one boy dies.

2 o an ote man when his one boy dies. Did you say "How?" Ont in de dug-out one moonshine night Fishin' wid your baby brother-he Wid de curis o'; yaller like streaks o' light An' de dancin' big blue eyes. Dead, now. Kree died for him-An' yearnin' for Kree, De Lord tuk him, Marster; De green grass kivers 'em both from sight.

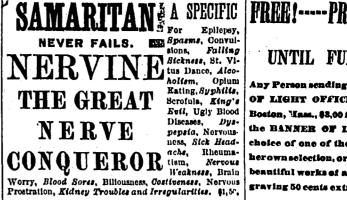
Heerd o' de tale? Did n't know Kree was de one dat drowned Savin' Mas' Charley? Weil, 't were he. De ohlie waxed weaker, his face mo' pale, Arter de corpse o' poor Kree were found; Two months fater he went, you see. God bless you, Marster, Nine years has rolled over both onderground.

Nine years has rolled over both onderground. Worn out an' gray, Hero I ists waithr, Mas' George, alone. All on 'em's gone-Marster an' Mistis, an' Charley an' he. You an' me only is left. Some day, When you've gone back to yer ship on de sen, I'll hear him say, Jes as he used ter, a fashin', ter me: "Daddy, come over?" An' passin' away Dat side de river, again I'll be Wid my boy Kree. -A. C. Gordon, in Scribner's (now Century) Magazine.

Never give up I you can find a remedy for Heart Disease. Every one who has tried Dr. Graves's Heart Regulator says it is a sure cure.

# **Passed to Spirit-Life:**

From Fountain Prairie, Columbia Co., Wis., Monday evening, Sept. 24th, 1883, Mr. Henry Tripp, in his 72d year. Mr. Tripp came West from New York, his native State, in 1849. He lived in Chicago and Illinois until 1856, when he moved to Columbia Co., Wis. In 1869 hereturned to Chicago, where he has resided mostly until his last illness. In August here with her oldest daughter in the fail of 1881 for her health, but before he was ready to start, he became to eithe health, but before he was ready to start, he became too ill to take that long journoy, and scarcely hud strength to reach the home of his only sister, Mrs. L. E. M. Thomas, There, among kind relatives, he was tenderly cared for during four weeks, when, to he sad surprise of all, he gently, and without a struggie, passed on. Mr. Tripp became convinced of immortality, through spirit communion, in 187, since which he has been a firm, ardent Spiritualist. He has over been a strong temperance advocate; an honest, true, warm-hearted man; enjoying nothing better than spiritual lec-tures, soances and spiritual iterature. His carthy life has been one of great physical suffering from poor health. But now, with a sout unstained by sin, he has entered upon a life of haspiness. Before the news of his "change of worlds" had reached his Arizona friends, he had twice made his presence feit, and within two weeks he has thrice visited his dear wife and rolatives there, manifesting great joyful-ness. His mother, Mrs. Poly E. Tripp, in her 20 year, four brothers, one sister, his feeble wife and their two daugh-ters, Mrs. Holen J. Underwood, M. D., now of Arizona, and Mrs, Julia C. Mann, D. D. S., of Chicago, survive him.



Sample Testimonials.

"Samaritan Nervine is doing wonders." Dr. J. O. McLemoin, Alexander City, Ala. "I feel it my duty to recommend it." Dr. D. F. Laughlin, Clyde, Kansas.

"It cured where physicians failed." Roy, J. A. Edle, Beaver, Pa.

Ar Correspondence freely answered. Th The DR. S. A. RICHMOND MED. CO., St. Joseph, Mo. At Druggists'. C. N. Crittenton, Agent, N. Y. May 10,-Iyeow (7)

# GENESIS; THE MIRACLES AND PREDICTIONS According to Spiritism. BY ALLAN KARDEC,

Author of "The Spirits' Book," "Book on Mediums," and "Heaven and Hell."

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

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

several years by its eminent author through the medium-ship of a large number of the very best French and other mediums. The books of Allan Kardee upon Bpiritualism attained 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 all his previous efforts, and effectually cleared up the mystery which has long onshrouded the his-tory of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime; the ideas of Deity, human free agency, instituct, spirit-communion and many other equally profound and perjoking subjects in-comparably grand. The iconolasm of Kardee is reverent tial; his radicalism constructive, and his idea of the divine plan of nature a perfect reconciliation of scientific with religious truth; while his scrimation of miracless and proph-ey in harmony with the immutable laws of nature, car-ries with it the unmistakable impress of an unusually ox-alted inspiration. The redering of these words of Kardee into English has been done with a faithruiness seldom equalled and never excelled. The task would have far eccoded the ability of Mr. Colville to accomplish had it not been for the assintance given him by the soil-same spirits who originally gave the philosophy to the word, These intolligences and Allan Kardee himself frequently made their presence known to Mr. Oville wille the translation was in progress, compel-ling him to matorially change many passages in order that nothing might have place on its pages of a miscaling na-ture. W hatever ylew may be taken of the author's conclusions,

Whatever view may be taken of the author's conclusions, whatever 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 devoling itself through the best years of an earthly existence to intercourse with the denizons of the spirit-world and to the presentation of thu teachings thus received to the comprehensions of all classes of readers.

teachings have received to the completions on so that classes of readers. The book will be halled by all Spiritualists, and by those as well who, having no bellof in Spiritualism, are willing to consider its claims and to read what may be said in support of their truth, as a valuable addition to a literature that embraces the philosophies of two worlds, and recognizes the continuity of this life in another and higher form of ex-istence.

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# Whence, What, Where?

A VIEW OF THE ORIGIN, NATURE AND DESTINY OF MAN.

BY JAMES R. NICHOLS, M. D., A. M.,

Authorof "Fireside Science," "Chemistry of the Farm," "The New Agriculture," and Editor of Boston Journal of Chemistry.

Boston Journal of Chemistry. Headingsof chapters: The Genesisof Man: The Material Man; The Spiritual Man; What is Spirit? The Religious Man What of Death A liter Death, What? Where? This solition has been grinted from now and larger ype, and the work has been carcfully royised. Alterations have been made in a fow of the pages, which, without changing the sense, add to the clearness and perspiculty of the siyle; also additions have been made to the title-page. The warm, sincere commendations of the book which have come from a large number of scholars and thinkers, and from clergymen of all denominations, are certainly gratifying, and lead to a willingness that it should be more widely known.

Which known. The fact that in the short period of a few weeks two edi-tions have found purchasers, is significant of the intense interest which centros around the topics which are discussed in th. work. The suggestions of many readers that several of the subjects should be enlarged in their scope, will re-ceive consideration.

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# ENGRAVINGS.

# "NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE, -A woman holding in-spired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavonward 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 rifted clouds and the par-tially curtained window, produces the soft light that falls over the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rice. Alze of sheet, 22x28 inches; engraved surface, 16x21 inches.

# "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a handscape of hil and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the heim, while with the other she points toward the open sca-an emblem of eternity-re-minding "Life's Biorning " to live good and pure lives, so "That when their barks shall float at eventitie," they may be like "Life's Evening," fitted for the "crown of im-mortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the original mainting by Joseph John. Engraved on steel by J. A. J. Wilcox. Bize of sheet, 22x28 inches; engraved surface, 15x20 inches. be like "Life's Even mortal worth." A typical of God's ine painting by Joseph miner. Bize of sb

ton. THE ATLANTIC MONTHLY for November has a fresh face, and brings with it's charming table of contents. The late Ralph Waldo Emerson's sketch of Dr. Ezra Ripley, of Concord, will be perused with interest; "A Roman Singer" (by F. Marion Crawford) and "Newport" (by George Parsons Lathrop) sustain their attractiveness to lovers of serial literature; "Recollections of Rome during the Italian Revolu tion" (by William Chauncy, Langdon) find profitable continuation; "An Only Son" (by Sarah Orne Jewett) is a New England tale, full of strong characteristics ; "The Trustworthiness of Hebrew Traditions" is engagingly treated of by Rev. Brooke Herford Charles Dudley Warner and Henry James continue their notes of travel-the first in Spain, the second in France; the question "What Instruction should be given in our Colleges?" finds suggestive and earnest inswer at the hands of Albert S. Bolles; other papers. sketches, etc., not here named, poems by Bdith M. Thomas, C. P. Cranch and John Boyle O'Bellly, and the usual departments, round out a highly entertaining and practical number of this popular monthly.

ST. NICHOLAS.-This month's number opens a new volume, and the taste and variety of its contents fore shadow many good things in store for its readers. Miss Alcott gives the first hall of a bright story. "Sophie's Secret." "A. Thanksgiving Dinner: that Flew Away," is an amusing sketch of a Cape Cod experience. "The Origin of the Stars and Stripes" is of more than ordinary interest. J. T. Trowbridge fur-nishes a biographical sketch of Capt. Mayne Reid, whose recent death will cause it to be read with added interest. The final evacuation of New York by the British is described by E. S. Brooks in "The Little Lord of the Manor," , This number also, contains an easily produced Uhristmas play, "Among the Pines," for young actors, a funny story about "The Gentleman from China." and numerous short stories, verses, Jingles, etc. The Century Company, New York. Cupples, Upham & Co., corner School and Washington streets, Boston.

MAGAZINE OF ART .- The frontispiece is "Cupid's Hunting-Ground," an ink-photo, drawn by B. B. "Johes; "MA" Soulpfor's: Home", gives six Interiors of Moreton House, the residence of Mr. Thorny wraft, with descriptive letter press by Helen Zimmerny "Pictures at, the Salon," a sketch by Brownell, is il-"Pictures at; the Balon," is secon, D, Brownell, IS He Instrated with engravings of the works of six Ameri-can artister, "Fashions for the Feet" is an interesting historical alsotoh, treating of Doors and aboes from an-cient times, the Briddle Ages, the Renalssince, and every period size, and from all qualitation the globs.

From Nottawa, Mich., Oct. 6th, 1883, Mr. Thomas West, aged 75 years.

aged 75 years. There was much in his life-experience to render it remark-able, and sometimes giving proof of an overwatching care beyond the mortal even in his far-off youth. Une thing the had always observed as very curious; all the principal events of his life had occurred on the anniversaries of his birth-day, the eighth off Occuber, vis. his marriage, his removal West, etc. He was born in Lenox, Berksbire Co., Mass., In 1898, After his death, a letter to a friend was found among his papers, and from it I read a his burial services the following estract: "NOTTAWA. Monty Service was the

Ind ionowing extract: "Norrawa, Miou., Sept. 11th, 1883. I will tell you a vision 1 had-or a dream, call it what you will. I was sitting one night in a dreamy state, and it seemed 1 had been notified I was to go away and never to return. I thought it all right and for the best until I re-flected on leaving my with alone, with none to care for her. I went and told her I was going away; and that she could not go with me. I put my arms around her and wept, and fell to the ground on my knees. When I became conscious, I was still weeping. It seems to me I shall pass away about the eighth of October next."

the eighth of October next." His departure occurred on the 6th, and his burial on the 8th, his birthday. He was a faithful Spiritualist, s good man, and a subscriber to the beautiful Banner of Light from its first number. Sturgis, Mich., Oct. 18th, 1883.

From Auburn, N. Y., Oct. 18th, 1883, Emma L. Ward,

From Auburn, N. Y., Oct. 18th, 1883, Emma L. Ward, wife of Calvin T. Ward, agod 33 years 2 months and 7 days. The subject of this notice was born in Batavia, N. Y., and was religiously educated as a Methodist. Marrying into a family where Spiritualism had ready and earnest ad-yocates, ahe esponsed the reasonable, consistent and com-forting doctrine of the Spiritualists. In this faith and knowledge she lived as a good wife, a faithrain mother, kind neighbor and friend, till called 'on bigh,'' leaving in earth life a husband, two children, and other relatives and friends to imourn her early transition. Her husband is a brother of Mirs, S. A. Walters and Mira, M. C. Gale Knight, both of whom are knewn as public advocates of Spiritual-ism. The funeral took place from her late readence in Au-burn on Bunday, Oct. 21st, and was attended by a large con-course of poople, to whom a spiritual address was given by J. H. Harter, alded in the services by the choir of the Spir-itual Lyceum of Auburn, N. Y.

(Oblivery Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty bents for each additional lines will be harged. Ten words on an average make a line. No postry admitted under this heading.]

# The Spiritualists and Liberalists

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. 2d and 4th, 1883, commencing on Saturday, at 220 F.M., Sud Couthning over Sunday. Bey, O. A. Andrus of Finshing, Elichi, and Mrs. E. O. Woodruff of South Haven, Mich., are curgaged as speakers, and Mrs. Oile O. Denslow of South Bend, Ind., as singer. An effort is being made to socure the attendance of a good test medium. We hope for a good attendance. L. B. BURDIOR, President. Mrs. LIDE BROWN, Vice-Frasident. E. O. TOWERS, Treceurer.

E. C. TOWERS, Treasurer.

Notices. The Minresois Blats Association of Brithualists will hold its Annual Meeting Nor. John and Sin. Good speakers will be in attendance, and it is hough out will be a good repre-sentation of Bpiritualists through out will be a good repre-to be important business transacted, involving the holding wit a Usamp-Meeting on grounds receivity donated for that purpress, and some form of organized short, looking toward. The local and general intervent by the game. Come, Friendal is a together. Fee ordes Executive Committee. Builts M. SOMMON, President, State Double State Builts M. SOMMON, President, State Sta

COLBY & RICH having purchased from MRS. BRIT-TEN all the copies remaining unsold of the below-men-tioned valuable and important works, are now prepared to dispose of them at prices much reduced from former rates. As no future editions of these books will be issued, all de-sirous of possessing one or more of them should avail them-selves of the present opportunity, and send in their orders

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inn, ''etc. Izmo, cloth, 160 pp. Price, in cloth, 60 cents, postage 5 cents; pamphlet, 40 cents, postage 4 cents. For sale by COLBY & RICH.

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ten fiel 25 men.

# "THE ORPHANS' RESCUE."

This beautiful picture lifts the voli of materiality from beholding eyes, and roveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two or-phanswere playing. Unnoitced, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all carthly help. As it neared 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 defor-mined and resisties impulse that thrilded through her whole being also grasped the rope that lay by hor side, when to her surprise the boat tarned, as by some unseen power, to-ward a quiet eddy in the stream-a little inven among the original painting by Joseph John. Size of sheet, 2223 inch-es; engraved surface, 1520 inches.

# "HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," "s" from the church tower bathed in sunset's fading light, "The lowing herd winds showly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look cagerly toward their home and its rest. A boy and his dog are cagerly hunting in the mellow earth. "The illtic girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 22x23 inches.

# "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. Th farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonlous groupings, in which are beautinu and interesting bleadings of a happy family with the animal kingdom. The compan-ion-piece to "Homeward," (or "The Curfew "). Conied from the well-known and justly colebrated painting de-signed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x23 inches.

# "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Bpiritual Telegraphy began its giorious and undying mission of light and love. From the original painting by Joseph John. En-graved on steel by J. W. Watts. Bize of sheet, 20124 inches.

# "WOODLAND HOURS."

# OFFERED AS A PREMIUM FOR THE FIRST TIME

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

# "THE HABVEST LUNCH." OFFERED AS & PREMIUM FOR THE FIRST TIME.

# The harvesters gather on the bank of a spring, shaded by an eim standing on the edge of a group made yocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter. From a pitcher she song of a borther's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his low. The standard the standard molecular distance of the standard standard the standard point is the standard standard standard standard standard point, proud of the team, leans against his favorite horse. A little boy and girl are passing a hunch to brother and size ter frolleding on the loaded hay. Stein, coried in black and two tints from Joseph John's moded painting. Size of sheet, 27722 inches.

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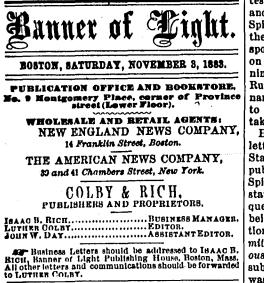
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NFECIAL NOTICES. ST in quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. AT We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as aguaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a time around the article he desires specially to recommend for general.

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



SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand t; and it is identical with Spirituality.-SPIRIT 8. B. BRITTAN.

"A Safety-Valve for Theodicy." Found at last 1 The "morbid New England conscience" about which one hears so much in regard to matters theologic, has, it would seem, evolved a sort of compromise within itself, at least as applying to ministerial minds: The Gordian knot of the difficulty as to how to harmonize the old dogmas with the new standards of thought which reasoning men recognize as extant and growing in influence everywhere at the present day, is to be cut at once by a course intimated by one keen scimetar-like phrase, viz: that with which we head this article. As the ways of the theologian are sometimes "past finding out" by laymen, we may perhaps not grasp the exact meaning which is sought to be open insult, classing them in law with "scavenconveyed by the words which gave rise to the phrase, and which we shall refer to later on : Perhaps the expression has an esoteric meaning which only "the faithful" are allowed to offectually. As we have repeatedly put the figknow. But in plain, blunt Saxon the idea con- ures of the #800,00 tax required anvoyed to the average mind is that in mental reservation is to be found the "safety-valve" referred to, and the solution of all difficulties on the part of the ministry regarding such points in their creed as they feel that they have outgrown and can no longer give fealty to: They may teach openly or by implication these (by themselves mentally-refused) creedal issues to their congregations, while at the same time they may be allowed to hold interior views which they are not to preach but only to keep for private use. Very refreshing, surely; and the church-members must feel very much that the lamb like Republican Spiritualists of awakened and edified at coming into collision | Ohio were deceived into voting for Judge Hoadwith the fact that religion is fast growing to mean one thing to the pastor and another to the deacon and the flock. The particular instance in point, from which the suggestive phrase we quote above was obtained, may be summarized as follows : The installation, some little time ago, of Rev. Mr. Van Norden as pastor of the North Congregational Church, of Springfield, Mass., was attended with certain circumstances that are of peculiar interest in connection with what is transpiring on all sides of us. It seems that when he was brought before the church council for the purpose of overhauling the structure of his creedal faith, he freely announced himself an ecclesiastical democrat, who had been led into the fold of the Congregational Church by his admiration of its simplicity. He confessed, however, that he experienced much difficulty in attempting to make a formal statemert of his theological belief. He said he only brought to the council the old, old story, and could but reply to many of their questions : "I cannot tell." He admitted that, to his eye, there appeared many patches in the theological sky. While he thought the Scriptures contain a historic revelation of the divine incarnation. he did not regard their inspiration as verbal. He professed not to be afraid of any assaults which scholars might make on the Bible. No of Dr. --- 's experiments relating to the subsystem of the atonement satisfied him. for the reason that none of them stated enough. But it was on the subject of future probation that his views caused the long debate in the council. The Springfield Republican observed in regard to his case, that he is to be allowed to cherish a private mental speculation on the subject of future probation, never to be preached and not to be avowed unless he is questioned respecting it; it is the question whether God may not possibly continue the probation of the "immature, the socially outcast, and the heathen," in the next world. He calls this speculation a "SAFETY-VALVE FOR THEODICY," meaning by it a vindication of God's justice, consistently with the belief in final condemnation and eternal punishment. The Republican stated that he made no effort to conceal his speculations, now so offensive to tions. Appended was a full account of the the "Regular" Orthodox authority, nor did he parade them in detail until the Council forced. before, but now semember having slipped the them out. He avowed the personal right to photograph into it for safe keeping. I should hold them, and remarked to the Council that | call this simply a coincidence had I not had too he did not suppose they would care to take the time or the trouble to hear them. Here is another Newman Smythe style of pulpit in the Orthodox camp. Having arrived at the advanced post of an acknowledged mental reservation in their views on many knotty points in their creeds, how long. before there will be a concerted rush on the part of the clergy for their liberty in full?

# Judge A. G. W. Carter has on our second page a letter on this matter to which attention is called. In dealing with the same subject a writer in the Peoria (III.) Daily Transcript of the 24th ult., copies our editorial on Comptroller Lawrence's statement regarding the effect of the Spiritualist vote, with comments to the following effect:

The Ohio Election.

"I clip the following from the leading Spirit ualist paper (Banner of Light,) in the United States, and one that has quite an extensive circulation in Ohio. It is not safe for any political party to attempt to break down a religious society

"As there has been a great deal of speculation regarding the Republican defeat in Ohio, and maky have given their views and theories, permit an old Republican (not a Spiritualist) to call your attention, and the attention of your readers, to what many, not only in Ohio, but in other parts of the country, believe to be the real cause of the defeat. The 'Russell bill' did it. It gave the State to the Democrats."

The Boston Herald of Oct. 29th, however, makes a remarkable condensation of the still more remarkable statements of "a correspondent in Cleveland, O.," whose unjust and acrid testimony is exactly on a par with the haughty and contemptuous feeling displayed toward Spiritualism by the Republican managers before the election. This doughty and reliable (?) correspondent acknowledges that the effect produced on the Spiritualists of that State by "the Jennings law "-a new name, by the way, for " the Russell law," (is the proprietor of the original name ashamed of his prominence, and seeking to substitute another therefor?) - "was not taken into consideration until it was too late." He admits that "shortly before the election letters began to be received by the Republican State central committee from prominent Republicans throughout the State, who were also Spiritualists, stating the danger of a complete stampede of the spiritualistic vote," in consequence of the obnoxious statute and what was being said about it in political and other directions, " but the Chairman of the Republican com-

mittee regarded the whole thing as so preposterous that no attention was paid to it." though it subsequently appeared that "the whole thing' was not such a triffing matter as he supposed it to be, since this writer also admits that when the crisis came, "the Spiritualists of the State voted almost solidly for Hoadly and against Foraker, and their numbers did not fall far short of 15,000 or 16,000."

He then endeavors to reassert the idea that the mediums of Cincinnati alone were affected by the law, and that they were only "required to pay an annual license fee of a few dollars," etc., hence it was at least constructively wrong to stir up the feelings of Spiritualists throughout the State on a question which affected a single municipality. But that, we would inform his Cleveland excellency, or the Herald editor, whichever may have originated the statement was not the point at issue: The Spiritualist mediums (even if the Cincinnati hypothesis be granted) were contemptuously singled out by bigoted men in the Republican party, for an gers," "dogs" and "junk-dealers," and it be hooved the friends of the cause in Ohio to show their just indignation, which they did most nually from these mediums by the Russell law before our readers, it does not seem possible that the editors of the Herald could be ignorant of the fact: Therefore the statement that only a fee of a few dollars" was required from them looks very much to us like the willful printing of a known misstatement on their part, in order to deceive the public regarding one of the cardinal features of the outrageous statute.

This truthful (?) statement is, however, "all of a piece" with the main narrative of the Herald's correspondent, who affirms in conclusion by the speeches and illus the Democratic wolf, and that: "Many Spiritualists who were caught by the fraud, and thus misled into voting the Democratic ticket, have expressed their chagrin and disgust since learning the actual state of the case." As in all human probability we know fully as much concerning the Spiritualists of Ohio, and their views of the part they enacted in the recent election, as this anonymous scribbler, we take it upon ourself to brand the assertion as a campaign falsehood ! Up to the present time we have heard nothing from the friends in Ohio save a universal expression of triumphant joy that a bigoted political party, who aimed by the Russell Law to insult Spiritualism in the persons of its media, has been defeated, as it justly deserved to be.

# Information Through Dreams.

Instances of information of practical value being received in dreams are matters of history, but the increased facilities for the operations of the occult laws by which they are governed seem to have rendered them of more frequent accounts of them are not placed before the public.

Mr. Samuel Dreyfus, for many years Deputy Sheriff in charge of the Criminal Court in Memphis, Tenn., deceased on the 2d of September. It was known, says the Avalanche of that city. that he held several policies of insurance on his life. Of these several, amounting in the aggregate to \$10,000, could not be found, and one of his sons called on Dr. Goodyear, who had been on intimate terms with the deceased, and inquired if his father had left them with him. He replied in the negative, but to make sure they were not in his possession, he examined all the papers in his safe, the result being to confirm the truth of his statement. Mr. Ben. K. Pullen, formerly chief clerk in the sheriff's office, was also questioned, but he did not remember of any being left in his care. Three days afterward the brother-in-law of the deceased called on Dr. Goodyear. Another search was made, but it proved fruitless. A few days after, so relates present, and quite a number were fully recog-Mr. Ben. K. Pullen, he fell asleep in his office and dreamed that Sam Dreyfus appeared before him and asked: "What has become of the papers which I gave you while I was in charge of are safe where I placed them," and, suddenly awakening, proceeded at once to the Sheriff's office on the floor above, and found the missing package intact, where he had placed it many months previous. The package was without delay turned over to the family of the deceased, and in it were the missing policies.

On Tuesday, the 18th of last September, the dead body of William Scott was found on the track of the Erie Railway, within a mile of the Olean (N. Y.) Depôt. The first impression to those who made the discovery was that he had been killed by a passing train; a jury was called and a verdict rendered to that effect.

On Thursday, says a telegram to the Herald. Omaha, Neb., word was received from a brother of the dead man that he had dreamed on Tuesday night, between 11:30 and midnight, that his brother, was murdered in a piece of woods and robbed. On the same day a sister of Scott's, who lives in Rochester, sent word to a friend in Olean that she had a dream Tuesday night, in which she saw two men beat her touch the money! there is blood on it !" She says she was frightened so that she arose from bed and struck a light. A clock on the bureau showed the time to be 11:30.

These singular declarations led to bringing to was paid one thousand dollars. In the afterrear of the saloon and left him there. About 11:30 o'clock that night he was met by an acquaintance on the road leading from O'Mara's to the Erie dépôt, near a piece of woods. He was not seen alive again.

There was no money in his clothes when found. Railroad men say that it would be next to an impossibility for a person to be hit by an engine or run over without the fact being discovered by the engineer or fireman. The belief is strong that Scott was murdered and robbed and placed where he was found to give the impression that he had been killed by the oars.

# Interesting Materializing Seance with

# Mrs. Fay.

# We are informed by a gentleman who was

present at a seance held by Mrs. Fay, on Saturday evening last, at her residence, No. 14 Dover street. this city, that the phenomena which ococcurrence of late. Scarce a day passes that | curred thereat were of an extraordinary character.

> At one time three distinct forms were plainly visible, standing just inside the door of the cabinet. A beautiful female spirit, dressed in fine satin, and wearing an exquisite lace mantle, which fell in graceful folds from her shoulders, walked around the entire circle, allowing the company to handle and oriticise the texture of her garments. This form remained out side the cabinet quite a while, and was the admiration of all.

> Another female form appeared - her vest ments covered with bright spirit-lights. She made the tour of the circle, and illuminated her features by holding her opened hands containing a spirit-light closely up beneath her face.

> A Spanish girl, dressed in her national costume, walked around the circle, attracting a great deal of attention. Several Indians came, who were the controls of mediums who were present. Other spirit-forms came to friends nized.

Several spirits dematerialized just within the folds of the curtain, while holding the hands of their friends; and other friends in the morthe Sheriff's office?" He answered: "They | tal were led into the cabinet, and one hand placed on the medium's head, thus demonstrating the fact of the presence there of two forms, the spirit and the medium, at one and the same time.

During the evening as many as twenty-five or thirty spirits manifested; and owing to the perfect harmony existing in the circle, the man! festations were marvelous.

Notwithstanding Mrs. Fay has been in constant attendance upon her sick husband (who is now, we are happy to hear, convalescing), and holding her séances each Tuesday and Saturday evening, and Thursday afternoon, her powers seem to increase in strength and character, and her friends anticipate wonderful results from her mediumship the coming winter.

# Indian Reservations.

There is trouble in regard to the Indian reservations, and there probably always will be until the Indian race in this country has ceased to exist, says the New York Evening Telegram of a recent date: and yet we call ourselves a brother to death in the woods and take money from his pookets. She awoke screaming, "Do n't statement warranted by historical facts, which we have iterated and reiterated in these columns for years. They have so repeatedly occurred, that our so-much-boasted civilization has in vain set before itself the duty of recognizing the red man's claims, or that he has any light the fact that on the day of William Scott's, rights whatever as a buman being. The rights death he had sold some property, for which he and privileges of civilization are felt to be supreme; at any rate civilisation advances as noon he was seen in an out-of-the-way saloon | though they were supreme! We are not sympakept by a man named O'Mara, in company with | thizing with this fact, says the Telegram, but two strange men. He was intoxicated, and merely stating it as a fact. The covetousness exhibited a large roll of money, and boasted of | felt by our white settlers in regard to the resthe bargain he had made in the sale. Between | ervations both of the Sioux and the Zufiis will 4 and 5 o'clock he was in so unconscious a state | probably not be permanently checked. A movethat the men carried him out to a barn in the ment to protect the Indians will be made by the central government, but it is morally certain that the same inter-clashings will continue to take place, the Indians realizing more and more that in the United States they have no continual abiding-place, and that the only reservations from which they will never be removed are the infinite hunting grounds of the Hereafter.

# Interview the Candidates.

A correspondent informs us that there is every evidence that the M. D. element is to enter largely into the present State canvass. and that the indications are that the election of notwithstanding their political 88 views, the Allopaths and their allies can always be trusted to vote one way on a medicoprotective law, should it be brought before the Legislature.

# Letter from Gerald Massey. To the Editor of the Banner of Light:

I have now arrived in New York, where I am hovering like a carrier pigeon, just ascended to look round for my direction. I have no engagement and no agent in New York, but should like to get a hearing here, if possible, before moving on. Nor have I heard as yet from Bos.

I shall be glad to hear at the earliest possible moment from societies or responsible speculators in lectures, as when I once pass on Westward I shall not be able to come back this way, it being my intention, should I get as far as San Francisco, to cross over to Australia.

I had at my recent course of lectures in London a large attendance of men of science, and still larger of secularists, including George Jacob Holyoake, who writes in the Birmingham Daily Post, and who said of my first lecture:

"The second week in September is very early for the beginning of the lecturing season, yet Mr. Gorald Massey had a very substantial audi-ence at Langham Hall on Sunday. There was a grand-daughter of Robert Owen present—a a grand-daughter of Kobert Owen present—a very bright young lady, author of some remark-ably sensible papers, published in Indiana, on the position of women. Her father, Mr. Robert Dale Owen, was in his later years the author of books famous in Spiritualist quarters, the ohief one being 'Footsteps on the Boundary of Another World.' Mr. Massey's lecture bore the singular title of 'Man in Search of His Soul During Fifty Thousand Years.' It is obvious that man deserves credit for pareversing inves-During Fifty Thousand Years.' It is obvious that man deserves credit for persevering inves-tigation. In a pleasant, earneet voice, and an easy, graceful manner. Mr. Marsey discoursed for an hour and a half on the mysteries of a very far back time; he manifestly interested many distinguished hearers whom he had the honor to address. Visitors to London during the next few weeks may spend a curious hour with Mr. Massey in Langham Hall. No one has made such historical investigations into the subject to which he is attached, as he has."

I am specially desirous of giving a course of four lectures in the large cities, as I find the interest and the attendance are cumulative. These include new subjects, such as the "Non-Historic Nature of the Fall of Man. and What it Meant as Astronomical Myth and Physiological Fable"; "Non-Historic Nature of the Canonical Gospels Indubitably Demonstrated by Means of the Mythos now Completely Recovered from the Sacred Books of Egypt." and 'Man in Search of His Soul During Fifty Thousaud Years, and How He Found It." These addresses are the result of twelve years' unceasing research. Each lecture, however, is complete in itself.

I am, dear sir, yours faithfully, GEBALD MASSEY.

# 620 Green Ave., Brooklyn, N. Y., Oct. 25th, 1883.

17 The Episcopal Convention, which assembled in the good city of Philadelphia-and of and concerning whose skirmishing over the Prayer Book, etc., we present a close editorial condensation on our third page-seems to have had many troubles. Dr. Huntington, secretary of the Joint Committee on the Enrichment of the Prayer-Book, explained, satisfactorily no doubt, that the substitution of the term 'nation" for "our rulers," which was so fiercely fought and snarled over, is to be ascribed to the purely metaphysical aspects (?) of the proposed change," Rev. Dr. Fulton of Missouri caused a breeze of an hour by desiring to have the following words inserted : "For there is none other that fightest for us but thou. O God"; and Bishop Riley, to make, matters worse, telegraphed as his reason for non-attendance, that he considered he had more important duties to attend to than to obey the Convention's request! Monseignor Capel has announced his intention of preparing a criticism of its proceedings, and to publish it shortly in pamphlet form, under title of "Catholic: the Essential Quality and Necessary Mark of the True Church. An Appeal to the

good sense of the Protestant Episcopal Convention now in session." Thinking people simply 'Regulars," irrespective of party, will be ask themselves the question : Will the prayers of these belligerent าโลกกาม the preservation either of the "rulers," or the "nation"?

PRESEVTERIAN IN NAME ONLY .- Application has been filed by Waldo Messaros' Northwestern Presbyterian Church to be incorporated " for, the worship of Almighty God, according to the faith, but not accord-ing to the discipline of the Presbyterian Church of the United States of America."

# Intuition.

A gentleman who has given much thought and enthusiastic investigation to psychological questions, speaking of intuitions, informed a correspondent of the Cincinnati Daily News that the truth of these, to him, mysterious promptings had been continually forced upon him in various ways, and as an instance he related the following: "I recently began an article in which I wished to introduce an account ject I was writing about, but could not remember the nature of his experiments with sufficient accuracy to warrant a description of them. Rather annoyed at my forgetfulness, I wandered aimlessly down stairs to a front room and sat there trying to recall the account which I had read some months previous. In this condition I suddenly saw, mentally, a large cabinetphotograph of a friend which I had lost for about a week. On looking casually before me 1 noticed a large encyclopedia on the table, with one end of the same photograph, which was mounted on a large oval card, protruding from between the leaves. Opening the book, my attention was called to an illustration on the page upon which lay the photograph. The illustration was that of the identical apparatus

with which Dr. --- conducted his investigasame. I had never seen the inside of that book many like experiences to think it a matter of

chance. I believe intuition is a natural faculty, and capable of high cultivation. I suppose it might be called natural clairvoyance, and think the innate power of intuition makes frequent attempts to attract our attention, and is often entirely neglected."

BPW. H. Vosburgh informs us that Mrs. Maud E. Lord was to lecture in Troy, N. Y., Oct. 24th, going next to Albany, Syracuse, Rochester, and other points westward. At last ao! counts from another source, (29th,) she had reached Syracuse, and was holding scances at the Globe Hotel.

# Sunday Trains in Maine.

The Baptist pietists of the State of Maine have been greatly exercised, or some of them at least, over the running of excursion trains the past summer, and have made such an ado about it, that the President of the Central Railroad has promised them that no more shall be run; at the same time he quietly informs them that the trains have been run in compliance with the managers of camp-meetings that they should be, rather than from any desire on the part of the managers of the road. So, it appears that what has been done in "the service of the Lord and for the upbuilding of his cause. on earth," has been evil in his eyes, a sin against his righteous laws, and must henceforth be prohibited. Juntal

Commenting on the whole proceeding, the Gardiner Home Journal, which always takes a common-sense view of such matters, and is not afraid to express it, says that if the Methodists have a camp-meeting Sunday, and a thousand people living beyond a walking distance want to attend it, they have just as much right to harness up their train and do so as a hard-shell Baptist or any other kind has to harness up his horse and drive to meeting.

It furthermore says, and the remarks are applicable to all latitudes:

"If the good Baptists want to go to meeting Sundays, we are willing they should, and will condemn any one who hinders them, whether they walk or ride in a carriage, go cart, wheel-barrow, or train; but we believe the tired me-chanic has just as much right to go to Marano-cook on a train aud worship in "God's first tem-ples," as any other man has to go to church.... There's no law compelling people to ride on Sunday, and there should be none preventing Sunday, and there hould be none preventing them. People were no better in New Engthem. People were no better in New Eng-ianu when they compelled people by law to keep the Sabbath than they are now. Indeed, we doubt if any decent town would now treat their her the sabbath they are now. paupers as the good Christian towns in New England used to.

We do not ride on railroads Sunday, because we do not want to; but we should want to if they said we should n't-from the simple fact that they were trenching on our rights. We believe the Sabbath was made for man, and not man for the Sabbath, that it was made for his physical and intellectual rest, and that he ought to be the judge of what is best for him, providing he does not interfere with the rights and enjoyments of others."

# Banner of Light in the East Indies.

MESSRS. KAILASAM BROTHERS, NO. 67 MUL-LAH STREET, MADRAS, lave, at the solicitation of many friends, supplied themselves with the publications of COLBY & RICH, and will keep them on sale. They will also act as agents for the Banner of Light, and receive subscriptions spondents in every quarter of the world that it is being adopted to an extent that gives prom-ise of nitimately becoming the one faith of all dressed a large multience of Spiritualize at the line of the line of all dressed a large multience of Spiritualize at the line of the line of the line of the line of all dressed a large multience of Spiritualize at the line of the line for the same. It is gratifying to us to be able

As the 6th of November decides who are to be the law-makers for 1884 in Massachusetts, all liberal-minded persons who desire medical freedom for themselves and families should call upon the nominated senators and representatives the strenuous and not-to be put-off demands of and obtain from them their views regarding the medical monopoly mania that is at present raging in various parts of this boasted free country: If they discover that the vote of any such candidate is to be cast in favor of medical despotism, if he be elected, they should be sure and vote against that candidate - whatever may be the name of the political party by which he may have been nominated.

# The Chattanooga Meetings.

The lateness of the season affected the attendance at the Chattanooga (Tenn.) meetings to some extent. The lecturers comprised G. W. Taylor, G. W. Kates, editor of Light for Thinkers, A. C. Ladd, Mrs. E. C. Woodruff, Dr. C. F. Farlin, Geo. P. Colby, Rev. Samuel Watson and Prof. W. P. Lyon. Mrs. Van Duzee of Atlanta, Ga., and Mrs. Deck of Cincinnati, O., gave séances and public platform tests, and Miss Lucy King read a communication concerning mediumship, written automatically with her hand by a spirit giving the name "Theodosia Burr." During the sessions a grand reception was given to the speakers, mediums and members of the local society, at the elegant residence of P. R. Albert, where a collation was served; and at a later date an excursion was made to Lookout Mountain. The meetings, from first to last, were exceedingly interesting and the occasion was one that will long be remembered.

EF It is not at all probable that in the celebration of the four hundredth anniversary of the birthday of Martin Luther, soon to take place, any great degree of prominence will be given by the evangelical sects to this passage to be found in his writings:

"As regards the Sabbath or Sunday, there is no necessity for keeping it; but if we do, it is no necessity for keeping it. but it we do, it ought not to be on account of man's command-ment, but because Nature teaches us from time to time to take a day of reat. . . . if anywhere the day is made holy for the mere day's sake, then I order you to work on it, to dance on it, and to do anything that will reprove this en-croachment on the Christian spirit and liberty."

EF Ed. S. Wheeler, we are pleased to be able to record, has so far improved in health as to permit his taking the platform again. He addressed the Spiritualists of Providence, R. I.,

EF Anent the Sunday-law bigots and their recent action at Foxon, The Connecticut Post of Hartford remarks under a recent date:

"The wonder of the press of the country is very much excited over what sort of news will be sent out from Connecticut next. The Foxon arrests seem to puzzle the brains of the average Arrests seem to puzzle the brains of the average editorial writer of the country very much, and their deliverances on the subject would make interesting reading for the farmers of that ham-let next Sunday. It would be a good ides to 'hold the mirror up to nature' for them by sending them a copy of each editorial note that has been written on their conduct. They would then realize the sort of spectacle they have been making of themselves."

IT It gave us great pleasure to learn, as we did on meeting him lately in Washington, that our old friend, and the true friend of the Indian wards of the government, Col. S. F. Tappan. had been appointed Superintendent of an Indian school at Genoa, Neb. This is the new Indian training school, to be modeled after those at Carlisle, Pa., and Hampton, Va. No more competent man in the nation could have been selected, as the Colonel is conversant with several Indian dialects, having had much experience in the Northwest as Indian agent many years ago.

EF At a meeting in an English town Sept. 7th one of the speakers stated that during, a prevalence of smallpox he was personally observant of a family of five, four of whom were attacked by the disease with the following result: One who had been vaccinated twice, died; two who had been vaccinated once, were blind several days; and the fourth, who never had been vaccinated, recovered after a few days, and assisted to take care of the others.

ET Annie Lord Chamberlain's musical seances, held at 45 Indiana Place, Boston, are well attended, as they should be. Those intending to be present must apply in advance, as only a limited number can be admitted to each sitting. Those needing magnetic or eleotrical treatment will find in her a skillful and gifted operator.

KT Mrs. J. W. Barrett, Stoneham, Mrs. Kelley, New Bedford, and Mr. Jacob H. Wright of Cincinnati, Ohio, will please accept the thanks of the medium and spirit friends for their elegant contributions of choice flowers for our Free Circle Room table. Others, whose names we did not learn, have our grateful thanks for similar favort.

FOR THE INDIANS .-- Bishop Whipple of Min-

# BANNER OF LIGHT.

# ALL SORTS OF PARAGRAPHS. NOVEMBER.

The hills are bright with maples yet; But down the level land The beech leaves rustle in the wind, As dry and brown as sand. The clouds in bars of rusty red Along the hill-tops glow; And in the still, sharp air the frost Is like a dream of snow.—Allos Cary.

In the course of the trial of the recent will case of Mrs. Armstrong, where much property was involved, Judge Hoar in the defense made-according to the Herald's report-the following sarcastic and truthful remark: to wit, that "he did not value very highly the evidence of medical experts on insanity. They always found some terrible Latin name, such as senile demen tia, to carry havoe into the enemy's camp."

Curtis McGregor, of Caddo Peak, Texas, had his arm Cartis McGregor, of Caddo Peak, Texas, had his arm mutilated by a sun. It was imputated near the shoul-der. He was able to sit up, and walk about the room, but complained from the first of pala in the amputated hand, and declared there were bugs in it. This con-tinued until the eighth day after amputation, when friends exhumed and examined the amputated arm, which had been burled in a box, with a cloth wrapped around it. A large bug was found in the hand, as stated by McGregor.—*Ex*.

# Eight Kentucky papers are edited by colored men.

Judge Foraker's unlucky day is Oct. 9th. On that date, when a child, he fell from a neighbor's apple tree, and broke his shoulder blade; later in life on that day he lost \$100 at three-oard monte; on the 9th of October, while in the army, he fell from a horse, and lay in the hospital a month. On the 9th of October. 1876, he lost an important suit at law; and on the 9thof October, 1883-but it is needless to continue the catalogue.

Matthew Arnold is to lecture in New York before coming to Boston.

A good many young men in this city are natural sailors, at least we should judge so by the ease with which they pilot schooners over the bar.—Eimira (N. Y.) Telegraph.

A puzzled old lady, unable to get at the meaning of a " high-flown " sermon by her pastor, gave .him the following pointed rebuke: "Did not Christ say: ' Feed my lambs?' Why, then, do you insist on feeding the cameleoparda?"

The spelling-reformers discard the use of the letter e in the word are, but why not the letter a also? It is as superfluous: doesn't r spell are!

A man was sent to Deer Island last week for the ninety first time. Rum did it every time.

In India the sun has recently had, for several days, a green color. The phenomenon is attributed to sulphurous vapors from the Java volcano.

A cultured miss refuses to call her accepted admirer (a Crossus, by the way) a "Nabob" of the place. It is too commonplace a term, ahe says—consequently calls him a "Narobert."

A severe evolone visited some portions of Louisiana. Monday morning, Oct. 29th, demolishing many houses and injuring a number of people.

Florence Nightingale was prevented by ill-health from going to Osborne to receive the new Order of the **Bed Cross from the hands of Queen Victoria.** 

The reformer who grows impatient at the slowness with which cherished truths are accepted by the peo-ple at large should take a lesson from the fact that all how ideas, however practical, are slow of assimilation in the public mind. As, for instance, since the adop-tion of the new two cent letter rate, although the news-papers explained all about it for months before, all sorts of mistakes are being made daily in the mail.— *The Index, Boaton*. The Index. Roston

Five workmen were blown to pieces Sunday morning, Oct. 28th, by an explosion of dynamite in a tunnel on the Baltimore and Ohio Railway.

Prof. W. D. Gunning, who has recently returned from a survey of the mines and geological features of the California, Colorado and Dakota mining districts, being interviewed, indorsed the view of J. D. Whitney, State Geologist of California, that the fossil marks of a man have been found in the State of California, and adds, besides, some striking statements as to the indications of prehistoric life in the interior regions of the West.

Smyrna had an earthquake, on Saturday last, which destroyed much property, and more or less severely infured 240 persons. Oct 20:h a severe earthquake shock occurred in Bermuda : No important damages, however.

Sunday recreation is reported to be steadily winning its way in England, potwithstanding the opposition of Sabbatarians. During the late summer season over ten thousand people in London enjoyed holiday trips

# Spiritualist Meetings in Boston: Horticultural Hall (corner Trement and Brom-field Rirecto).- Meetings under the suppless of the Bos-ton Spiritual Tampie will be brid every Sundars at 10% A. M. and 7% P. M. B. Holmes, President; W. A. Dunklee, Treasurer.

New Ers Hall.-TheShawmutSpiritual Lyceum meets this hall, 176 Tremont street. every Runday at 10% A. M. friends of the young are invited to visitus. J. B. Hatch, nductor.

Paine Hall, Appleton Nireet.-Children's Progress-ive Lycoum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Weav-br, Conductor.

et. Conductor, Berkeley Hall, --Society of Spiritual Science and Eth-ics mets at 3 o'clock P. M. every Bunday. Good speaking and music. Admission foe to defrav expenses. All are cordially invited. W. W. Clayton, Chairman. Wells Memorial Hall, 957 Washington Street,--The Spiritistic Phenomena Association holds meetings every Sunday Sternoon at 3% o'clock. Able speakers and test mediums. All are cordially invited. Scats free. James A. Bilss, President.

Engle Hall, 616 Washington Street, corner of Datar, -Bundays, at 10% A. M., 2% and 7% P. M. Eben Colb, Uonductor, Meetings also Wednesday atternoonsat 30'clock.

Harmony Hall, 34 Easex Street (ist fight).-Sun-days, at 10% A. M. and 2% and 7% P. M. (scats free); Thurs-days, at 3 P. M. Prescott Robinson, Chairman.

Chelsen.-TheSpiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Uar Station, at 8 and 7% P. M.

# lingham Car Station, at Sand 7% P. M. BOSTON SPIRITUAL TRMPLE.—On the 28th ult., J. Frank Baxter delivered the last morning discourse of bis present engagement. After the usual preliminary exercises he said : "What i know, usual preliminary exercises he said : "What i know, usual preliminary exercises he said : "What i know, usual preliminary exercises he said : "What i know, usual preliminary exercises he said : "What i know, usual preliminary exercises he said : "What i know, usual preliminary exercises he said : "What i know, usual preliminary exercises he said : "What i know, usual preliminary dogmatical. The usual church organizations are built mon bellef, and say you must believe certain tenets. While Spiritualism knows that spirits return, the church believes in their existence and their return for special purposes, but that most of them are away, wor-shiping God in heaven. The spirits that have returned have not yet seen God, and according to Scripture, 'No man hath seen God at any time.' When will the time come that the church will be consistent with it-self? Spiritualism has marched on independentiy; it begets inquiry, and that leads to knowledge. It is said that Spiritualism is right, but that Spiritualists are opposed to the Bible. The Bible as a history is valuable, and as such we would not part with it; but take it as such. The old story that good works are good for nothing unkess we return to Christ, is not good instruction. The man who has committed nine murders and hung, says while on the scaffold, 'Jesus has forgiven me,' and so istaken to Abraham's bosom. The man who has spent a life of benevolence and kindness toward

unless we return to Christ, is not good instruction. The man who has committed nine murders and hung, says while on the scaffold. 'Jesus has forgiven me,' and so istaken to A braham's bosom. The man who has spent a life of benevolence and kindness toward his fellows, this moral man without forgiveness dies, and he goes.-'we'li leave him in God's hands,' say they; but Spiritualism says each goes to a 'reward ao-cording to his works.' The present Christianity is more properly Paulonian than Christian, as most of it is taken from his writings instead of Jesus's words. The divine who took the subject, 'Was Christ a Chris-tian?' was a proper subject for thought. The divine who took the subject, 'Was Christ a Chris-tian?' was a proper subject for thought. The divine who took the subject, 'Was Christ a Chris-tian?' was a proper subject for thought. The divine who took the subject, 'Was Christ a Chris-tian?' was a proper subject for thought. The divine who took the subject, 'Was christ of orines. Of Columbus, O., 1870, where among over a thousand inmates not one was akpiritualist. The doctrines of forgiveness and atomenet are sources of orine. Pre-natal causes, education and association make the character. Spiritualism says that every one must grow out of the evil and grow into the good ; that this life is the best place to commence, and the next is a place for continual growth. Jesus is said to bave preached to the spirits in prison who were here in Noah's time. If no change there, why should he see a need of preaching to them? Spiritualism teaches pro gression continual; Spiritualism is not perfect, but it is the greatest boon yet given to ma. The world would be dark indeed but for the return of spirits. The tiny rap has done more for mankind than the thunders of Sinai, for it reaches man's soul and opens the love-springs of spirit-life to him; and he says, 'My friende live, and because they live, I shall live also.' Thus has spirit return removed the fear of death, and lifted man to a seat among the angels.'' T

through the physiological and psychological organiza tion, as one person cannot be the channel of manifest tion, as one perion cannot be the channel of manifest-ing all the different phases of mediumship. This ap-plies to ancient as well as modern psychics, Allusion was made to Swedenborg, Peter. John. Jesus and Daniel, as illustrations. After the lecture several tests were given of spirit-presence which were recog-nized.

This closed the present engagement of Mr. B. with this closed the present engagement of Mr. B. with this society. It has been a brilliant success; the audi-ences have been large and the lectures very instruc-ive. It is expected he will be with them again in Feb-

Ive. It is expected ne will be with them again in sec-rulary. Next Sunday Mrs. Nellie J. T. Brigham will occupy the platform and continue through November. She is well known as amongst the best of our platform lec-turers. She filled engagements at Munio Hall when those meetings were held, and has recently commenced her engagement for the season in New York, where she spoke through the season last year. She has kindly consented to give one month of her time to Boston, hy filling her regular services with other speakers. We trust she will be welcomed by a large audience.

NEW ERA HALL.—The following children partici-pated in our exercises to day: Recitations by Bessle Pratt, Gertie Pratt, little Lulu Morse, Willie Wilcox, Eddle Hatch, Ernest, Fleet and Gracie Burroughs; Bddie Hatch, Ernest, Fleet and Grade Burroughe; song by Gracie Burroughs, and a fine duet by Mrs. Car-rie Hatch and Miss M. Theresa Shelhamer. The Sliver Baige presented on last Sunday evening to Mr. Thomas Lees of Cleveland, O., by the Shawmut, was on exhibition at our hall this morning. On next Sunday morning Mr. Lees will be our guest, pilor to his departure for his home. All are invited to be present, to bid him God-speed on his journey. C FRANK RAND.

unfoldment. He also related interesting experiences in spirit-painting and drawing. Dr. Moore spoke of a new and harmless anæsthetic, the component parts of which were given to Dr. Mayo by the spirit of an Indian. He had tested its efficacy in having a large tumor removed from his shoulder. Miss Busan E. Gay told of an interesting incident of money and papers being found through the spiritual impressions of her slater, which removed the taint of disgrace from persons long suspected guility. Prof. Clayton corroborated the statement of Dr. Moore concerning the ansathetic, which he thought was invaluable, and originated from a spiritual source. He urged the people not to allow Mr. Whitfook to bear all the financial hurden of these most interesting meet-ing, but to help by liberal contributions thereto. Mr. Grosvenor spoke of statened. Mr. Burnham Wardwell, formerly superintendent of the State Prison in Virginia, who is now laboring in the cause of "prison-reform," related with great earn-estness some of his experiences to of lialilie, showing how the power of love and kindness, combined with instruction concerning spiritual presences, had brought about wonderful transformations in the lives of pris-oners. He spoke of the beneficial effects of the hu-mane treatment of Warden Ushar in the pirson at Concord, and said he (himself) was urged forward and sustained in his inhor of prison-reform by the spirits, naming Senator Wilson especially as one whom he saw distinctly and conversed with on this subject. \*\*

CHARLESTOWN, MECHANICS' HALL. 212 MAIN CHARLESTOWN, MECHANICS' HALL, 212 MAIN STHEKT.—Sunday, Oct. 28th, interesting meetings were held in the aiternoon and evening. Miss M. A. Keating and Mr. W. I. Perkins, test mediums. occupied the platform at both services. Their remarks and a large number of descriptive tests were listened to with great interest by all. Miss Keating can be found at No. 36 Hanson street, Boston, where she gives private sittings daily.

Not Sunday, Nov. 4th, Miss Keating and Mr. Per-Next Sunday, Nov. 4th, Miss Keating and Mr. Per-kins will speak and give tests in this hall at 3 and 7:30 M. B. C.

CHELSKA SPIBITUAL ASSOCIATION.-On Sunday next Mrs. Sarah A. Byrnes will occupy the rostrum at, 8 and 7:30 P. M.

# Movements of Lecturers and Mediums.

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

Mr. O. P. Kellogg is engaged to lecture in Vineland, N. J., during the month of November. All com munications for him should be addressed to him at Vineland, in care of A. C. Cotton.

Mrs. H. S. Lake is speaking to large audiences in Northern Iowa. Parties wishing her services will address her at Waverly, Bremer Co., Iowa.

Dr. E. A. Pratt may be found every Saturday at 1148 Washington street, Boston, instead of 50 Oak street, as formerly.

J. Wm. Van Namee, M. D., whose address is Bridge port. Ct., will lecture in any place where his services may be required.

Mrs. A. P. Brown spoke in Bradford, Me., Oct. 28th. and lectures there again Nov. 4th. Would make further engagements.

Rev. J. G. Roberts, pastor of the Herkimer-Street Congregational Church; a vigorous thinker, will lec-ture for the Brooklyn Spiritual Fraternity, Friday evening, Nov. 9th, in Church of the New Spiritual Dispensation, Clinton avenue, below Myrtle; subject, "The Cause and Cure of Antagonisms."

W. J. Colville expects to leave England on or about Dec. 10th, so as to reach Boston by Christmas, and resume his position as regular speaker for the Berkeley Hall Society. So says the Herald of Progress of Oct. 19:b

Miss M. A. Keating, lecturer and platform test me dium, spoke in Woburn, Mass., Oct. 21st; in Charlestown District, Oct. 14th and 28th; she will be there again Nov. 4th. She would like engagements for the remaining Sundays in November. Her address is 36 Hanson street. Boston.

Edgar W. Emerson, of Manchester, N. H., is engaged in connection with Geo. A. Fuller by the Spiritualist Society in Worcester, Mass., for Nov. 4th, 11th, 18th and 25th.

Mrs Emma Paul, of Morrisvillo, VL, will speak for the Spiritualist Society in Manchester, N. H., Sundays, Nov. 4th and 11th.

Miss L. Barnicoat will address the Second Spiritual ist Boclety of Mauchester, N. H., on Sunday, Nov. 4th. She occupied the Brockton, Mass., platform, Sunday, Oct. 28th. For lectures and platform tests address her 475 Broadway, Chelses.

Mrs. G. W. Bruce, Secretary, writes : "Mrs. Mary F. Lovering of East Boston occupied the rostrum at Cate's Hall, Salem, afternoon and evening, Sunday, Oct. 27th."

Mrs. Mary 8. Payne, inspirational speaker and platform test medium, will make engagements to speak, at reasonable compensation, wherever her services are desired during the coming winter. She can furnish good references if required. Address her No. 4

Indiana Pisce, Boston. W. L. Jack, M. D., of Haverhill, Mass., has engagements for November at Northampton, and probably Haydenville, Mass., in latter part of December, New York State and New Jersey and Philadelphia, and during winter possibly as far south as Richmond and Washington. Applications in Alabama and Georgia cannot be accepted, owing to previous business engagements.

# The Boston Spiritual Temple

Will give a social entertainment at Horticultural Hall on Thursday evening, at 7:30. J. Frank Baxter, Mr. Thomas Lees of Cleveland, O., Miss Emma Greenleaf, Miss Georgie Latham and others will participate in the exercises. Admittance fifteen cents.

Dr. Dumont C. Dake has established a Sanita rium at 26 Chester Park in this city, for the cure of mental, nervous and chronic diseases, and has retained the services of Dr. Ella Stevens Cady as an as sistant.

# Special Notice.

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

## Subscriptions Received at this Office FOR

THE SPIRITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Peryear, 81.60, THE OLIVE BEANCH. Published monthly in Utica, N. Y. 1.00 per annum. LIGHT FOR ALL. Published semi-monthly in San Fran-cisco. (21. 64,00 per annum. LIGHT: A Journal devoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eng. Price

MANITY, boin fiers and hereater, house, and THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism, London, Eng. Price \$1,00 per year, postage 50 cents. THE THEOROFHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

# **BATES OF ADVERTISING.**

Each line in Agaie type, iweaty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion as the seventh page. Special Notices forty cents per line, Minion, each insertion.

ach insertion. Business Cards thirty cents per line, Agate, Soch insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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

# SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattlest., Boston, every Wednesday and Thursday, from 10 till 8, until further notice.

J. V. Manstield, 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 Stock-ton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to invasilizatore. to investigators.

# BUSINESS CARDS.

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

TO FOREIGN AUBSCRIPERS The subscription price of the Banner of Light is \$2,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Uni-sersal Postal Union.

NOTICE TO OUL ENGLISH PATHONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Lights at direce shillings por year. Particadesiring to se subscribe can address Mr. Morse at his office, 103 Great Portland street, London, W., England, where single copies of the Hanner can be obtained at 4d. each: If sont per post, 4d. extrs. Mr. Morse also keeps for sale the Spir-tical and Heformatory Works published by us. COLBY & HICH.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale he Banner of Lipts and Mpiritani and Reforma-ory Works published by Colby & Rich.

AUNTRALIAN BOOK DEPOT. And Agency for the BANNEB OF LIGHT. W. H. TEBBY. No. 84 Russell Street, Melbourne, Australia, has for sale the Spiritual and Reformatory Works published by



Directors: WM. A. HOVEY, PRESIDENT, JOHN F. WOOD, VICE-PRESIDENT, W. W. GUOCH, SECRETARY, H. E. IRVINE, TREASURER, M. LEE ROSS, GENERAL MANAGER, JOHN G. WEBSTER.

WILLIAM C. TALLMAN,

SILAS GURNEY. EDWARD C. ELLIS,

GENERAL OFFICES

Merchants' Electric Light and Power Company,

# 234 DEVONSHIRE STREET,

BOSTON, Oct. \$7, 1853.

THE business of this Company has developed so rapidly L since its organization, having increased far beyond the most sanguine expectations of the management, and the demand for new lights now on the Company's books being far in excess of present facilities, the Directors have determined upon the immediate construction of a



in the central business portion of the city, and for this purpose have leased for a term of years the commodious fourstory building owned by Mersrs, Henry Poor & Sons, situand at Nos. 197, 199, 201 and 203 Congress street. This build-ing is now being fitted with bollers, engines, dynamos and other necessary appliances of the latest and most approved design for a full one-thousand light capacity, with ample room for an increase to any extent which the requirements of business may demand. When finished, this will be the largest and most perfect

electric arc-lighting station in the world. The business of Electric Lighting, conducted with vigor

and energy, upon an intelligent and economical basis, is probably as profitable as any legitimate business known at the present day. Certainly no business has shown such remarkable progress during the past three or four years as the utilization of electricity, and it is universally admited that illuminating by electricity is yet in its infancy, with the work only begun.

This Company has now an established business, and dopts a policy of prompt and vigorous enlargement. In order to carry on the proposed enlargement to the fullest extent, a second block of the Treasury Stock is offered at \$13,50 PER SHARE,

# IN AMOUNTS TO SUIT PURCHASERS.

Certificates delivered immediately upon payment Upon subscriptions for blocks of five hundred or more shares, payment will be accepted as follows: One-fourth cash.

One-fourth Dec. 5th, 1883.

One-fourth Jan, 5th, 1884.

One-fourth Feb. 5th, 1884. All such subscriptions will be entitled to dividends from date of first payment, but certificates will not be issued until

Applications for stock may be made personally or by mail

at the Commany's office, 234 Devonshire street, Boston, All

checks should be made payable to the order of H. E. Irvine,

Circulars giving full particulars sent to any address on

Intending investors desiring further information may

apply at the Company's offices, or may make personal appli-

JOHN G. WEBSTER. WILLIAM A. HUVEY, President, Committee. H. E. IRVINE, Treasurer, Nov. 8.

final payment is made.

cation to either of the Directors.

UN

By order of the Board,

Treasurer.

application.

in the country through the efforts of the National Sunday League, while many thousands were entertained with music in the public parks provided by the same organization.

A saloon keeper at St. Charles, Minn., advertises his business for sale, explaining that he wishes to get on the other side of the bar "and prepare for heaven."

The Dakota lands set apart for educational purposes are valued at \$82,000 000.

The German's have crected in the Rhine valley a symbolic monument of colossal proportions and rare beauty. We hope the day is dawning when they may crect a grander and better monument, to commemo-rate their disenthrailment from despotie and military. systems of government. When that time comes they will need no bronze memorials to remind them of their duty to their fellow man, for the law of equal rights in all its beauty will be engraved in the hearts of all. *Pomeroy's Democrat.* 

A scientific party propounds the startling theory in the Popular Science Monthly that the extension of our telegraph and railroad systems has caused the cyclones and tornadoes this season.

## A CHILD'S FANCY.

A CHILD'S FANOY. The storm passed by, and the glad sun shone Brightly the breaking clouds among; In the maple tree top a bluebird sang; In the east a beautiful rainbow hung. "Oh. mamma, look!" and my wee one laughed; "Oh. look, mamma! is it made of lowers? Or is it the ladder; the angels use When they carry up water to make the showers? -4.C.

CLASSICAT .-- VERY .-- A young man just returned from college thus demonstrates to his aged and admiring parents the proper way to "suck eggs":

"You take the spheroidal body in your sinister hand, and with a convenient diminuity pointed instru-ment, held in the dexter hand, puncture the apex; then in the same manner make an orlice in the base, place either extremity to your labias, and endeavor to draw in your breath ; a vacuum is created, and the contents n your breath ; a vacuum is created, and the contents of the egg are discharged."

Monsignor Capel has discovered that If you take a lamp into the dark, it only makes the darkness more intense. Monsignor Capel apparently thinks it is bet ter to "douse the glim."

A wide-spreading, hopeful disposition is your only true umbrelia in this vale of tears.-T. B. Aldrich.

Lord Coleridge says that every educated speaker of English uses at least three different languages. When he talks, he uses colloquial English : when he writes he uses literary English ; and when he reads his Bible he uses an antiquated form of English, which, from its relations to modern culture, may almost be called sa cred English. So, within the one language, there are at least three languages, blending with and overlapping each other, yet each independent of the other, having its own forms, its own vocabulary, and its own rules of use.

GOOD RECIPE FOR MUCILAGE - About two ounces of gum tragacauth ; one ounce of clean raiu-water; one teaspoonful of camphor or tablespoonful of alcoholto be added as soon as the gum is well softened.

Foreign capitalists have recently bought a tract of land in Arkansas containing 460 000.000 feet of timber.

The "Peanut Flerid " will be rejuiced to know that the crop this year exceeds 2,000,000 bushels, or 150,000 bushels more than last year.

Tetter, pimples and tender itchings promptly cured soon's Ekin Cure. Physicians endorse it. Dr. Dr. B

U FRANK KAND. Ass. Con. Shawmut Lycoum. No. 8 Webster street, Charlestourn.

PAINE HALL.—One hundred scholars and teachers, and an autilence that occupied all the seats reserved for guests, (representatives from ten different subur-ban towns and cities,) participated in the exercises of N. 1. Lyceum last Bunday, Oct. 28th. Conductor Weaver, assisted by the Guardian, Mrs. Halden, and the school, joined heartily in the opening exercises. Readings and recitations were given by Allie Waitr, Freddie Stevens, Carrie Huff, Sadie Peters, Eddie Hommedieu, Morton Netchell, Waiter Waitr. May Darling, Alloe Hommedieu and Mrs. Francis. Vocal selections by Eva Morrison and Annie Setchell. Mr. Thomas Lees feelingly alluded to the reception recently tendered him and Miss Tillie H. Lees by the Boaton Lyceums, and expressed a desire that a regular course of instruction should be arranged by competent persors for the Lyceums. In concluding, he read a most beautiful selection in a manner that brought tears to many eyes; and heary applause from both scholars and gue is testified to their appreciation of his endeavor. May the divine mesenger from the spirit-world guard and bless this brother and sister in the cause of truth. FRANCIS B. WOODBURY, Cor. Sec. 210 Columbus avenus. PAINE HALL .- One hundred scholars and teachers

210 Columbus avenue.

# 210 Columbus avenus. WELLS MEMORIAL HALL.—The meeting of last Sunday, Oct.28th, was called to order by the President, James A. Bilss, who spoke of the Ed. S. Wheeler re-orption at Horticultural Hall, and it has passed into the record of the past that we honor those who have proved faithful to the cause of Spiritualism. L. L. Whitlock, manager of "Fact-meetings," gave Inter-esting recitals of facts connecting without any doubt this life that now is with that which is to be; and it is also a fact that the meetings of which he is Chairman have done much to increase the interest in Spiritualism in this vicinity. Miss Su an E. Gay followed in a short essay, defining "The Divine Mission of Npiritual-ism." This lady has been before us on a previous co casion, and always speaks very acceptably to her au-dience. Next Sunday she will deliver the opening ad dress. It is the desire of this Association that others may engage the services of Miss Gay, as she is capa ble of uddressing in a very entertaining and instruc-tive manner any society. The mediums present who spoke and gave tests were: Mrs. James A. Bilss, Da-vid Brown. Mrs. Brooke and Mrs. Pennell. This A-sociation is increasing in numbers and influence, hav ing now some two hundred and fifty members. A husiness meeting is held every Monday evening in Ladies' Aid Pariors, at the close of which a develop-ing circle is held, which will, we trust, be the means of placing many new laborers in the field. ALONZO DANFORTH, 800 Tremont street. Cor. Sec. of S. P. A.

ALONZO DANFORTH, 600 Tremont slrest. Cor. Sec. of S. P. A.

BOCIETY OF SPIRITUAL SCIENCE AND ETHICS. BOCKETY OF SPIRITUAL SCIENCE AND ETHICS.-The meeting of this Society on Sunday afternoon at Berkeley, Hall was one of unusual interest. Addresses full of thought and inspiration were delivered by Dr. J. R. Buchanan, Jacob Edson, Dr. Weilington, Prof. N. Writut, Dr. H. B. Storer and Dr. Street. The mu-sic by Miss Alice Esty was of a high order, and called forth many expressions of appreciation.

forth many expressions of appreciation. It is the design of the managers to provide the best speaking slid music that can be obtained on each Sun day alternoon at 8 p. m. Next Sunday the meeting will be at Berkeley Hall, and an admission fee of ten cents will be charged to defray the necessary expenses

FACT-MERTING.-Mr. B. K. Butts, Professor of Bio cution, opened the meeting of Oct. 37th, presenting many reasonable likes concerning spirit control and the power of mortals to influence spirit, us well as spirits to embron mortals, stating experiences in table-tipping and rappings, which demonstrated individual-iz-d intelligences and the control mortals. Multi, thrilling concepts and fervor expressed bis conviction that Solutionism. Is destined to lead the human race to its highest, divise

F Attention is called to the advertisement of the Merchants' Electric Light and Power Company in another column. The Directors of this Company report that they have leased. for a term of years, a commodious four-story building, situated in the central business portion of the city, and are fitting it up with boilers, engines, dynamos and other necessary appliances for a full thousand light capacity, with ample room for an increase to any extent which the requirements of the business may demand, and when completed it will be the largest and most perfect electric arc-lighting station in the world. The high commercial standing in Bo ton of most of the gentlemen connected with its management, and the satisfaction which the lights give where they have been introduced, would seem to guarantee a large measure of success to the enterprise, and should render the stock a very satisfactory investment.

The Spiritualists of New Haven opened the course of public meetings for the coming season, in Grand Army Hall, with Mrs. Juliette Yeaw of Leominster, Mass., as the speaker, who, announcing as her subjects, "What is Truth?" and "The Discipline of Sorrow," dealt with them both in an able and scholarly manuer and to the edification of a deeply attentive audience. Instrumental music was furnished by Mesara. Boardman, Palmer, Bennett and Diffin. Hon Warren Chase is to occupy the platform of the society the last two Sundays of November.

In Pittsburgh, Pa., on Sunday, Oct. 21st, Hon. R. S. McCormick, of Franklin, Pa., delivered a lecture before the Liberal League upon "The Material and the Immaterial," in which he argued that in all conditions of life that of real worth was to be found alone in the immaterial or spiritual. The spirit is the individual, ever pressing forward to higher planes of existence; while the physical is simply the medium through which progress is made.

MEETINGS IN LAWRENCE, MASS .- A correspondent, Mattie L. Wiley, informs us that efforts are being made to hold a regular series of meetings. Mr. Edgar W. Emerson occupied the platform Sunday, Oct. 21st, giving much satisfaction. Last Bunday, Oct. 28th, Mrs. M. W. Leslie of Boston, spoke with great acceptance.

MCARMOR'S AMERICAN NEWS ROOMS in London, 8 Haymarket, mentioned by us last week, were inaugurated Oct. 4th, about filty Americans being present. A portrait of Washington; draped with the American flig, was conspicuous and repeatedly saluted by acclamation.

Bemember Dr. Dumont C. Dake's regular visit to the Ashland House, New York City, this week, Thursday, Friday and Saturday, See advertisemen on page seven.

BUCHU-PAIBA." Quick, complete oure, all annoying Kathey and Urinary Diseases. [1. 14

Colby & Bich, Boston.

INDIA HOOK DEPOT. KAILASAM BRUTHEIF, Bookseilers, No. 67 Multah street, Matras, India, have for sale and will receive orders for the Spiritual and Beformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupces 11-12-0 per annum.

NEW YOBE BOON DEPOT. The Spiritual an- Reformatory Works publish-ad by Colby & Rich can be found at the office of The Truit-Secker, 21 Clinton Place, New York City.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Beformatory Works published by COLBY & BICH are for sale by J. H. BHODES, M. D., at the Philadelphia Book Agency, lhodes Hall, 8 3 Bui-tonwood street, Bubscriptions received for the Banner of Lightat \$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.

HARTFORD, CONN., BOOK DEPOT. E. M. RUSE, & Trumbul street, Hartford, Conn., keepe constantly for sale the Banmer of Light and a supply of the Spirifual and Beformatory Works pub-lished by Colby & Rich.

EQUINENTER, N.Y., ROOK DEPOT. WILLIAMBON & HIGBER, Bocksellers, 62 West Main street, Rochester, N.Y., keep for sale the Spiritual and Reform Works, published at the BANNER of LIGHT PUBLISHING HOUSE, Boston, Mass.

THOY. N. Y., AGENOY. Parties desiring any of the Spiritual and Reformate ry Workspublished by Colby & Bich will be accommodated by W. H. VOBURGH, 65 Hoosick Street, Troy, N. Y.

DETROIT, MICH., AGENCY. AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banmer of Light, and will take orders for any of the Spiritual and Ectormatory Works pub-lished and for sale by COLBY & BICH. Also keeps a supply of books for sale or circulation.

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 106 Cress street, Cleveland, O., Cir-culating Library and depôt for the Spiritual and Librar Books and Papers published by Colby & Rich.

BOCHENTER, N. Y., BOOK DEPOT. JACKSUN & BURLEIGH, Bocksellers, Arcade Hall Bochester, N. Y., keep for sale the Spiritual and Be form Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT. THE LIBERAL NEWS CO., 520 N. 5th street, St. Louis, Mo., teeps constantly for sale the BANKER OF LIGET, and a supply of the Spiritual and Befermatory Works, published by Colby & Rich.

WASHINGTON HOOK DEPOT. The Boberts Bookstore, D. MUNCEY, Proprietor, No. 1010 sevena, stroet, above New York avenue, Washington, D. O.; feers constantly for sale the BANNER OF LIGHT, and soul jot the Spiritual and Beformatory Works put lished by Colby & Rich.



# DR. CLAYTON'S MAGNETIZED

Eradicating and Healing Salve. Trains Lama Back or Side, Old Sores, Salt Rhenm, Asth-ma, Hemorrholds or Piles, Toothache, Whooping Cough, Binouma isu, Neuraigia, Sore Thrus, Catarri, &c. This Compound will be sent by Mail or Express on receipt

of price ite., 54e, and \$1.60 PER BOX.

DR. W. E. CLA YTON P. O. Hox 594. Office and Laboratory, 61 Exchange Street. Nov. 3.-14



29 FORT AVENUE, BOSTON (take Norf ik Heuse of curouic diseases, MRB. C. H. BUCH ANAN continues the practice of Psychometry. Im-Nov. 5.

ENDLESS AMUSEMENT For Only Thirty Meen 1st Thegreatest collection of Games, Carda, Tricks, Puzzles, Bongr, etc., ever offered for anything like the money. Amusement for a Whole Reason for the old or young. Our New Budget collains the following: Heiler's Conjuring Pack. The Myslin Grancie. Guide to Fibriation. 10 New Evening Games. 1 Kei Colered Chromoo Cards. Net of "Hold to Light Cards." The Miar Puzzle. 25 Ways to Get Bich. The "13" Puzzle. 6 Beauliful Pace Pictures. Langunae of Jowels and Flowers. 10 New Tricks in Magic. Pack of Fun and Comic Cards. 11 Mejerchons for Autograph Albums. 11 Mejerchons for Autograph Albums. 11 Mejerchons Puzzle. Bart of Fun and Comic Cards. 1 Chinese Block Puzzle. 1 Met of Transformation Pictures, change color vight before your cycs. Game of Fortune. 11 Mainer Hook of Curlosties (48 Pages). ALL FOR 30 CENTS in One or two cent postage ALL FOR 30 CENTS in one or two cent postage two packages for FIFTY cents, Five for one dollar, Nend at once and get the greatest targain ever offered. (ut out and roturn this with order to World Manf'g Co.,

# WANTED.

A N intelligent woman, with not less than five thousand dollars, as silent pariner in a legitimize tue uess well established; profits large. One who can share a refined home with the lady proprietor, and see to every defail of the business, preferred. No labor required. Address MHS, C. NOW KLI, Bavin Hill Avenue, Ward 24, Boston, Mass. Nov. 3.-1W

# FREE CIRCLES.

FOR LADIES, Sunday and Wedneyday evenings, 7:30. Also Mydical Circle for examinations & o., sundays, 2:30 p. M. Remember these Circles are free; no collection, no entrance fee. All Ladies are velocome-a lew of the Doc-

101's (tentemen friends categord, Dr. Hargrove's Independent Spiritual Refreat, Nov. 3.-Iw\* 1243 Washington street, Hoston.

# **DR. BARNES**

# Heal the Sick Free of Charge

A Tthe VESTRY of TREMONT TEMPLE every morn-ing from 10 to 11. Office 33 Boylston street, Buston, Nov. 3.-1w\*

MHS. STODDARD-GRAY AND SON, DeWITT C. HOUGH, WILL, hold Séances for Full-Form Materializationsand communications from spirit filends suncisy. Wednes-day and Friday serings, 80° (lock, and Tuesday Alfornoon, 20° ciock, at their residuces. 823 West 34th st., New York, P. S.-Can be engaged for Séances out of town. N: y. 3.-4w\*

Mrs. William D. Brown,

47 BEACON STREET, SOMERVILLE, Business and Tres Medium. Charles River bone-cars from Bow-othor of Park Square for Porter's Station and Haivard Square pass the door.

# DR. W. T. PARKER,

MAGNETIC PHYSICIAN, Nervous Disease a spo-clairy, Munit in Power described and Sixings for Development, Will visit patients, 337 Tremontat., Boston, Nov. 4,-1W

# DR. H. F. TRIPP

MAGNEIIO and Test Medium, 423 Tremont street (Suite 6), Beston. 1w-Nuy, 3.

MRS. C. T. CROCKETT MAGNETIC TREATMENT AND VAPOR BATHS, No. 40 Dover street, Boston. 4w-Nov; 2,

RUPTURE CURED. New Milad. Bend for Cheu ar. Dit. J. A. HOUAR, Nov. 3.-6w\*

LOVE for HUM cured. Secret free. A. WIL-Nov. 3.-8wh

MARY S. PAYNE, Electro Magnetic Healer, Inspirational speaker and Test Meetium, is to ated at No. 4 Indiana Place, near Washington street, Boston. Nov. 3 - IN<sup>®</sup>

MIS. SUE B. FALES has removed to indian-apolis, ind., for the winter, and all lott rs will trees her if addressed to 104 Plum street, I. dianapolis, Indian, Nov. 8.-4wt

SAN FRANCISCO BANNER OF LIGHT and Spiritualistic Books for sale ALHERT KURTON, SID Blockton street, Nor. 18.-intf.

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# OF LIGHT. BANNER

# Message Department.

**Pablic Free-Circle Meetings** Are held at the BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, every TURBDAY and FRIDAY AFTER-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-cept in case of absolute necessity. The public ars cor-dually invited.

allowing no exites division necessity. The public ars cor-dept in case of abscitte necessity. The public ars cor-dially invited. The Messages published under the above heading indi-eate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that these who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no

all express as much of truth as they perceive-no more.
all express as much of truth as they perceive-no more.
all tisour earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.
all all tisour earnest desire that those who may recognize the spirit spirit for the spirit sp

# SPIRIT MESSAGES,

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

Report of Public Séance held Oct. 5th, 1883. Invocation.

Invocation. Spirits of Love, of Wisdom and of Power, we would learn more of your life, of your labor, and your achieve-ments, and to this end we invoke your presence here at this time, for we would come into conscious and vital association with such as ye, that our own inner powers may be stimulated, that we may be given strength to press onward with the labors that are laid upon us. Oh I we would that we might take up every point in our duty, and perform it well, that we might teave no part of our work unaccomplished, no lesson of life unlearned; and to accomplish this we must have strength from angelic sources, we must learn to look above all material cares and perplexities, and reach out for something higher and better than earth alone has to bestow. So, ye bright ministering angels, we would come into association with you, in order not only to bless and upilft our own spirits, but also to be fitted to assist in elevating those who are weak and lowly, who need to be taught and strengthened for the battles of life.

# Questions and Answers.

CONTROLLING SPIRIT .-- We await your ques-

tions, Mr. Chairman. QUES.-Do changes in the temperature of the earth's atmosphere, its alternations of day and night, or its seasons of sunshine and cloud, affect the spirit-world or its inhabitants, or vice versa?

affect the spirit-world or its inhabitants, or vice versa? Ans.-Atmospheric changes of the earth, in-cluding alternations of sunlight and shade, be-long to the physical or external operations of nature, consequently have no part in the con-ditions of the spirit-world proper. Many dis-embodied intelligences will declare to you that they are affected by variations of the earth's atmosphere, but this is because they have not entirely severed their connection with physi-cal life, and have taken up their abiding-place within the limitations of the earthly atmo-sphere. Other spirits will declare that they are agreeably or disagreeably affected by the variable changes of your atmosphere when they come into contact with a mortal organ-ism, because they then for a time come under its laws and conditions, but when apart from mortal life, when they take up their abiding place in the spiritual spheres, they are not af-fected by external changes, which belong solely and entirely to physical life. Q.-Have you had an interview with any entire or have you for the organ from

and entirely to physical life. Q.—Have you had an interview with any spirit, or have you information from any one whose earthly remains have been cremated, that enables you to state to us their experience during the process and their present views respecting it? A.—As we have before stated from this plat

A.-As we have before stated from this plat A.—As we have before stated from this plat-form, there is a certain subtle psychological at-traction existing between the newly arisen spirit and the mortal tenement which it has but lately vacated, and this psychological at-traction remains until decomposition of the elements of the earthly body takes place. Some spirits who have a vigorous, positive will-power of their own are enabled to rise above the ef-fects of this law of attraction, but many others are unable to do so. Placing the body upon ice not only favors the action of this attract-ive law, but it also prevents the free egress of certain magnetic elements remaining in the mortal form which thespirit-body requires. On the contrary, cremation, as well as decomposithe contrary, cremation, as well as decomposi-tion, through the action of other elements up. on the body, assists the free egress of these magnetic elements as well as suspends the law of psychological attraction of which we have spoken. Between two or three years ago a young female spirit manifested from this circleyoung female spirit manifested from this circle-room, whose earthly remains were consumed in the crematory. She expressed herself as gratified and pleased with the result of that operation, distinctly stating to us that at the moment when her body was placed within the retort a sense of exultation, of relief came over her, and her powers seemed to expand indefi-nitein Such score to be the tertimony of nitely. Such seems to be the testimony of others whose earthly remains have been cremated; but much depends upon the condition of the spirit itself. For instance: if the spirit shrinks from the idea of having its mortal form consumed, shudders at the thought, then the sensation will not be one of gladness, relief, or consolation, for the simple reason that the condition of the mind of the spirit, on any such subject, has a great deal to do with the sensa-tions and emotions which occur to it at the time of cremation. Q.-[From F. H. Hayden, East Orleans, Mass.] Some years since the wife of a gentleman in Boston, just previous to her departure to spirit-life, wrote and sealed a letter with the under-standing that if she controlled a medium she would make known its contents to her husband. A spirit claiming to be the one who wrote the letter has several times controlled mediums, but the contents of the letter have never been letter has several times controlled mediums, but the contents of the letter have never been revealed, neither has any reason been given why they have not. A satisfactory explanation will be quite a relief to the minds of many. A.—In order that we might satisfactorily ex-plain this matter, it would be necessary for us to understand the nature and characteristics of the spirit who penned the letter in question, also the nature and characteristics of the vari-ous mediums whom she has controlled. There may be many reasons why the contents of the letter have not been revealed. Possibly the anxiety in the mind of the spirit, as well as in that of her companion, to have the design successfully carried out, was the very reason why it was not done. The laws of mediumship are very subtle, and the external conditions to be employed in their operation are very deli-cate. Unless these are complied with to their cate. Unless these are complied with to their atmost extent the operations of these laws will not be as clear and free as desired by both spirits and mortals. The medium's mind should be entirely unrufiled, clear as crystal, like a placid lake, reflecting whatever is cast upon it. You seldom have these conditions to afford to spirits. At the same time the intelligence who desires to menifiest to its mortal friend should present to manifest to its mortal friend should present a like condition of mind, one free from anxiety, a like condition of mind, one free from anxiety, grief or any contending emotions. The mind of the sitter plays an important part in this work, which should also be entirely placid and calm, in order to receive a satisfactory sitting and evidences of the presence of the spirit-friends. Probably the spirit in question has never come in contact with a medium entirely adapted to her use-one whose brain is able to reflect the thoughts which she wishes to impress upon it, and consequently she is debarred from revealing and consequently she is debarred from revealing the very matter which occupies a large space in her mind. The time may come when the spirit her mind. The time may come when the spirit will come in contact with a medium fully adapt-ed to her use, and then undoubtedly the con-tents of the letter will be revealed. We should advise the mortal friends of that spirit to seek the presence of a well-developed slate-writing medium for the purpose of receiving what they desire from the spirit-friend.

so that nearly a year has elapsed since my en-trance into what is known as the spiritual life. I have eagerly sought to understand the condi-tions of that life, and to familiarize myself with its surroundings. I am highly gratified with the results thus far, and feel to express my song of thanksgiving for the newly awakened life which has come to me. Yet I can truly say that amid the grand scenery of immortal life I have found no higher sources of inspiration than I once did in the beautiful locality known as the Berkshire Hills.

as the Berkshire Hills. I resided in Stockbridge, Mass. I have a fond affection for that place and its surroundings, which still stimulates my mind, and goes surg-ing through my heart, impelling me to return ing through my heart, impelling me to return to your circle-room, and manifest my continued existence to mortal friends, as well as express my love for my old earthly abiding place. I wish those associated with me in the past, who understood my mind, knew its powers, and were glad to come into personal contact with me, as I was with them, to realize that I return from the immortal world, not only to send them a kindly greeting, but to enwrap their lives in influences of neace and sympathy, as well as influences of peace and sympathy, as well as those which may vitalize their inner powers, and call them into outward action. I also de-sire to prepare the way to return nearer my old home, to give them some thoughts and instruc-

sire to prepare the way to return nearer my old home, to give them some thoughts and instruc-tions concerning the immortal part of man. I feels o happy, to-day, to think that life and t activity are mine, that my powers, in place of becoming depressed and stagnant, are develop-ing, expanding in the higher life, that avenues of usefulness are not closed to me, that a career of activity is not cut short, but that in spite of more than seventy years of mortal life, which twere mine, new, fresh and strong powers are 1 springing up within, which assure me that I thave an immortal life; that as long as I make use of the egistrifes which I possess I cannot for word; though the external body, which be-longs to the earth, may decay, the spirit, which is the man, flourishes, and continues to grow strong and active, which in itself is evidence of to eternal youthfulness and vigor. This is my message to my friends: I am sat-isfied and happy with my spiritual life and its conditions, and I know that I can continue to to place. I am not particular whether my indi-st for and will send it speeding on from place if its knowledge, I shall be satisfied, and I will work on to gain more insight into the laws of matter and spirit, that I may express more intelligently and clearly the ideas which spring up in my mind, as well as those which I gather from higher wisdom sources, for the benefit of those in need of the knowledge I may attain. When I had passed through the strange con-dition, or process you call death, and entered

those in need of the knowledge I may attain. When I had passed through the strange con-dition or process you call death, and entered the spirit-world, looked around me, and beheld its inhabitants, and saw what their occupations were, I was surprised to find them analogous to those of mortal life. Then I began to question if it were not possible that I had only passed through one grade of unfoldment in the educa-tional school of life, and that I should have to pass on to higher fields of labor and other de-grees of unfoldment? As I puzzled over this, the conviction forced itself upon my mind that it was so; that other worlds of life beyond to be explored, other ex-periences are yet to be undergone, and a higher

worlds do has beyond to be undergone, and a higher discipline awaits every conscious soul. Mr. Chairman, as these things press on my mind, for the moment I am overwhelmed, but the natural freedom of the spirit asserts itself, and I rise above the surging waves of bewilder-ment, because I believe that all existence is ment, because 1 believe that all existence is planned by a master hand, an intelligent will-power, that understands its work. So I sing my song, and send it forth to those who care to listen, and try to comprehend its meaning, for with them I am in sympathy. The harmonies of nature and the harmonies of mind unite to form one grand melody of the spheres, which man shall yet understand and appreciate man shall yet understand and appreciate. Tell my friends, if you please, that I shall be

glad to return to them in private, at any time they desire to hold an audience with me. I was somewhat humbly known as one who expressed himself in journalism as well as in the measure of poetic verse.

# William H. Crowningshield.

William H. Crowningshield. I was conducted here, Mr. Chairman, just af-ter passing from the body. That was last June; and friends of mine whom I have met on the other side urge me to clothe myself, so to speak, with this little body and try to manifest. I did not understand how to do so, and I shrank from, the task; but I have come again, feeling that perhaps I shall accomplish some good by doing so. I come to tell my friends of my safe jour-ney across the river of death. It was not a se-vere one, it was very pleasant; and in closing my eyes to earthly scenes I only did so to open them to the spiritual, and I think I have gained by the change. I wish to manifest, so I am tryby the change. I wish to manifest, so I am try-ing to make audible demonstrations and move-ments in the homes of those I once knew, and I expect to succeed by-and-by. I think they will know some one is around, and I hope they will believe it is myself. I have not much to can because I do not know how to proceed here onange n to manifest, so i say, because I do not know how to proceed here. I seem to be given the words to speak rather than frame them myself; I feel like one in a than frame them myself; I feel like one in a strange position. I went out in Brockton, in this State. I lived fifty-four years on earth. I have been gone only a few months. My name is William H. Crownlagshield. I send my love and regards to all friends.

feeling seems to come over me, so I can say no more at this time. My intimate friends call me Sadie; my name is Sarah McCabe.

# Dr. James W. Robbins.

**Dr. James W. Robbins.** [To the Chairman:] This is a delightful privi-lege, my friend, which has been afforded me at the present hour, and one that I deeply ap-preciate. It does me good to return to your circle-room, and from this platform announce my presence to mortal friends. Without boast-ing, without an idea of egotism, it will perhaps be necessary for me to say that I was well-known and have friends in various localities. I wish to waft my loving greetings to each dear friend, and fraternal expressions of regard and I wish to wait my loving kreetings to each dear friend, and fraternal expressions of regard and respect to all former associates, and assure them I have by no means neglected to cherish their memory, and I well know they have treas-ured thoughts of myself in their own hearts. Those who are connected with me by the ten-derest and sweetest ties and associations reside in Lybridge Mess, and its violate. To them derest and sweetest ties and associations reside in Uxbridge, Mass., and its vicinity. To them I send my choicest blessings, and assure them that many times in their hours of activity, as well as in moments of repose, I visit their homes, and bring my magnetism, for the pur-pose of bathing them with its aura, that they may be benefited and uplifted in spirit and in body.

body. I was a physician when on earth; I studied the various departments of physiology, as well as the materia medica, and was looked upon by many as an encyclopedia upon matters connect-ed with the field of medicine. I am still inter-ested in that department of human labor, and I hold the same opinions that I cherished during the later years of my earthly existence; and let memention, in passing, that I lived on earth to quite an advanced age; more than the three score years and ten allotted to mortals were given to me. As I press on in the spirit-world, I am constantly discovering something new; something that appeals to my senses more tan t given to me. As I press on in the spirit-world, I am constantly discovering something new; something that appeals to my senses more tan-gibly than ever before; I mean something in the way of human magnetism and its applica-tion to the laws of life. I held, when here, that agencies for every disease which the fiesh is heir to; that within her bosom are held the magnetic qualities which man requires for his proper subsistence here on earth; that the sunshine, the air and the water are elements which, if properly taken into the system, will make a man vigorous, hale and hearty; that within the plants of the field may be found to the magnetic forces contained within, the human system itself. I believed, from prac-tical experience and observation, that the finer forces of being are adapted to the wants of hu-manity; that they may be imparted from one to another; that they will assimilate with the more material powers of the human frame; and that if these were properly adjusted and equalized owithin the constitution of man, there would be no sickness, no disease, and death would only come as the result of a long, useful, ripened material existence. I know I do not properly express myself here, but my friends will understand the thought I wish to convey, and will assure you that such

but my friends will understand the thought I wish to convey, and will assure you that such was my position when in the body. And I still ind my greatest enjoyment in the spirit-world in studying these matters, and I know that if I can take up the lessons of life, one by one, as they arise before me, and learn them well, I shall undoubtedly find opportunities of putting them into practice for the benefit of those who are in need. The grand study of man is man. are in need. The grand study of man is man. If we only learn to comprehend our own inner natures, as well as their external manifestations and conditions, we will be able to live in defiance of disease, of all external cares and trials, and the spirit will ripen and unfold in

power. Mr. Chairman, 1 am seeking an avenue through which I can clearly manifest my pow-er, and exercise an influence upon those who are debilitated in mind and body. I have come in contact with several mediumistic persons through whom I have imparted what little I could of health to the invalid, but I wish to de-velous one one? corrangem for my own encoded velop some one's organism for my own especial use, and am looking about to find such an one. Friend, accept my thanks for the privilege given me to return here and manifest to day. I believed in Spiritualism; I knew that it was a

believed in Spiritualism; I knew that it was a grand truth, a grand power, brought to human-ity to uplift it to a higher plane of existence, and that it would impel it forward, in spite of all obstacles and difficulties. I perceived that Spiritualism opened new mines of knowledge to the investigating, studious mind, and that those who should avail themselves of its opportuni-ties would be immeasurably repaid for the time and labor devoted to it. I am glad to tes-tify to its truth from the spirit-world; I was not mistaken in my ideas concerning it; they have become enlarged; illuminated, as now I can see more clearly. I can look beyond the external conditions of matter and see how through Spiritualism, or the spiritual side of external conditions of matter and see now through Spiritualism, or the spiritual side of existence, thoughts will be brought to human-ity which will stir within its boson, and stim-ulate to new endeavor, higher action, for new truths will be presented to the world which will instruct man concerning his relationships in life, and those existing between himself and nature; teach him how to ensure his physical well being teach him how to ensure his physical well-being, and also how to develop his spiritual faculties. Those who are desirous of learning, and wish to leave worn-out ideas and customs behind them, leave worn-out ideas and customs behind them, and take up new lines of progress, will advance and expand each succeeding day. And as they look back over the past, they will see what mere pigmies they formerly were. Friends, I assure you, there is a host of pro-gressive spiris working for the one grand end-that of educating humanity, of uplifting it to a plane where it will, understand the truest de-mands of its nature. When this plane is reached here in the body none will long for a release here in the body none will long for a release from physical life, but all will rejoice in existfrom physical life, but all will rejoice in exist-ence, returning grateful thanks to the Infinite Spirit of Love and Wisdom for the powers and energies which are theirs, content to dwell in harmony, and outwork their destinies in mer-tal life, and calmly await the time when death shall transplant the inner glowing germ of spirituality into the field of eternal life. I was known on earth as Dr. James W. Rob-bins. Nearly five years since I passed through the second birth, into the higher, life. It was truly a new birth, for it released my spirit and gave it active, conscious expression and oppor-tunity for growth. tunity for growth.

the influential and wealthy, drawing out their sympathy toward them. As I repeat my mes-sage it appears bungling to me, but I do the best I can under existing conditions. This is a foreign organism, and I do not understand how to manipulate it, but if my friends know I have come, teil them it is with love, and that I wish them to do the best they can in life; so live that they will be prepared to meet their ascended friends in the spirit-world. Teil them that by making a wise use of what is theirs, placing it in such channels as will cause it to flow out in benefaction to others, they will, in reality, be enriching their own lives. Mrs. Alice B. Schun-maker. maker.

[CONTROLLING SPIRIT .- The messages of the two spirits which are now to be given will be delivered by one of the band of this medium, as they themselves hardly understand how to control her organism; therefore the friends of these spirits will understand that although the messages may be uttered in the first person, they are given by proxy.]

# Daniel McDonald.

**Daniel McDonald.** I am Daniel McDonald. I lived very nearly a lifetime in Toronto, where I was associated in business with my brother James. I left rela-tives and friends. I want them all to know I live. I was a builder and contractor. My broth-er and myself built many of the public build-ings in Toronto, as well as a great number of private and business ones; therefore we are well known; and I thought it would be a good idea to return from the spirit-side and manifest to my friends, that they may know I still live. I am an old Scotchman; I was born in the mother country, but came across in early life. I have met many friends on the spirit side, and they gave me a happy greeting. With them I have visited Europe, and have been pleased to find many places which I once knew, as well as those which I had heard of. I am a great travel-er now, and am quite contented with my new and the weat down. er now, and an quite contented with my new condition and its relations. I have been dead only a few months. I passed on in the early spring. Tell my friends I wave my hand to them from the other side, for I am not lost. I will come to them and manifest my presence if possible. I think I can make myself seen and understood, for there are those connected with me who possess the gift, and who I think will know I am with them.

# Maria Hartley.

Maria Hartley. I died a number of years ago. I lived in Liverpool, England. I have a brother William and a sister Sarah Ann in the body. I want them to know I come to them, and it was myself who made the raps a little while after my death, which frightened them so that they moved from the old house. I have been following them up, and trying to make them know really that I came to them; but every time I made a movement that they could hear, they got so frightened I had to sus-pend my work. I do not wish them to feel so timid. Tell them, please, that I will not hurt them, and they need not be afraid of their friends who have passed from the body, no more now than they would have been when those friends were on earth, because they have no disposition to do any harm; but we do wish

those friends were on earth, because they have no disposition to do any harm; but we do wish them to understand that we have the power to move things and to make ourselves known; and that we are not lost to all sense of activity now that we have passed away. I have tried to come a good many times, but there was always something in the way to pre-vent me. Now that I am here, I wish William to understand that perhaps I can never come again, but if he will sit for spirit-manifesta-tions in his own home, and get Sarah to come down and sit with him, they will receive some-thing that will no only surprise them, but ben-efit them a great deal; for my brother William is what you call a rapping medium; we can is what you call a rapping medium; we can give him the information we have for him through the table.

through the table. Mother sends her love; so does father, and all the old friends. Uncle George is with us some-times. He says: If William will only do all that I ask he will never regret it; it will be the means of building him up in that way which he has thought of so many times, which he has not had the power of doing for himself. Uncle George has information to give William which he has not been able to find for himself.

# NOVEMBER 3, 1883.

on indefinitely, and give reasons why the fa-miliar controls of mediums occasionally desire to send some word to their friends through other organisms, but this is not necessary, as other organisms, out this is not necessary, as any one intelligently reasoning upon the mat-ter will very clearly perceive that it is not be-cause the spirits *could not* give their instruc-tions personally to their mediums that they give them from this place, but because some other reason exists why it may be advisable to do so do 80.

# Hosea B. Emery.

Hosea B. Emery. Mr. Chairman, I am very happy to greet yon; I am very happy to take my place upon this platform, and after the lapse of years to send out a fraternal greeting to my friends. I was a Spiritualist when in the body, at a time when Spiritualism was not quite as popular as it is to day, when itdid not receive such an extended recognition among so called respectable people as it does at the present time. I now under-stand that those who are aristocratio in their notions, who attend fashionable churches and listen to the preaching of hired ministers, do not scorn to seek the advice of spiritual intelli-gences upon matters, of importance; and that gences upon matters of importance; and that very often they are highly delighted to receive manifestations of spirit power; some of these persons seek those demonstrations under cover.

manifestations of spirit power; some of these persons seek those demonstrations under cover. But I am very glad to learn that many are inde-pendent enough in thought and spirit to openly avow their belief, and walk along in their own way undisturbed by the comments of others. Now, Mr. Chairman, when I was in the body, nothing of this kind was allowed to take place. No, indeed. If one asserted his bellef in the power of returning spirits to manifest intelli-gently to their mortal friends, he was looked at a little suspiciously; most of the influential peo-ple around him would shake their heads, and wonder if he was not "a little cracked," If he was not becoming a "candidate for an insane asylum." To day, I see that Spiritualism has taken an immense stride, that its power is ao-knowledged by the press and by the pulpit, and that its revelations are sent forth through the various avenues of popular education. As I look back to those olden times when I was called to avow my bellef in its teachings, I only wonder that Spiritualist dare affirm that the spirit-world is "giving them nothing new," and that "it is not increasing" in volume and strength upon the earth. My opinion is that the spirit-world knows its own business, and that it is pursuing its work, in its own proper way, by the best methods. I think you have received quite enough for your daily needs from the higher life, and that when you are prepared to accept and understand more, it will be given you. Why I I am astonished, that one should think

you.

Why ! I am astonished that one should think nothing new has been given, and that the old story is continually repeated ! But I look upon it in this manner: A man may gorge his stomach with food until he weakens his functions, and they are unable to assimilate what he has taken. So a man may cram his brain with matter con-cerning any particular subject until it becomes addled, and is unable to generate one intelli-gent idea upon that subject. If Spiritualists will make the best use of what they have received : for instance, such truths as that the condition and life in the body deter-mine the status and surroundings of the spirit-after it has left the body, and that their spirit-friends not only perceive their deeds but know their thoughts and are watching them with in-

friends not only perceive their deeds but know their thoughts and are watching them with in-tense interest, I am certain they will not only find themselves engaged in very important work, but will also prepare themselves to re-ceive something further from the spirit-world. In comparing the present condition of Spirit-ualism with that of the past, Mr. Chairman, it occurs to me that Spiritualists, living under the glorious light of the present day, do not fully realize the privileges which are theirs; that those who have come out under the dispen-sation within the past few years, who have avoided the trials and struggles which fell to the lot of those who welcomed the dawning light of its earlier days, have no iden of the trethe lot of those who welcomed the dawning light of its earlier days, have no idea of the tre-mendous advance the philosophy has made within the last twenty years, consequently they know not what they say when they de-clare that Spiritualism is not doing a mighty work, and that it does not bring "anything new" to its followers. We had no such manifestations as you have in the present time — although wonderful de-

Report of Public Séance held Oct. 9th, 1883. QURS.--[By Dr. P. Dyer, Farmington, Me.] Does civil government obtain in the spirit-world? If so, do its inhabitants resort to the elective franchise in selecting their rulers? And if not, what is the method of government in that world? ANS.--A form of civil government does hold sway in the spirit-world, the officers of which are chosen by the people, under a system of suf-frage similar to but more perfect than your elective franchise. The right of franchise is not denied to any because of sex, but it is not accorded to those who are weak, undeveloped, in the vorder with the solution of the solution of

that I am with them in spirit whenever they seek for knowledge, for a comprehension of truth-which, by the way, is "the something new "-and am ready to impart to them any new ideas which I gain; or discoveries I may make in the higher life. They must not think of me as dead, in any sense, or departed from their midst; I am still one of them, although for a dozen years or so I have been an inhabit-ant of the spiritual world. ant of the spiritual world. I was well known in Bangor, Maine, Mr. Ohairman; I also have friends in outlying places. It is true I have had the pleasure of welcoming some of my neighbors and friends to the higher life, yet, enough of them remain to ohain my interest here to a certain extent. If it were not so, I should still take an active in-terest in the welfare of mortals, because they are my brothers and sisters, and if I have a truth which hes appealed to my regeon I feel it truth which has appealed to my reason I feel it to be my duty to share it with them. I was quite along in years when I left the body, and had passed through an experience on the earth, in a business and social way, which has been of practical use to me since passing to the higher life. I am Hosea B. Emery, min. has demographic

# Marshall Warner.

[To the Chairman :] Marshall Warner is my name, sir. I passed out from the body last De-comber, about two days previous to Christmas,

# Sarah McCabe.

Sarah McCabe. I have been to this place at different times for nearly six years, but have never had an oppor-tunity of making myself known until to day. When I found I could get in, I felt a little nerv-ous and excited. The gentleman in the chair told me I must govern this feeling, for unless I did I would not succeed in expressing what I wished, as many spirits fail from just that rea-son; so I shall try to be calm. I want my earth-ly friends to know I am happy, and that my home in the spirit-world is a bright one. In coming here I have heard many spirits say the same thing, in almost precisely the same words, but of course they felt as I do: that they wished their friends on earth to know of their conditheir friends on earth to know of their condi-tion-of their homes, and how they look upon things in the other life. I have within my home duplicates of many things which I longed for on earth, but which I could not have.

My mother is with me; we live together in harmony, our work is in common, and we do not have anything to mar our peace of mind. I had things to cross me when here, and they sometimes fretted me dreadfully; but I look at them now as only little shadows that came across my spirit for a few moments. They have vanished in the clear light of the sunshine, and have no place in my life now.

I have a friend, who, at the time I was ill and after I passed away, worked in the mill at Fall River; her name is Jennie Williams. I come here with the hope of finding her. I want her to know what I have to say from this place. We were very much attached to each other, and for some time after I passed away I tried to convince her of my presence, but she did not understand anything about Spiritualism, and I had no medium whom I could use, so at last I understand anything about Spiritualism, and I had no medium whom I could use, so at last I gave up trying. I have never lost my interest in Jennie, or my love for her. If I can come into communication with her and tell her of the spirit-home she will find when she passes away, I know it will do her good. At the time we were closely associated together she had many trials to bear; disappointments had come into her life which made it very sad for a time. I was in deep sympathy with her. I would like I was in deep sympathy with her. I would like to have her know I have not forgotten the old days and the great lessons they taught us, the strength of mind we both gathered from their experiences; all these things are treasured up in my memory, and I know, when she comes over to my side of life we shall live together, we will really be elsters in solution are atom.

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# Mrs. Alice B. Schunmaker.

About two years are, I ascended from the body. I have friends in New York to whom I send my love. I am interested in a work that is being performed in the city of New York. It is in connection with children, those who are Is being performed in the oity of New York. It is in connection with ohildren, those who are suffering and weak, and, in company with a large number of friends upon the spirit side, I am working for their benefit and relief. My personal friends, will understand, perhaps, if they know anything concerning spiritual rela-tionships with matter, why I am thus interest-ed in those suffering waifs in the mortal life, because I gave practical expression to my sym-pathy for those little ones before I passed away. I belonged in Pittsburgh, Pa. Therefare many there who remember me. I send them all my love, and I would like them to know that I am not dead; I know exactly what is taking place with those who were connected with me. I had a large property whan here, and I en-deavored to dispose of my means. In such ways as I thought would be for the benefit of human-ity, and I do not regret it. But I am interested yet in the result of that disposal, and am at-tracted back to this life, accompanied by spirits more powerful in will-force than myself, and try to come into association with those who have charge of what I left, and are disposing of it to the best of their ability.

not denied to any because of sex, but it is not accorded to those who are weak, undeveloped, ignorant or vicious; that right is one of the cer-tain privileges accorded to combined intelli-gence and wisdom, just as here knowledge is one of the sure results of an acquired education. Q.--[By W. L. Patterson.] I understand the soul to be the I Am, the Logos, or Life; and the spirit, the instrument through which the soul expresses itself, and so a perfect index of the degree of perfection attained by it. If this idea be correct, from whence does the soul derive

be correct, from whence does the soul derive the elements of growth, and what are the means employed? Is life, or individuality, ever able to make itself visible, save through the medium of the english of the spirit? A.--The opinion of your correspondent con-

cerning the soul is in harmony with our own. We consider the soul to be the intelligent, vital, conscious condition of the life-principle; and being a part of and springing from the great Source of Life and Intelligence itself, we do not Source of Life and Intelligence itself, we do not recognize its necessity for expansion or growth. We regard the soul as the same vesterday, to-day and forever. But the spirit, through which the soul expresses itself, comes into closer rela-tionship with the forces of the spiritual and physical universe, gathering from these forces the finer elements, from which it gains power and opportunity of self-expansion, thus giving to the soul, or the life-principle, opportunities and instrumentalities for manifesting its In-finite capacity, ability and possibility. We do not understand that the soul is ever enabled to give expression to itself through any other agency than the instrumentality of the spirit. Q.-IBy W. S. W.] In the Banner of Light of Sept. 22d, John N. Maffitt comes to the Banner public circle to send a message to his beloved Sept. 22d, John N. Maffitt comes to the Banner public circle to send a message to his beloved medium in Cincinnati, that he and her whole band are in full sympathy with her, etc. In the same paper, Snowdrop and several other controlling spirits come to send messages to the mediums they control elsewhere. Why is this? and how is it they cannot, or do not, communi-cate their wishes directly to their own medi-ums, instead of going to others to do it? I have often noticed the same thing before. A.—While the mind of a medium contains no knowledge of the affairs of individuals who may come to her to receive a sitting, or ad-vice upon personal matters of their own, and is in no mancer exercised upon thew, she may be deeply exercised concerning matters of in-

be deeply exercised concerning matters of in-terest and importance to herself, and thus, while her spirit guides will have no difficulty in conveying through her organism precisely the right kind of advice or knowledge that her sitter requires, they may encounter many diffi-culties in bringing a soothing influence to bear upon her mind, which will enable them to give such instruction and advice as is necessary for Into her life which made it very sad for a time. I was in deep sympathy with her. I would like to have her know I have not forgotten the old days and the great lessons they taught us, the strength of mind we both gathered from their have onarge of what I left, and are disposing of it to the best of their ability. I would like very much to have the opportu-nity of returning through private ways to those will really be sisters in spirit as we often wished we were in the mortal, for external ites much I would like very much to have the opportu-nity of returning through private ways to those will really be sisters in spirit as we often wished we were in the mortal, for external ites pecket of the spirit which determines the character of existence as well as the relation of one to another in the ligher life. If any of my friends should see my mesaged try to come to (them, as I think, in attempting to control a 'medium again, I shall be able to give much mort dived to the old ' for their benefit by directing' the 'thoughts' of to was greatly affected before I died, and the old ' for their benefit by directing' the 'thoughts' of the old and the old ' for their benefit by directing' the 'thoughts' of as greatly affected before I died, and the old ' for their benefit by directing' the 'thoughts' of the old and the old ' for their benefit by directing' the 'thoughts' of as greatly affected before I died, and the old ' for their benefit by directing' the 'thoughts' of as the spirit directions. We mind as an in the spirit direction. We mind as a spirit be best of my state and not to the affairs and not to the affairs at the or the' means. The direction and be of the or their benefit by directing' the 'thoughts' of atters who seek their presence. We mind the spirit direction. The spirit affairs and not to the affairs of these wished we were in the higher life. The spirit affairs and not to the affairs of these we as a strengt affairs and not to the affairs of these atters who seek their presence. The spirit affairs and Stand Line

# George-E. Farrar.

A few hours ago I unexpectedly found myself in the presence of this medium, and a desire came over me, to give a little message of love through her organism to my parents and friends, but I was, unable to do so at the time, and as Mr. Pierpont, your Spirit Chairman, has kindly admitted me within the precincts of this circle, I am very flad to avail myself of his kindness. I have nothing special to give; I merely wish to send my love to my dear father and mother. I have nothing special to give; I merely wish to send my love to my dear father and mother. They know my affection, for them is abiding, that I fonor them above all others, and yet; it is very pleasant to a spirit to find an opportu-nity of giving tangible, intelligent, expression to his emotions, especially as displayed to ward those who yet remain bound by the ties of ma-teriality. I also desire to send my love and sympathy, as well as pleasant remembrances, to my dear brother and sister, and to any other friend who will care to receive them. I am often with my brother, Daniel F., and have gained quite an experience in physical fife through the magnetic connection which exists between him and myself. I believe I have also through the magnetic connection which exists between him and myself. I believe I have also been able to bring him influences of a spiritual nature which have stimulated his mental qual-ities—at least they have done him no harm. Tell my beloved mother that the little ones who have passed out of her life, like tender buds blighted in the external existence, have bloomed in beauty and fragrance in the higher gardens of God, where they await her presence; sending out an influence like odds from sweet flowers, which blesses and purifies those with whom it comes in contact. We all units in sending a spiritual message of love to those who remain on earth, traveling the highways and byways of physical existence, straggling under the exce-riences ef material life, while at the same time reaching out in thonght and aspiration to the spiritual, world, where the loved ones of long ago abide.

ago abide. Announce me, if you please, as George E. Far-rar. My father is Danlei Farrar, of Boston.

t - HESAGES TO BE PUBLISHED SIGH Arti - J. SCHENSAGES TO BEFUILLISHED. 1916.
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# BANNER OF LIGHT.

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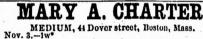
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# RECEIVED FROM AUSTRALIA. THE

EVIDENCES OF SPIRITUALISM. LECTURES, ADDRESSES, AND RECORD

OF THE

Spiritual Phenomena,

Culled from the Writings of Eminent Authors, Mediums, Magazines and Newspapers connected with the Great Bpiritual Movement of my time; with copious Memoranda of my own Investigations and Ex-periences as to the truth of these things.

BY W. D. C. DENOVAN

A semi-monthing raper, Devoted to Searching out the Principles Under-lying the Spiritual Philosophy, and their Adaptability to Every-Day Life; Edited and managed by Spirits, now in its seventh vol-ume, eight pages, will be issued as above at No. 5 Dwight street, Boston, Mass. Price 7 could for single copies; per year, in advance, \$1,50. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Spacement of the former copies for the "BPIRIT D. G. DEENSMORE," PUBLISHER. THE LIBERAL AGE.

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MRS. C. N. BROWN.

**NEWMARCH P. SMITH,** 

MARY A. CHARTER,



# BANNER OF LIGHT.

# NOVEMBER 3, 1883.

# Banner of Bight.

8

# BOSTON, SATURDAY, NOVEMBER 8, 1883.

Union Reception Tendered Mr. Thomas Lees and Miss Tillie H. Lees, of Cleveland, O., by their Boston Friends; Interesting Exercises by the Lyceum Children; Remarks by Conductors Hatch and Weaver, and Assistants Rand and Danforth ; etc., etc.

On the evening of Sunday, Oct. 21st, Paine Hall was crowded by a large audience assembled to do honor to the presence of the Lyceum workers, Mr. Thomas Lees, and Miss Tillie H. Lees, then on a visit to this city from the West. The feeling of the entire company throughout the whole course of the services was one of harmony and warm friendship which was pleasant to behold.

to behold. The Shawmut Spiritual Lyceum and Chil-dren's Progressive Lyceum No. 1 united on this occasion with their friends and the general public to express respectful and hearty appre-ciation of what these Western friends had done in their own city for the cause of the young : and, in addition, during the evening the Boston Spiritual Temp'e was represented in a speech by its President, Cait, Holmes, the Wells Me-morial Society by Alonzo Danforth and Mrs. Abble N. Burnham: The enterprise itself being endorsed (and in some measure attended on the endorsed (and in some measure attended on the evening in question) by nearly every Spiritualist

organization in Boston. The gallery fronting the speakers' desk was bright with suggestive motives; the platform as beautifully decorated with autumnal leaves, choice flowers, evergreen, and various appro priate insignia, and the banners of the Shaw-mut and Lyceum No. 1 were displayed together in a prominent position; the two Lyceums with their targets were formed side by side on the right and left of the main aisle, the rest of the hall being devoted to speciators -- though after the children's exercises had concluded, so great was the demand for seating accommodations that adult visitors were accommodated in the groups, which they filled to overflowing.

At half-past seven o'clock the officers and leaders of the two Lyceums, the invited guests, adult speakers, etc., marched into the hall to the music of the Shawmut's fine orchestra: The leaders and officers taking open order after the manner known in the "Banner March" that the honored guests might move between their lines to seats on the platform. Conductor J. B. Hatch of the Shawmut called

the meeting to order in a few appropriate words. The grand Banner March, entered into

words. The grand Banner March, entered into with spirit and interest by the two Lyceums, next took place; followed by the wing move-ments or physical exercises, which were skill-fully presided over by Benjamin Weaver, Con-ductor of Lyceum No. 1. Mr. Hatch then announced that the first part of the evening's services would be devoted to ex-ercises by the children, and the second by the adults; whereupon the Shawmut Lyceum Quar-tette, Prof. C. P. Longley accompanying, sang as an opening ode, "We Shall All Meet Again in the Morning Land" (by Prof. Longley). Mr. Hatch then proceeded to read with pleas-ure the following telegram, which he said had just been handed him as he stood upon the plat-form:

form: Cleveland, O., Oct. 21st, 1883. TO MR. J. B. HATCH, Paine Hall, and TO THE BOS-TON LYCEUMS, with greetings of love and sympathy from the Cleveland Lyceum: We hall you! With love to Mr. Thomas and Miss Tille Lees. CHARLES L. WATSON, Conductor Cleveland Lyceum.

The following programme was then tinely rendered by the Lyceum scholars: On the part of the Shawmut-Declamations by Master Ernof the Shawmut-Declamations by Master Ern-est Fleet (an address of welcome to the guests), Eddie Richards, Georgie Wilbur, Misses Gracie Burroughs, Rosie Wilbur, Lulu Morse, Beesle Brown: plano solos by Mies Lillie Singleton, and Willie Farnum; and a choice reading by Mrs. M. A. Brown. "The Last Hymn." On the part of Lyceum No. 1-Declamations by Misses Amy Peters, Maria Falls. Walter Waite; songs by Bertha and Maud Davis, and Annie Russell; duet by Mamie Havener and Jennie Smith; a fine plano solo by Mr. Trask. and a well ren-dered reading by Mr. Fred P. Cooley, of Will Carleton's "Over the Hill *from* the Poor-House." In each case Conductors Hatch and Weaver, seated together on the platform, indi-Weaver, seated together on the platform, indi-vidually introduced the children of their respective schools to the audience by a system of joint chairmanship.

At the conclusion of this part of the pro-

the evening in the name of that Lyceum. His remarks were full of the kindly spirit of the occasion. He hoped the present, a Union Re-ception on the part of the two Lyceums, would be a meeting from which when the friends re-tired they might do so with a feeling that a last-ing upion of satisment and sympathy hat ware ing union of sentiment and sympathy between these two organizations had indeed been achiev-ed, and that in future each might work together in harmony in advancing among the rising gen-eration a correct understanding of what the new revelation of Spiritualism had to offer to the human mind.

the human mind. Brother and Sister Lees of the Cleveland Ly-ceum [he said in concluding], in the name of Children's Progressive Lyceum No. 1 of Bos-ton, I welcome you to this city, and desire that you will carry with you to your distant homes a pleasant recollection of this night, and the assurance that in Boston there are two Ly assurance that in Boston there are two Ly-ceums working together in a harmony which I trust will ever continue, for the great cause of Spiritualism. In behalf of Lyceum No. 1 I pre-sent to you this floral emblem, and, as you look

sent to you this noral emolem, and, as you not upon it when away, may it be as a bright star in your mental horizon: and may you ever kindly remember Boston Lyceum No. 1. [The emblem presented by Conductor Weaver consisted of a many-pointed star of brilliantly colored "everlasting" flowers and other mate-rial, and was an appropriate symbol as well as a honpily conceived gift!

a happily conceived gift.] C. Frank Rand, Assistant Conductor of the Shawmut, was next introduced to the people : He referred felicitously to the happy omens at tending this meeting, which he feit presaged a glorious future for the Spiritualist Lyceums of Boston. He bore witness to the record of in-Boston. He bore withens to the record of in-dustrious endeavor which was possessed by Mr. and Miss Lees, who, ever since they became convinced of the truth of the Spiritual Phe-nomena and Philosophy, had not scrupled to give their time and strength and influence free-ly in the cause of the Children's Lyceum movement — holding rightly that among the rising generation was to be found the most promising ground for implanting a knowledge of Spiritualism. Their presence in Boston had brought forth, as fruit for future benefit and enjoyment, the intertwining of the two Ly-ceum banners, witnessable on the present oc-casion, and he would have them remember the fact, in years to come, as a bright spot in life's varied course. varied course. He hoped the union typified to night in the

marching of the two Lyceums side by side would prove lasting and beneficial to both, and to all friends of the Lyceum movement here

and elsewhere. He regarded each branch of the work as ne-He regarded each branch of the work as ne-cessary: he desired to utter his approval of what the lecturers (whom he classed as the skirmishers of Spiritualism) were doing, also what the mediums (the artillery) were accom-plishing everywhere; and he felt that the Chil-dren's Lyceums were bringing out and drilling its sturdy infantry, which in coming years would prove to be doughty warriors for truth. Assistant Conductor Alonzo Danforth, of Ly-ceum No. 1 then spoke appropriately, welcom-

Assistant Conductor Alonzo Daniorth, of Ly-ceum No. 1, then spoke appropriately, welcom-ing the guests in the name of that organization, and also of the Wells Memorial Hall Society, of which he was a representative. He spoke feel-ingly of the pleasant lessons of the evening; and hoped all Spiritualists everywhere would feel an increased interest in the welfare of their little ones for where headft in their own local

feel an increased interest in the welfare of their little ones, for whose benefit, in their own local-ity, Brother and Sister Lees had labored so long and so well. Where else were the Spiritualists of the future to come from if not from the chil-dren of the present day? Mr. Danforth spoke of Mr. D. N. Ford, a former Conductor of No. 1, though not present to-night, and testified to his earnestness of heart and industrious labors in the past for the Lyceum movement. The Lyceums, he thought, might be correctly called the infant Saviours of the world, by whose divine power the whole race of humanity would be led to ultimate truth. Each and every School, whether near or far, had, of course, in the nature of the case, its own friends, its own purposes, its own peculiar methods of action, but he hoped all would unitedly work together, at the last analysis, for the general good of the common cause. He closed with the sentiment: The Children's Lyceums are the bope of Spirit-ualies. The Children's Lyceums are the bope of Spirit-ualism, and should be the pride of Spiritualists /

Conductor Hatch then remarked that he had incidentally referred, earlier in the evening, among the agencies for the good of the cause which rendered Boston specially the home of Spiritualism, to the fact that it was the home Spiritualism, to the fact that it was the home of the spiritual paper, the Banner of Light, and here its Public Free Circle. Meetings were regu-larly held. He now desired to present to the audience Miss M. T. Shelhamer, the medium through whose organism the messages were given at these scances, who would address them as the spiritual representative of the Banner of Light and of the unseen ones whom all pres-ont knew were gathered on this ausploicus oc-casion: but before doing so he would intro-duce Mrs. Nellie M. Day, who lent to these meetings the additional feature of vocal melody. meetings the additional feature of vocal melody. Mrs. Day then sang with pleasing effect the prophetic song: "We shall know each other better when the mists have cleared away," after which Miss Shelhamer was introduced to the people.

lady is painting pretty pictures for this object which she hopes to contribute to some fair which will take place before Uhristmas, the proceeds of which are to be devoted to this scheme.

I have been invited to join a Theosophical Society here, the President of which is a Spiritualist of twenty years, also a writer of many popular spiritual works. I refer to the Duchess of Pomar, Lady Caithness, a most cultured lady and devoted philanthropist. I have met many other worthy friends of Spiritualism, which makes my stay here a profitable and В. М. pleasant one. 131 Boulevard Péreire, Paris, Oct. 14th, 1883.

# Spiritualist Meetings, in New York.

The American Spiritualist Alliance media every Bunday atternoon at 24 o'clock in Republican Hall, 55 West Edd street. T. E. Allen. 23 Union Square, Secretary. The First Society of Spiritualists holds its meet-ings every Bunday in Republican Hall, 55 West 33d street. Morning service it o'clock ; evening, 7:45. Seats free. Pub-lie cordially invited.

lic cordially invited. New York City Ladice' Apiritualist Aid Mociety, permanenty located at 171 East 60th street. Wednesday, at 3 F. M. Mrs. M. A. Newton, President. Froblaher College Hall, 23 East 14th street, near Broadway. The People's Shiritual Meeting every Sunday at 2% and 7% F. M. Frank W. Jones, Conductor. 289 Emst 45th Street.-Inspirational Lectures and Pay-chomerite R. Radings every Sunday at 11 and 7% o'clock. Mrs. Anna Kimball, speaker.

# American Spiritualist Alliance.

American Spiritualist Alliance. To the Editor of the Banner of Light: The exercises of Oct. 21st were opened by a recita-tion of one of Longfellow's poems by Mr. Lakey, who also recited an original poem of his own. The open-ing address was by Mr. Ernest Allen, on "Why the World Needs Spiritualism." Defining the fundamental conception of Spiritualism to be "the *knowledge* of the intercommunion of departed and embodied spirits." he discussed some of the most obvious deductions from this definition, such as the demonstration of the soul's immortality, the knowledge of which has re-suited "from a patient, rational and scientifio investi-gation," giving precedence to fact over theory. The facts obtained through spiritual phenomena have es-tablished the identity of hundreds of thousands of men and woman from a higher plane of existence who, prior to their transition, walked side by side with the investigators. "Caretul and patient investigation will afford any person a mass of evidence which when focal-ized will thus demonstrate immortality; evidence, too, which is explicable on no other hypothesis." When we reflect upon the importance of that ques-tion of immortality, the greatest enigms of the ages —the very corner stone of all great religions," we can comprehend why the world needs spiritualism, bring-ing, as it does, "reality in place of phantasy, light in the place of darkness. The world needs spiritualism, because it is a great individualizing force, causing per sons to tend toward that majestic state in which each is self-centred, and each his or her own law giver, and because it presents to the world advanced teachings, both through the spontaneous thought of individuals purged of many venerable, false ideas of its consum-ing free, and through the more formal instrumentality

is self-centred, and each his of her own law-giver, and because it presents to the world advanced teachings, both through the spontaneous thought of individuals purged of many venerable, false ideas of its consum-ing free, and through the more formal instrumentality of pronounced media." Among these teachings the idea of eternal progression for all, in contradiction with the Ohristian doctrine of staunation in hell, with-out even a distinct statement that progression attends those elected to everlasting bilss, has never stood be-fore the world with the clearness and power that it has since confirmed and made axiomatic by the evi-dence which has accumulated from the spirit-realms. We have also learned " that death in no way affects the continuity of individuality; each is after transition just what he or she was before; and that law controls all motion in the realm of spirit as unrelentiesly as in that of matter," hence supernaturalismmust give way to universal law. Here followed an able argument in favor of the individual application of the law from an ethical point of view, in opposition to the false and erroneous ideas engendered by the worship of a ca-pricious God. Following that train of thought, the lecturer truly said, "It is the progress judged from the standpoint of the individual, not in themselves per se, but as a mass of unfoldment, and Spiritualism tend-ing to disceminate such teachings, will prepare a most essential condition for a higher social order. It will be its mission to more and more instill in the human race the necessity of universal brotherhood, based on the maxim 'that the good of one is the good of all, and the good of all the good of each, solving the great ac-cial problem of how can life be so 'arranged that all finite intelligences' cha "realy each as a signify as possible." The eloquent speaker expounded at length upon this important question, involving so may reforms in the private life of individuals as well as in the general structure of society, and showing the great bas

reforms in the private life of individuals as well as in the general structure of society, and showing the great basic reformatory power to be to educate "men to wiser life from a more spiritual, a more ideal and a less material standpoint." This well considered and interesting essay desorved the close attention and general commendation bestowed upon it by a large and intelligent audience. Rev. Clarles McCarthy followed the first speaker, and while praising the eloquent and poetical address he had just listened to, reviewed it on the points in re-lation to material science and theological failacles; also regarding the responsibility of society in general toward the criminality developed among its members. Mr. Henry J. Newion enlarged upon the address by showing how Spiritualism had been brought to the world to rescue its inhabitants from the dire effects of a growing alhelstic materialism. world to reacue its inhabitants from the dire effects of a growing athelistic matterialism. Mr. C. D. Lakey made a few remarks relating to the value and influence of spirit communion. Mrs. Nellie J. T. Brigham kindly improvised a short poem suggested to her guides by the preceding dis-courses, and combining great sweetness with much ideality. Mrs. Hawkins kindly recited a few verses, which were well received. Mr. Lakey avain took the stand to relate an extraordinary test of spirit identity which he had just obtained from Mrs. Brigham's me-diumship, the lady having been impressed to write a message to him. the signature of that spirit message being a fac simile of the signature of that spirit while in the body. Sunday, Nov. 4th, Prof. Henry Kiddle will speak on "The Theistic Revelation of Spiritualism."

Spiritualist Meetings in Brooklyn. The Breechips Spiritualist Seciety, now perma-nently located at Conservatory Hail, corner of Fulton street and Bedford Avenue, will hold services every Bunday, at 11 A. M. and 7:45 P. M. J. Wm. Fletcher, speaker. All the spiritual papers on sale in the hail, and all meetings free. Wm. H. Johnson, President.

free, Wm, H. Johnson, President, Church of the New Bpiritumal Dispensation, Clin-ton Arenue, below Wyrlie (entrance on both Clinton and Waveriy Avonues), holds religious services in its church odifice overy Sunday at 3 and 75 F.M. Sunday School for aduits and children at 10 A.M. Ladies' Ald Bociety meets Wedneedayal 32 F.M. Church Bocial meets avory Wednes-day evening at 7% o'clock, Psychio Fraternity, with class-ces for mediumship development, meets Thursday evening of cach week at 7% o'clock. All uncetings free, and the public cordially invited. J. Frank Baxter is engaged for Novem-ber, Mirs. F. O. Hyser for December. A: H. Dalley, President.

President, Brooklym Spiritmal Fraternity.-Friday evening Conferencemeetings will be held in the locture-room of the Ohurch of the New Bpiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at74 P. M.

Detwoon Fark and myrice Avenues, style, r. .. The Exactorn Districts 3 priminal Comforence meets every Hondsycroningst Composite Room, ith street, corner SouthAstreet, at 74. Oharles B. Miller, President; W. H. Comn, Secretary. The Evereti Hall Spirifual Conference, 368 Ful-ton street, meets every Salurday evening at 80 °Clock. Bpir-itual papers and books on sale, and meetings free. Capt. Ja-cob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Tressurer.

The South Brooklyn Spiritual Nociciy meets at Braun's Hall, Fith Avenue, corner 22d street, on the first and third Friday evenings of each month. Paters on tale and admission free.

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

Brooklyn (N. Y.) Lectures. To the Editor of the Banner of Light: "The Beligion of To-Morrow" was the subject of Mr. Fletcher's morning lecture at the Columbia Con-servatory last Sunday. He said: "What is called growth in the physical universe is but the effort of all things to gain the sunshine, and gives ready credence to the law of evolution. Progress, when applied to the world of idea, is but another name for the same thing, and the split of progress seems ever looking toward the unattained. From the glowing east, where the first rays of the rising sun glid the attailuments of the early races of men, she turns her face to Greece, to Rome, to the empires of Europe, and then crosses the trackless ocean to the new land, there to sow and reap a richer harvest. This new country is made from the elements of the others : the science of Egypt, the art of Italy, the grace of France, the phi-losophy of Germany, the commerce of Englad, all thrown into the one crucible, are to serve as the foun-dation of a new government and a new religion. The elements of the old religions were superstition, persecution and hypocrisy. In your government you claim as an inalienable right of every soul, 'Life, liberty and the pursuit of happiness.' We need in the religion of to-morrow, liberty, so that there may be a more, complete unfoldment of all powers; love, that kind of love that seeks to bless and never to barm. Here a powerful picture was drawn of what love is doing in the world. The third element is intuition; this is to open the great realms of the beyond, and help ma, through understanding himself. to more fully appreciate God. In fine, the time is here when there shall be no England, or France, or America, but one government; no sects or differences, but one re-ligion," was a success. Mr. Fletgier will speak in

ligion." The evening lecture upon "Nineteenth Century Mir-acles," was a success. Mr. Fletcher will speak in Brooklyn the first two Sundays in November, the last two in Providence, R. I., also in Hatford, Cc., Nov. 12th. All letters addressed to 2 Hamilton Place. Ros-top. 17

# Brooklyn (E. D.) Spiritual Conference.

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light: Monday evening, Oct. 22d, Mr. C. R. Miller read an account of manifestations in the presence of Brs. Delany, a lady suddenly developed as a most powerful physical medium, and a letter from Mr. Marvin Cross, in reference to the answering of a sealed letter, the an-swer being written by independent writing inside of a sealed envelope, through Mr. G. Cole. Mr. MoAllan said, that though the press of the country solice the philosophy of Spiritualism, the minds of many are still warped by prejudice; yet many materialistic philosophers will tell more extraordinary stories of supernatural experiences than even Spirit-ualize themselves. After vocal music by Miss Latham, Mrs. Anna Stuts-bury, under coutrol, described spirits, giving names and personal texts, and two readings from handker-chiefs. Carrie Miller was described as standing near her father, and "Bothesda," the little Indian guide of Mrs. M. Mubligs, answered a question concerning con-ditions. A gentleman gave his experience with De-Witt Hough and Mrs. Stoddard-Gray in materializa-tion.

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

To the Editor of the Banner of Light: Sunday, Oct. 21st, Anthony Higgins of New York lectured before our society to good audiences. His afternoon subject was "Ancient Spiritualism," that of the evening, "Modern Spiritualism," and was a continuation of bis afternoon discourse. He traced the evidence of spiritual power down through the past ages. He claimed that all the old countries had had their distinctive religions, and that Americk would have her religion; he believed Spiritualism was the beginning of that religion, but just what that religion would be he could not tell. Mr. Illige of New Haven, Ct., was present during the day, and described inter-esting phenomena he had tecarily witnessed at a sé-ance of the Berry sisters. Sunday, Oct 28th, Mr. Higgins's afternoon discourse was upon "The Phenomena of Spiritualism '' in the evening, his subject was, "From Oatholicism to Spir-itualism." This was the best discourse he gave us while here, comprising, as it did, his personal experi-ences. Mr. Higgins is one of the most elegement of one nuble

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# SOUL! THE SOUL-WORLD; 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 wearied of the unsatisfactory platitudes of the Eolists, and desire a better ground of faith in Human Immortality.

gramme-which occupied till 9 o'clock in its passage-Mr. Hatch announced that the portion of duty assigned to the adults would be next in order of procession, heginning with a duet par-ticipated in by Mr. Thomas Singleton and Miss Eather Singleton—Miss Lillie Singleton accompanist.

The vocal selection being ended, Mr. Hatch next invited (in a more extended fashion than at the opening of the meeting) the attention of the people to the grand objects of the present the people to the grand objects of the present occasion : viz., the presentation of an instance of quiet and harmonious unity among those of the same household of faith, which could not but be pleasant to every friend of the Spiritual-ist cause. As the representative of the Shaw-mut Lyceum he welcomed Mr. Thomas Lees and Miss Tillie Lees to Boston, and was exceed-ingly happy to meet them in this city, and in Paine Hall, for in view of his past labors in that hall, and with Lyceum No. 1, he felt as if he had got back again to the old homestead, to ex-ohange good wishes and happy anticipations for the future with all. It was a good auvery for the future with all. It was a good augury for the Lyceum cause in Boston that the two netic influence as to call together such a mag-netic influence as to call together such an audi-ence as was met before him on the occasion of this Union Reception The present meeting was not only convened that the two Lyceums might clasp hands in a friendship which he trusted would be *elernal*, but also to acknowledge the presence in our midst of a man and woman who had done yeoman service in the far West for the Children's Progressive Lyceum move-

He bade the guests of the evening welcome to a city which might well be called the home of Spiritualism, for in addition to the numerous media congregated within its limits, there were to day in existence therein eight distinct socie-tary complications doing data. For the cause tary organizations doing duty for the cause; here were two Children's Progressive Lyccums fully equipped and in good working order; here also was published the Banner of Light, and here were held regularly its Public Free Circle. Meet-ings, whose reputation extended wherever Spir-itualism had a name among men. The aneaker said that twenty were non this

The speaker said that twenty years ago this very day he made his first appearance before a Spiritualistic audence — as a skeptic: he at-tended on that occasion as a critic and an in-vestigator: subsequent testimony had brought him to a full acceptance of the new revelation, and he had ever since done what he could to aid the movement. He was eminently satisfied to be able to stand on this occasion upon a plat-

All and the second second

# [Concluded next week.]

# Letter from Paris. To the Editor of the Banner of Light:

I, a Bostonian, thinking something from Paris might interest your numerous readers, take pleasure in sending you a few items of a three months' sojourn in this city. America here seems to be universally acknowledged to be the leader in spiritual research; in fact the French seem always very kindly and favorably disposed toward the Americans, holding up our institutions of learning as models for imitation. A French lady is soon to be sent to the United States for the purpose of visiting our public and private schools and colleges.

The Society for Spiritual Culture, that Allan Kardeo founded here, holds regular meetings which are well attended, at Leymarie's Hall, No. 5 Rue des Petits Champs; it is a large, bright, cheerful, airy room, containing a bust of Allan Kardeo, also a fine organ. That highly accomplished and popular lecturer on the spiritual platform, Mr. W. J. Colville, formerly of your city, spoke here to an appreciative and intelligent audience, on Sunday, Sept. 9th; he was assisted by Mme. de Morcier, a devoted Spiritualist and medium, as well as a hard worker in the lecture-field for woman's rights. I see, by Medium and Daybreak, that Mr. Colville is having crowded houses in England; he commenced his work at Newcastle, Sunday, Oct. 7th, by addressing two of the largest gatherings ever convened in that place in the cause of Spiritualism. Although one of the largest and best halls in the city was procured, it could not contain the throngs which sought admittance to the evening lecture. I see by the papers they are trying to make arrangements to the movement. He was eminently satisfied to be able to stand on this occasion upon a plat-form whereon among other prominent Lyceum workers were gathered Conductor Weaver of Lyceum No. 1, bis Assistant, Alonzo Danforth, and the gentleman who was the first to estab-lish a Lyceum in this part of Massachusetts-he referred to Dr. A. H. Riohardson, and the Charlestown school which Mr. R. had founded and was its first Conductor. He spoke highly of the record which the old Charlestown or ganization had made for itself on the roll of Lyceum achievements; and closed by repeating the welcome which the had extended in begin ning his remarks to Mr. and Miss Lees. He wished them to bear on their return to Cleve-land a message of hearty good will to the Ly-ceum there located for its future prosperity-a prosperity which he trusted would also attend them personally--and in the name of the Shaw mut bade them. God speed wherever their du-ties might call them. Mrs. Halden, Mrs. Jones and Miss Amy Pe-ters of Boston No. 1, then joined in song as an introduction to the remarks of their Condu-tor, Benjamis. Weaver, who apporpriately ad dramed the people, and welcomed the guests of keep him on the English shores. Before his de-

13111 J. A.S.U.

N. B.-On Sunday, Nov. 4th, Mr. J. V. Mansfield, the spirit postmaster, will take part in the exercises from the platform; also Dr. Slade, the celebrated medium, with his Scotch control.

# Frobisher Hall Meetings.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Our Conference this afternoon in Frobisher Hall was most decidedly an interesting one-a large number taking part, among whom were Mrs. O. F. Shepard, Carrie F. Rowe, M. D., Mrs. Eldridge, Deacon Cole, Mr. Ostrander, Leander Thompson and the Chairman. Mr. Charles Dawbarn's lecture in the evening on "The Manufacture of Religions," was a brilliant effort and elloited applause. Mr. Dawbarn will speak next Sunday evening on "Manhood versus Anthood, or, is Man the Only Image of God?" Another intellectual feast may be expected. Prof. Engelon of Brooklyn favored the andience with excellent music on the organ, and received the applause of the friends present. F. W. JONES. New York, Oct. 28th, 1883.

# Meetings in East Braintree, Mass. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Prof. W. W. Clayton lectured in East Braintree, Mass., on Sunday evening, Oct. 23th. His subject was "The Law of Spiritual Attainment." He endeavored to show that no standard short of the infinite perfec-tion could be set up as an *ultimatum* before the ever-growing and progressive soul; and that the law of spiritual growth for a moment is the law of spiritual growth for eternity. Hence the importance of discov-ering that law. Buddha made the "first step in whole-ness" (4. e., in complete unfoldment of nature) of par-amount importance to all external rewards and con-ditions--- better than going to heaven; better than dominion over the earth; better than lordship over all worlds." When the soul boydes to grow up ling to some-thing higher and better, it begins to develop along a line of spiritual attainment which has no end, but which rises, and broadens, and deepens forever. The lecture wasilstened to with profound attention through-out its entire delivery, which hassed more than an hour. Prof. Clayton will lecture on Sunday evening. Nov. 4th, at 7:30 F. M., at No. 36 Hanson street, Boston, Mass. X. Y.Z. 1

# Meetings in Hartford, Ct.

Meetings in Hartford, Ct. To the Editor of the Banner of Light: The Hartford Association of Spiritualists will en-tertain the Hartford public this winter with a fine se-ries of lectures. We have had with us during the month of October, Prof. A. A. MoMasters, Dr. C. Hol-land, Capt. H. H. Brown and Mrs. Abble N. Burnham, and expect Mr. Wm. O. Bowen Nov. 4th, Mrs. Clara A. Field, Nov. 11th, J. Wm. Fletcher Nov. 12th, J. Wm. Van Namee, Nov. 18th, Mrs. Nellie J. T. Brigham sometime in November, Capt. H. H. Brown in Decem-ber, and Jennie B. Hagan during the month of Feb-ruary, leaving a part of December, with January and March, to be provided for. We hope to awaken an interest here, and influence as many as possible to do something for the came. Yours fratemally, C. J. M.

Do n't let any one convince you that those pains around your heart are not heart disease. They are; do not delay, but procure Dr. Graves's Heart Regulator. Thirty years have proved its

while here, comprising, as it utu, his present of our public ences. Mr. Higgins is one of the most eloquent of our public speakers, and all societies wanting a good speaker and a clear and logical reasoner, would do well to give him a cail. Next Sunday Capt. H. H. Brown will lec-ture in our ball. The Children's Progressive Lyceum is doing well, new scholars coming in each Sunday. We hope in time to have a large Lyceum in Portland. Com.

# Meetings in Springfield, Mass.

To the Editor of the Banner of Light: Mrs. Colby's guides delivered a radical and pungent discourse on Sunday evening, Oct. 21st. at Gill's Hall, on the subject, "Is Spiritualism True?" On Sunday evening, Oct. 22th, her guides spoke upon "Bread, and the Starving Millions i" The first sociable of the season came off on Friday evening, Oct. 19th. There was a large party, and much enjoyment was evoked by listening to the singing and music, and participating in the dancing. The Sunday audiences are still increasing. H. A. B.

# Cleveland (O.) Items.

To the Editor of the Banner of Light: The Good Samaritan Relief Society will give an en-tertainment, Nov. Sth. at Weisgerber's Hall.—— lis an-nual Fair will take place at the same hall, Dec. 6th, to which all: the friends interested in the good cause are cordially invited. TILLIE H. LERS.

# The New Education.

Will be brought before the Boston public on Monday evening, November 5th, at 7:30 P. M., at the Parker Fraternity Hall, in a very effective manner. Rev. J. K: APPLEBEE will address the audience upon the question: "What Boston needs in Education;" and Prof. BUCHANAN will show the failure of' the old sys tems of education, and the great results that may be achieved by the new. This will be followed by a discussion.

There should be a large audience, as it is seldon that two gentlemen are ever heard on such questions who possess such capacities for profound thought and forcible eloquent expression upon one of the greatest questions of the age.

# College of Therapeutics.

The Junior Course of lectures in this institution will begin on Monday, Jan. 7th, 1884, instead of December, '83, as first mentioned. A delay in preliminary ar-rangements rendered the change necessary. The ses-sion continues three months. Further information may be obtained from Prof. J. R. Buchmann, 29 Fort avenue, Boston, or the Becretary, Dr. O. H. Welling-ton, 123 West Concord street.

THE BANNER OF LIGHT, whose prospectus appears in another column, is the oldest advo-cate of Spiritualism now published, and enjoys a high reputation for its careful and candid treatment of all matters connected with that most interesting subject. It maintains a Free Circle, where a reliable medium attends regu-larly to allow spirits to speak their messages. For terms, etc., see the full prospectus on the fourth page.—The Saratoga (N. Y.) Sentinel.

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