

BANNER OF LIGHT.

VOL. LVI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 20, 1884.

{ 25.00 Per Annum,
Postage Free. }

NO. 1.

CONTENTS.

FIRST PAGE.—The Spiritualist's: Our Dual Existence; or, Physical Mediation and its Relation to Spiritual Phenomena.
SECOND PAGE.—Poetry: No Night There. Spiritual Phenomena: An Extraordinary Rance for Materialization; Materializations in Farmington, Me. When Our Ships Come In. The Camp-Meeting: Onset—Lake Pleasant—Summit—Queen City Park; Report of the Etina, Me., Camp-Meeting of Spiritualists; Queen City Park Camp-Meeting; Camp and Campers at Etina, Me.
THIRD PAGE.—Poetry: Banner Correspondence: Letters from Wisconsin, Arkansas, New York, Ohio, Illinois, Massachusetts, and Maine. Spiritualist Picnic. Earth-Bound Spirits. Mr. J. Oleg Wright in Vineland, N. J. September Occulture. Poetry: "Guardian Angels." Meeting and Oblivious Notices, etc.
FOURTH PAGE.—Volume Fifty-Six; Progress in Theology, North Pole Expeditions, instructing the Indians, The Bible No Foundation. "Have, Spiritualists a Duty?" Re-opening of the Banner Free Circle Meetings, etc.
FIFTH PAGE.—All Sorts of Correspondence. Movement of Mediums and Lectures. New Advertisements, etc.
SIXTH PAGE.—Message Department: Invocations; Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Gen. William MacRae; Mrs. Mary Ann Lamson, Jefferson, Ohio; Mr. J. Howard; Marion K. Young, John Ward and Mary Burdett Nelson.
SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Spirit Identity Established Through Direct Writing: Mrs. Faj's Materializing Séances. Once at the Working Table of Progressive Spiritualists. Spiritual Meetings in Boston. Spiritualist Meetings in New York. People's Spiritual Meeting, New York, etc.

The Spiritual Bostrum.

Our Dual Existence; or, Physical Mediation and its Relation to Spiritual Phenomena.

Delivered on Sunday Evening, Aug. 11, at the Hall of the New York Labor Lyceum, by
REV. CHARLES P. MCARTHUR,
Who was specially invited by the Club to speak on the Philosophy of Modern Spiritualism.

(Reported for the Banner of Light.)

There are two classes of phenomena, the relation and connection of which, so far as modern science is concerned, remain, by the confession of its greatest authorities, to use the expression of Prof. Tyndall himself, "intellectually impassable."

These are facts of consciousness and physical processes. For example, we are conscious of love and also of hate, but their connection with the atomic and molecular motion of the brain constitutes now, as ever, the insoluble puzzle and problem of materialism.

Science, in its modern form, and with all its facilities for discoveries and analyses in this enlightened age at its command, absolutely fails to supply us with any information on this essential question that the world did not possess in the pre-scientific periods of the past; and when we appeal for a solution of the problem of the connection between the body and the soul, we are met by the assumption of the German dogmatist: "ohne phosphor keine gedanke," no thought without phosphorus. Prof. Tyndall confesses that this dictum is doubtful, and that it may or may not be true, and that if it were it would in no way help our ignorance or enlighten our understanding, and that in this respect the materialist is helpless. We ask this most accomplished man what answer does science give to the problem: Whence is matter? Who or what divided it into atoms and molecules? And what has impressed them with the necessity of running into organic forms?

On all these questions Mr. Tyndall informs us that physical science has no answer. Here, says the Professor, "it is mute." It is just at this point of our investigation that the philosophy of "physical mediation and its relations to spiritual manifestations" steps in to supply the age with the needed demonstration by and through which physical science may be assisted to solve the problem and bridge the chasm which is said to be intellectually impassable.

We are, as Spiritualists, the firm friends of science; we approve of its methods and are in entire conformity and sympathy with its objects. It is by the adoption and application of these very methods of investigation that we have become not merely believers in but knowers of spirit-life. This spirit-life is to us the very essence of science. Its facts constitute the foundation of our knowledge and its philosophy is founded upon those systematized generalizations which are reasonably deduced in the same way that we would solve a mathematical problem and demonstrate its correctness.

We not only examine and observe the phenomena and laws of the natural world, but also the influences and forces which underlie these and by which they are upheld. I claim that we are scientists of the highest order, because we not only adopt scientific methods in the investigation of all phenomena, but we repudiate that agnosticism which is unscientific.

Herbert Spencer has propounded in his "First Principles" the theory of agnosticism by assigning a content to what he calls "the unknowable." He includes in this content God, matter, creation, time, space and force. The thoughtful investigator, who relies upon established science and is not carried away by the plausible but unverified hypotheses and speculations of scientists, asks how are the objects represented by these words known to be unknowable? how are they distinguished? That is to say, how is one unknowable recognized from another? If their distinctions can be pointed out, how are they unknowable? Any attempt to answer these questions will prove that the philosophy of the agnostic is irrational, being based upon a self-contradiction, for all universal negations are self-contradictory. These alleged unknowables come within the scope of pure thought, but in their infinite character exceed the power of imagination. For example, if I limit space in my thoughts, the limit requires space to exist in; hence the supposed limits of space constitute its infinite continuance. Its comprehensions surpass my imagination; but on this ground it cannot be said to be to me unknowable, but the reverse. In point of fact, if you separate pure thinking from mere imagination, the infinite is not difficult to think, and if you predicate of anything that it is unknowable, you express a self-evident contradiction in asserting your knowledge of its unknowability.

This is the underlying fallacy of Mr. Spencer's "First Principles," wherein he is refuted by such great thinkers as Plato, Aristotle, Spinoza and Hegel. There should be no antagonism between science and theology. The latter must always be modified and sometimes even reconstructed by the former, while both must be united as factors in the divine enterprise of human progress and salvation. Thus spheres of labor lie beyond phenomena in the region of the invisible and unseen.

"The invisible things," as Paul expresses it, "are clearly seen, being understood by the things that are made." The true scientist is just as much a worker by faith as the theologian, for both are seeking the unseen and invisible causes of things that are seen. In the language of Prof. Tyndall (Fragments of Science, page 73), "besides the phenomena which address the senses, there are laws and principles and processes which do not address the senses at all, but which must be and can be spiritually discerned." There is no agnosticism here, but the clear expansion and true voice of natural theology proclaiming that the felt and the seen have their fullness in the unseen and intangible, and that the visible impels us to seek its counterpart and complement in the invisible. Hence in solving the problems presented to us by the phenomena of nature, the scientist as well as the theologian is driven to cross the boundary line which separates the visible from the unseen.

Prof. Tyndall acknowledges this fact in his lecture on "Radiation," where he says: "We have been picturing atoms and molecules and vibrations and waves which eye has never seen nor ear heard, and which can only be discerned by the exercise of the imagination. This, in fact, is the faculty which enables us to transcend the boundaries of sense and connect the phenomena of our visible world with those of an invisible one."

Thus Mr. Tyndall admits of our possessing a "faculty which enables us to transcend the boundaries of sense," demonstrating our dual existence and connecting the visible with the invisible world.

Your agnostic will say to the physicist, examine and observe the phenomena and laws of the material world, but the influences and forces which lie outside of these and by which they are upheld are unknowable, and all you know about them is that they are unknowable. If the heavens declare the glory of God, and you are an astronomer, if the earth showeth his handiwork, and you are a geologist, as an agnostic you must restrain your curiosity and repress your questioning impulse, for God, with his glory and workmanship, is "unknowable." If Prof. Tyndall and Paul unite in inferring the existence of the invisible things of the Creator from the things that are made, yet as an agnostic you must shroud yourself in the darkness of the unknowable, and exclude the light of this rational inference from your mind. As an agnostic you rest your case on "the laws of matter," and all beyond these "is unknowable."

Science, however, does not rest on law because it seeks to ascertain the cause of phenomena, but law is not a cause. The law of gravitation is not the cause of gravitation. The "laws of matter" are simply the modes in which matter, by virtue of its qualities and its internal combinations, acts. It is not the law which determines the combination, but the qualities which determine the law. The question at once arises, how came the various elements of matter to possess the qualities and attributes by which they arrange and rearrange themselves as the atoms and molecules described by Prof. Tyndall, "Like disciplined squadrons under a governing eye?"

Agnosticism has no reply but the "unknowable." It adds that data necessary for answering such a question do not exist. Yet science exposes this sophistry by demonstrating that if the elements of matter did not possess those qualities or modes the universe itself would be reduced to chaos, thus driving the rational thinker to the conclusion that behind these forces and laws there exists a devising mind arranging the agency and determining the result. We deny that there is any force in the universe the nature of which is unknowable; and hence we say that science seeks always to ascertain the cause of all phenomena, and can never presume to set a boundary or limit upon knowledge.

It has a very partial acquaintance with matter and its laws, by laws of matter I mean simply the modes in which matter, by virtue of its qualities and its internal combinations, acts; and in repeating this, I say, it is not the law which determines the combination of matter, but its qualities which determine the law. The same argument is also applicable to spirit, and hence the laws of spirit, its qualities and combinations, become the legitimate objects of investigation to the scientific Spiritualist.

The agnostic would here set up the position that spirit or mind is unknowable apart from matter, and apart from matter has no existence. To which we reply, that matter apart

from spirit is, equally, unknowable and non-existent. Moreover, that we know nothing whatever of matter except through spirit. In the establishment of this statement I will go further, and say that all mere materialistic and physical science is founded upon an assumption which it is impossible for the mere physical scientist to prove.

The assumption is, the existence of an atom: no one ever saw an atom, no microscope lens has ever yet been made that can assist the human eye to see an atom, and yet all physical science is founded upon the assumption of its existence, which as a demonstration is incapable of proof.

There is a general impression, arising out of the progress made in the knowledge of the physical sciences, in our day, that scientists know almost everything and have mastered all the details connected with the nature and qualities of matter. The fact is, that the very grandeur of all modern discovery in this direction has proved how very little the scientist knows about matter. As a question of philosophical investigation, matter is beyond the reach of human investigation except through spirit.

Among the number of "unknowables" Mr. Spencer includes that of consciousness. He says: "Belief in the reality of self is indeed a belief which no hypothesis enables us to escape;... established though it is not only by the consent of mankind at large, endorsed by diverse philosophers, it is yet a belief admitting of no justification by reason; indeed it is a belief which reason, when pressed for a distinct answer, rejects." Here Mr. Spencer, after quoting Mr. Mansell and Sir William Hamilton in support of his position proceeds to show that the fundamental condition to all consciousness is the antithesis of subject and object.

He then continues: "The mental act in which self is known implies the existence of every other mental act, a perceiving subject and a perceived object. If, then, the object perceived is self, what is the subject that perceives? Or, if it is the true self which thinks, what itself can it be that is thought of? Clearly a true cognition of self implies a state in which the knowing and the known are one, in which subject and object are identified; and this Mr. Mansell rightly holds to be the annihilation of both."

This is the "innermost logic" and style of argument which the agnostic resorts to, away every kind of belief in the world, culminating in the grand idea that man cannot be reasonably conscious of his own existence, or if he exercises reason at all, it must convince him that reason cannot satisfy him of his own existence; and, indeed, such is the condition to which all who reason from the basis of agnostic materialism must necessarily be reduced.

The philosophy of Spiritualism supplies the only triumphant answer which can be given to Mr. Spencer's materialism.

Every human being is dual in his nature, possessing a corporeal as well as a spiritual frame. The spiritual frame thinks and is conscious, and therefore knows that the corporeal frame is that of self. It also knows by subjective reasoning that the one objective body possesses likewise an objective spirituality.

It is admitted by Herbert Spencer, and in fact by all scientific authorities, that we know nothing of matter directly, and that we can only examine it mediately through its manifestations, called by scientists qualities or properties, and even these are arbitrary in their designation, and in their conception, they are again dependent upon another intermediate class of media, involving the manifestations of mental properties or qualities on the part of the personality with whom this examination of matter originates.

Thus we show that on the very threshold of all scientific investigation the principle of mediumship is a necessity, in the absence of which all examination of the phenomena of nature is impossible.

The telescope, the microscope, and all mechanical apparatus used as aids in the discovery of physical phenomena illustrate the principle of mediumship which underlies all successful investigation in the natural sciences, of which Spiritualism is the chief. It is evident, therefore, that Modern Spiritualism is in accordance with true scientific methods in the conduct of its investigations by using skilled and properly controlled mediums in revealing the laws and properties of spirit-life; and the necessity of this mediumship should constitute to the scientific mind one of its highest commendations.

I regret to say that Spiritualists themselves, for lack of knowledge in natural science, fail to appreciate the logic and strength of their own position in this respect, but the fact remains the same. Suitable mediumship is as necessary to the successful prosecution of discovery in the physical sciences, as it is in the science of spiritual phenomena.

The materialist is a negationist, and the ragged edges of his philosophy, which I have so far grouped together, are only the foundation upon which he attempts the establishment of his main hypotheses, which may be briefly but substantially stated as follows:

I. There is no such entity as mind apart from matter.

II. Matter of its own intrinsic force produces all the forms of nature.

III. The atomic and molecular forces of matter form in man, by brain combinations, life, intellect, consciousness, and will.

statute its primary quality, in which case every particle of matter could think, and this we know is not the case. All the knowledge we possess of either mind or matter is exclusively derived from their qualities and operations; for of their substrata we know absolutely nothing, and it is scientifically exact to say that no person has ever seen either matter or mind.

If, then, I can show that their qualities and operations are not only totally distinct but also contradictory, the fact thus established will of itself sufficiently refute the assertion that matter either as an entity or a compound is able to think and reason, contrive and plan, as we who are men and women have done and could do.

The following are some of the inconsistencies between mind and matter:

I. Extension is that cohesion of parts by which a body occupies space; but thought occupies no space; as a mind enlarged by education and a memory stored with the richest treasures of varied knowledge occupies no more space than that of the meanest, most empty and most ignorant.

II. The *vis inertia* is a quality by which bodies resist any change in their state, whether of motion or rest. If mind possessed this quality, when it ceases to be exercised it would never resume its functions. Now we know that a suspension of the mental faculties occasionally takes place in sleep, yet the mind acts vigorously and spontaneously immediately after.

Matter is wholly passive, and acts necessarily, according to the laws of motion and gravitation, but the mind has a power of beginning motion, and acting without being affected by anything external. Therefore as the *vis inertia* is an essential property of matter, spontaneity must belong to some other substance.

III. Hardness, solidity, or impenetrability are properties inseparable from matter, yet they cannot be applied to the mind without a palpable metaphor.

IV. Divisibility. Let us take any material substance, as for example the brain, which it is assumed has the power to think, and it will be found to be made up of a number of separable and distinct parts; whereas on the other hand the mind is simple and uncompounded, as appears from our having but one idea of whatever we see, feel or understand; and also from our being able to collect, unite and compare together all the perceptions of our several senses, for that which comprehended them all must needs be one. Unity is so essential to a thinking being that consciousness which establishes personal identity cannot without a contradiction be separated or divided. A thought cannot be measured or divided.

Consciousness of identity remains the same while natural organization has undergone repeated successive and complete changes. Unity and personality are indivisible. This consciousness of identity is, therefore, totally inconsistent with the idea propounded that we are all absolutely and intrinsically of a material origin.

Supposing, for argument's sake, that it were possible for matter to think (which I deny), then the faculty of thought must either reside in all the particles of which it is composed, taken separately, or in these particles variously modified and combined.

The first supposition, viz: that every atom is a living and intelligent being, capable of thought and reflection, is, on the face of it, absurd, and the second, if possible, involves a still greater absurdity; for in that case the compound would possess qualities which were not to be found in any of its parts, even in the slightest degree. The particles of the brain, for example, would be all unintelligent, yet intelligence would be the result of their union, exactly as if a number of olives could be joined together so as to make a sum.

We must stand, therefore, with the materialist and say matter is self-existent, or else with the enlightened Spiritualist and assert that matter is a creation of the Supreme Being, and that it exists because it is transfigured by a life, not of itself, which impels its action by government and law. I do not at present attempt to define matter further or to set up any theory as to its essential nature. I do not say which of the many theories concerning it is true.

For the purposes of this argument I do not question the atomic theory or the theory of Bishop Berkeley, who resolves matter into states of mental perception, or that other theory (by Bosovich) which resolves matter into points of resistant forces. But I do contend for the position that the Supreme Being is the alone self-existent one, and that nothing else can ever become so, and, therefore, that what is called the qualities or modes of matter are manifestations from the innermost life of the Eternal which pervades every atom of the mighty aggregate.

Moreover, to deny continuity of life after the dissolution of the body is to reduce man, with all his powers of thought, calculation and reflection, together with the spiritual and moral responsibilities of his being, to a mere compound of conglomerate elements composed for the most part of oxygen, hydrogen and carbon, with a small portion of nitrogen, and still very much smaller particles of phosphorus, calcium, sulphur, fluorine, chlorine, sodium, iron, potassium, magnesium and silicon.

My object in giving this analytic abstract of the material elements of the human body is to point out the fact that the pathologist and chemist, with all their skill and the masterly resources of science at their command, have failed to imprison the substance by which this singular composition of atoms was welded into individuality and character, with all its hopes and plans, its sins and its virtues, its loves and its hates, its trials and its conflicts, its soul-tumults of passion and greed, its lust of power, of pride,

and of self, its more noble and sublime impulses, with all the higher flights of fancy and of chastened love, the soul's aspirations after the true and the pure, with its unsatisfied longings and moral cravings, its present sense of power unseen but ever felt. And then that inward monitor called conscience, sitting as it does a monarch enthroned in light, administering its laws, just and true, as light and knowledge within enlarges; prohibiting, in all its mighty domain of thought, such reflection and action (for action is but the birth and growth of thought and reflection) into the realm of history and fact as is contrary to the spirit of the kingdom within; and punishing with an inflexible and inexorable decree every violation of the kingdom's law.

Is it possible that what we call death—that is, the dissolution of those chemical ingredients which I have catalogued as composing the entire of the material body—has the power to blot out the individuality or character which for a brief space was imprisoned within these material barriers? If so, matter can create, produce and destroy personal identity, individuality and character, with all the moral and spiritual acts which are the results and effects of moral and spiritual being, because these had no existence except in the combined chemical action of certain combinations of matter. This cannot be, because matter is that which is tangible, extended and divisible, while spirit or mind is that which perceives, reflects, wills and reasons. Both are only scientifically known, as I have shown, by their qualities and operations; but with this remarkable difference, that thought is known to us directly by our consciousness, but matter only indirectly through the medium of our senses.

Thus we see that the realm of mind is governed by laws as well as that of matter. We have a distinct sense of the operations of reason, will, perception, memory, and this comes to us by an immediate converse with ourselves. Our knowledge of matter or body is merely historical, gathered piecemeal from doubtful and uncertain experiments, coming to us through our senses, which are not always reliable, and are often delusive, whereas the knowledge which comes to us through our consciousness is accurate, and therefore of all truths the existence of mind as distinct from matter is the more certain.

A brief consideration of the phenomena which we call sensation will make this statement still more apparent.

The inadequacy of language to give expression to exact thought is the cause of many prevailing errors on this branch of our subject. For example, in common conversation we speak of the things which we see, hear or touch, and ascribe sensible impressions to their appropriate organs precisely as if they terminated in them; or in other words, as if we literally saw with our eyes, and heard with our ears, whereas in point of fact the eye itself can no more see than the pair of spectacles which I am now using.

The organ may be perfectly sound, but unless the mind gives its attention we neither see nor hear. It is therefore evident that the senses are merely the "fenestra animi," as Cicero calls them, the avenues through which the soul holds intercourse with the material world, and therefore there must be a "perceiving power" independent of these organs, and, as Bishop Butler has well observed, "we see with our eyes in the same sense as we see with glasses." Hence Cicero and this illustrious Bishop taught "the relation of physical mediation to spiritual phenomena."

Take another illustration, that of machinery: a watch, for instance, in all its parts would remain at rest but for the hand which set the works in motion, and the impulse thus given must have been constantly renewed, and even then the physical power could never have produced the effect had it not been for the operation of two immaterial but substantial agents, viz., gravity and elasticity; yet forsooth we are told that the mere juxtaposition of atoms and the adaptation of them, in themselves inert and unintelligent, will sufficiently account for all the powers of the human mind.

I have thus far answered, and I think refuted the agnostic materialism which declares our dual existence "unknowable," and also explained "the philosophy of physical mediation," as practiced and adopted both by materialistic and spiritualistic scientists.

I now proceed to consider the relation of physical mediation to spiritual phenomena. I point out at first the fact that the entire economy of our organic or physical life is conducted on the principle of mediumship.

The eye is simply the telescope of the soul; we who are within see through the eye, which is as a delicate camera obscura, reflecting, with mechanical fidelity by the assistance of light and shade, the exterior world. The mind or soul within, standing behind the curtain, cognizes the shifting panorama, as it passes on the eye's retina. The mind uses this organic telescope as a medium through which it becomes connected with material nature.

What is thus true of the eye is equally true of all the physical sense-bearers.

This position brings us to the next link in our chain of argument. We appeal to the facts of clairvoyance, setting forth the phenomena which prove the power of the mind or soul to see without physical eyes and hear without physical ears.

The higher phenomena of mesmerism prove that soul and body are not identical in substance, and are distinct in their existence. Mesmeric phenomena may be classed under four general heads:

I. The simple sleep.

II. The deep sleep, which is a state of coma,

in which the sleeper speaks to the mesmerizer, and according to its depth and strength renders the bodily organism insensible to pain.

III. The sleep-waking state, in which the subject can truly converse with the mesmerizer and manifest with him community of taste and sensation.

IV. Under this class come the higher phenomena of this occult science, viz: Lucid somnambulism or clairvoyance, including mental-traveling, thought-reading, pre-vision, intro- vision, or the power of seeing the human frame and reporting accurately the condition of a diseased organ. I will not now further dwell upon the well-authenticated facts of numerous persons who have passed into these conditions, and manifested these faculties without the use of their bodily or corporeal organs of sense, further than to say that I have myself witnessed and distinguished these varied phenomena in a large number of persons whom I have mesmerized.

The *Zola*, a quarterly journal published in London under the superintendence of Dr. Elliott and other distinguished physicians, and which was commenced in 1843 and closed in 1856, contains ample scientific evidence of the truth of these higher phenomena.

Now let us examine how far they affect the dogmatic materialism of our age: First, it is evident that the mind, soul or spirit of man can see without the aid of the corporeal eye or the external agent called light. It is, therefore, manifest to me that there must be some other medium through which the faculties of sight can be individualized, and that the soul itself is a substantial but incorporeal entity, having a visual organ corresponding to the physical organ, by the help of which light shadows soul-impressions on its retina. It is equally true that the mind hears without the help of the ear or that external agent called sound, and hence the same conclusion is applicable to the soul or mind's organ of hearing. The gratuitous theories of materialistic science, that light and sound are not in themselves entities but the results of air-waves and other undulations, have now to undergo considerable scrutiny and corresponding modification.

Dr. Maundsey, in his celebrated work on "The Physiology and Pathology of the Mind," maintains the dogmatic materialism I have described, and, admitting the facts of somnambulism, designates the phenomenon as "The independent action of the sensorial and corresponding motor centres." This statement is a scholastic and empirical evasion. Prof. George, an equally celebrated physiologist, in his work on "The Physiology of the Nervous System," maintained the same view; but on a fuller examination of the marvelous and mysterious phenomena of somnambulism he changed his mind; and the avowal of this change is given in his last will and testament, as follows: "I must not conclude without an important declaration. In 1821, in my work on the 'Physiology of the Nervous System,' I boldly professed materialism.... This work had scarcely appeared when renewed meditations on a very extraordinary phenomenon, somnambulism, no longer permitted me to entertain doubts of the existence within us and external to us, of an intelligent principle altogether different from material existences; in a word, of the soul and God. With respect to this I have a profound conviction, founded upon facts which I believe to be incontrovertible. This declaration will not see the light till a period when its sincerity will not be doubted nor my intentions suspected. As I cannot publish it myself, I request those persons who may read it, on opening this will, that is to say, after my death, to give it all possible publicity."

The commission, appointed by the French Academy of Science in 1826, after five years of investigation, reported in favor of the truth of somnambulism and clairvoyance, giving a lengthened account of the experiments.

Now we ask, on the principles of the dogmatic materialism of all these great authorities, what is it that sees without the physical eyes? and also without the assistance of light? The moment that sight is proved to exist without the use of either light, sensation, or the physical or material organs of vision, the whole pyramid of the materialist's logic topples to the ground.

These facts prove the existence of a spiritual body possessing spiritual organs of sight, hearing, etc., interfusing and permeating the physical organism. This to me is evident as a matter of reasoning by analogy, for the same law of mediumship must still be in force, and, therefore, the inner soul or spirit must have its spirit-organism through which it acts when either the physical organism is abnormally suspended or actually dissipated and, as Paul expressed it, "dissolved."

Thus we see the wisdom of our great mother nature and her foreadaptation to the conditions of unfoldment in another and higher state of being, for we may reasonably conclude from scientific analogy that the laws governing the physical conditions of the next life (as we call it) shall be in harmony with those that rule in the lower life here, the one being an outgrowth of the other, for we recognize the scientific law of correlation.

Again do we with reason point out the necessity of mediumship in the intercommunication and connection between the physically spiritual and the spiritually physical, corresponding to the natural and spiritual body as taught by Paul, whose remarkable mediumistic powers are described in the New Testament.

Thus rising out of the physical body by a natural progressive process culminating in the anastasis which takes place at death, we become clothed with these spiritual or heavenly bodies, and enter that circle which gathers nearer around Him who is life and substance itself. In the face of so grand and intelligent a hope, how mean and low are the theories that at death we may become ghosts, or be turned into nobodies, and eventually after the lapse of ages be driven back to the churchyards and cemeteries to search for the old carcasses for want of some better and more substantial form to dwell in. Yet mean and despicable as this last view is in the light of reason; it was the best that the old Orthodox Church could use to repel and refute atheistic materialism. To-day this old philosophy has changed its ground; having clothed itself in the armor of new discoveries, and having sent forth the battle-cry of modern science; it has almost slain the grand old Catholic and Puritan dogmatism of the past, and would have buried it in the dictum that "immortality was a myth, as if said science could prove that matter alone contained in itself all the potentialities of mind, reason, soul and intelligence, thus almost succeeding in making shipwreck of the best hopes and the divinest aspirations of humanity!"

In the midst of this death struggle between the two old antagonists, organized ecclesiasti-

cism on the one hand, speaking with artful hypocrisy in the name of Christ, and atheistic materialism on the other hand, with its equally false cry of "reason" and "the laws of nature," forth comes a voice from the wilderness heralding to humanity immortality and eternal life with true scientific precision through the simplest of instrumentalities.

Then the tiny raps of Rochester sent forth to millions of thrifty souls the true balm of Gilead, and the mightiest and grandest gospel that the world had ever before known or heard. This new revelation from the realm of spirits brings with it a compact trinitarian evangelization, viz.: I. A philosophy that is true. II. A life that shall unfold a higher ethical purity in a practical humanitarianism. III. A religion that shall establish an indisputable and connected communication between the living and the so-called dead.

Written for the Banner of Light.
NO NIGHT THERE.

Though the clouds may oft surround us,
And the spirit faint with fear,
Still we hear Hope's bright evangel
Whisper, "Be of better cheer;"
And through shadows and through darkness,
Led by faith, and not by sight,
Blindly groping, feebly grasping,
Reach we upward to the light.

To the light whose far off glory
Faintly, dimly we descry,
As we ponder on Life's story,
Softly murmuring, "By and by,"
And though heart and flesh are falling,
Still we're guided by that ray,
Till we see its brightness paling
In the light of perfect day.

Then, on our undazzled vision,
Truth's clear rays will softly shine,
While the shadows and the darkness
Vanish in its beams divine;
Here the gleaming and the glimpses,
To be gathered up above,
Here, the weariness and waiting,
There, the perfect trust and love.

East Bridgewater.

H. R.

Spiritual Phenomena.

An Extraordinary Seance for Materialization.

To the Editor of the Banner of Light:

The last seance for full form materialization held in New York City by Mrs. Carrie M. Sawyer previous to her departure for the camp-meeting at Lake Pleasant, took place on the evening of Aug. 12th, and was in many respects a remarkable one. About twelve persons were present, composing a small but harmonious circle. The first part of the seance was held in darkness, the medium sitting outside of the cabinet, and during that time "little Maudie," her familiar control, and a general favorite, seemed to entirely monopolize the manifestations. This was evidently "Maudie's" circle, for she was here, there, everywhere, constantly chatting in her well-known voice, and her usually witty manner, answering and interrogating in turns, while touches from her little hands were distinctly felt by almost every one in the circle; at the same time the medium's voice could be heard coming from where she was sitting near the cabinet.

The room having now been lighted, the medium entered the cabinet, and immediately after having been as is customary with her seances by a strong cord to the side of the cabinet in a manner that made it physically impossible for her to leave her seat, spirit-hands appeared through the curtain. This was soon followed by the full form of a woman undoubtedly taller and larger than the medium—a form very shapely and graceful, with long flowing dark hair—which came to the entrance of the cabinet and remained but an instant, to be replaced by another female form much smaller and more slender, with blonde hair falling in heavy masses over her shoulders. This had no sooner retired, than the child-like form of "Maudie" appeared in turn, and was soon engaged in a lively conversation with members of the circle.

The next form was apparently a young girl, who, stepping out into the room, proceeded to materialize a veil of the finest gauze; having extended the transparent fabric until it was sufficiently large to envelope her form, she crossed the room with extended arms toward a gentleman who rose to meet her, when she distinctly called "Father." How earnestly loving that word was spoken! With what joy it was responded to by that father as he clasped to his bosom the child he had never ceased to love, whose love for him had survived death itself, and who stood there before all a living and glorious testimonial of her complete victory over the grim destroyer!

The next form to appear is a most magnificent and perfect female form. Luxuriant raven hair, swarthy complexion, brilliant black eyes, a well-rounded, rather robust body. As she briskly steps into the room toward the circle, all admire the beautiful apparition, so vivacious and full of life. In an instant, however, all eyes are again riveted upon the cabinet, for the curtain is slowly drawn aside and reveals another form, also a female, but so different in all its details. As they both stand together in full view before the astonished audience, what a contrast they present! This last form is a blonde; her complexion is white—pale, almost painfully so; she is very slender, and her movements, although graceful, are slow and seem to lack power and vitality.

Before such a demonstration, and that given under what is called test conditions, what can skepticism do but surrender? Yet this is not the end. After a few minutes have elapsed another form is again visible at the entrance; a second form almost immediately joins her, then a third makes its appearance, and there a group of three stands before the circle, all of them endowed with independent motion. Over that group the curtain falls again and hands begin to appear: first one, a very small child's hand; then two; then four; then six hands are thrust simultaneously through the curtain, which seems alive with hands.

Next in order, "Maudie" again shows herself and calls me to the cabinet. I have to bend down to speak to her, she is so small. She makes me look at her face and wishes me to feel how fine her hair is. While so occupied a voice above me says, "How do you do?" Looking up, right behind "Maudie" stands a tall female figure who again greets me as I look at her, while "Maudie" turns around and looks up, also, and speaks to the form, who answers, "I am here."

Another double apparition is that of the medium's principal control, "Eland," a beautiful type of manly vigor, dark-complexioned, fully bearded, having very clearly marked features and piercing eyes. Next to him stands a slender female form, dressed in pure white and lovely

to look upon. "Eland" salutes the circle in a strong and deep voice and says he has brought his young lady with him.

Twice during this seance the light was put out to present illuminated forms, one of them coming close enough to the circle to touch the people seated there: The beauty of these illuminated forms must be seen to be fully appreciated.

Such is a résumé of a seance which will not soon be forgotten by those who were fortunate enough to witness it.

I would most heartily recommend investigators, wherever Mrs. Sawyer may go, to visit her seance-room and to get acquainted with "Maudie." All her friends here hope that she will again come to New York next fall and wish her every success. J. F. JEANERET.

Materializations in Farmington, Me.

To the Editor of the Banner of Light:

These Spiritualists in Farmington and vicinity have been enjoying a rich treat during the past six or eight weeks, while the many who were unacquainted with spiritualistic phenomena have enjoyed an opportunity seldom afforded a country people to investigate the subject, and have received an awakening which cannot fail to ultimate in leading many into the light and liberty of the gospel of Spiritualism.

Mrs. E. C. Hatch, the materializing medium, from 281 Shawmut Avenue, Boston, has been spending her vacation in this town, and she very kindly consented to hold a seance for the accommodation of those who cannot go abroad to witness such manifestations. She has held two seances each week at the house of Mr. Orrin Woodbury, at each of which a goodly number of inquiring friends have been present. The details of the manifestations I need not recount. Suffice it to say, they have been similar to those witnessed at Mrs. Hatch's seances in Boston, and often described in the columns of the *Banner of Light* and other papers. Some wonderful "tests," however, were obtained, and one or two of them may not be uninteresting, and will show the character of the manifestations generally.

The writer has two locks of hair in his possession, obtained while attending seances last winter in Boston. One of these locks was given me by a materialized form that emerged from the cabinet of Miss Gertrude Berry. The form I fully recognized at the time as being a lady friend who passed out some fifteen years ago, and the hair she took from her head in my presence was the same in color and texture as that worn by her in life. The other lock was given me by a lady friend, materialized, at a seance where Mrs. Fay was the medium. These two locks of hair are entirely unlike in color and texture, and also entirely unlike the hair of either of the materialized forms.

Now at these seances of Mrs. Hatch, the same spirit-forms came out of the cabinet, and upon my asking for a lock of hair, both of them out from their heads, saying, "I gave you a lock last winter, and I will give you another to go with it." Upon comparing that obtained here at Mrs. Hatch's and that obtained in Boston, they proved in both cases to be a perfect match. Mrs. Hatch's hair is unlike that of either of the other mediums, as it is also entirely unlike any of the hair obtained from the spirit-forms either here or in Boston.

Another most striking "test" was also given me: I had previously sent my own photograph to Dr. William M. Keeler, spirit photographer, 46 Dover street, Boston, with the request that he copy it and return results. I received the copy one week ago last Monday night. There are upon the copy five faces beside my own. One of the faces, a male, is topside up; or, more properly speaking, is inverted upon the card. The next night, Tuesday, I attended one of Mrs. Hatch's seances, when a form emerged from the cabinet, and after the usual greeting on such occasions, asked: "Did you get my picture?" I replied that I got a picture last night, but that I did not recognize it as hers. She then described the picture accurately, the position of every face upon it, even the one inverted and its place upon the card. She told me that she had many other things which no person could have told unless they had seen the picture.

Now no person in the house except myself had seen the picture, nor had I said anything about it to any one. I am absolutely sure that the medium knew nothing about it, and I know that no person could have described the picture without seeing it.

These, together with other like manifestations, characterized the seances in question. Some fifteen or twenty persons attended each night, and the most of them were recognized. While all who attended did not become convinced of the truth of spirit return, yet all witnessed what they will never forget, and, methinks, seeds have been sown which will some day spring up and bear fruit among the hills of old Franklin even.

Mrs. Hatch returns to Boston in a few days, to commence her seances for the winter. She is a good medium, and I cordially recommend her to those who are seeking mediums, to the favorable consideration of all true seekers after truth. Farmington, Me., Aug. 31st, 1884. P. DYER.

When Our Ships Come In.

Long years ago a boy stood at his mother's knee and asked her for many things, toys, pleasures, pastimes, money to procure them with.

"You shall have them all," said the fond mother, kissing the boy's upturned face, "when my ship comes in."

But the ship never came in. Years passed; the boy became a man, and the mother, who was very sick, sent for him. When he stood by her bedside she looked at him with a faint, sad smile.

"My ship is coming in," she said. Then he knew that she was dying. "It is a beautiful ship," she whispered, "and it is bringing me every good thing I have missed here."

"But it will take you away from me," and the strong man wept. Other years passed away, and an old man lay dying. His grandchildren hung about him to soothe his last moments and see that his wants were attended to. They thought he was gone—he lay so silent. At last he opened his eyes and said in a clear, firm voice: "Rest—'My ship' will have them all when my ship comes in."

"Has he a ship?" asked the children of each other. "It is sailing steadily this way," said the dying man. "Its sails are white and glistening; the friends of my youth are on its decks of pearl; no rough seas will engulf it; no storms will drive it from its course; my ship is coming in."

The children saw no white-winged ship or boatman pale. They heard not the dip of the muffled oars as they rowed him away on "the sea that runs around all the world."

"We all have ships at sea," to our human eyes some of them were wrecked near shore, "By the flow of the inland river,"

while some went down on the open sea with all their colors flying. They have the choicest treasures for us, but they never come in; friends, dear friends, are voyagers on them; richer stuff than the looms of India produce are in their holds; jewels of fabulous wealth are held in trust there, but are on the far-off sea and come not to any harbor. We can see the dip of the oar sails, we can discern the beloved crew, but they are far sailing away, away.

"Ship ahoy!" It is the voice of the commander. Death! The ship puts about then and comes near to the white sands of life. It is no unreal, phantom ship. It is freighted with youth and love, lost hopes, and blessed fruition. Our feet are upon the decks, the white spray envelopes us as with a veil; all sail is now for the blessed Isles—our ship has come in—*P. M. Quail.*

A strong solution of carbolic acid and water, poured into holes, kills all the ants it touches, and the survivors immediately take themselves off.

The Camp-Meetings.

Onset—Lake Pleasant—Sunapee—Queen City Park.

To the Editor of the Banner of Light:

The visiting of four camp-meetings in one week for observation is something of a feat. The Secretary of the Onset Bay Association took this upon himself to accomplish, and if you please, I will as briefly as possible tell you how it was done.

Tuesday business claimed my attention in New Bedford; but the five o'clock train of Wednesday morning sped me away to Lake Pleasant, where I arrived at the dinner hour, and put in a most busy afternoon in hearty hand shaking, calls and pleasant chat with good Spiritualists and defenders of mediums, for there are some such there still, earnest and true.

Cophas was absent, which I regretted, as I especially desired information as to putting new wine into old bottles, as well as to inquire of him of his success in blending the dark shades of theology with the golden tints of Spiritualism. That morbid I fear will separate in cold, spirit-drooping climes.

By the evening train I left for Sunapee Lake, arriving on Thursday morning, where I met many friends from Onset and a concourse of soulful people, joyous and free as the mountain air they breathe; I never saw a happier hour in an outdoor life, amid the greetings of such. Please try it on, Bro. Colby. Dr. Storor is as genial at Sunapee as at Onset, and when you meet also the "Glad to see you" of George A. Fuller, and he in turn turns you over to the tender care of Mr. Blodgett (the whole-souled proprietor of Blodgett's Landing), to Mr. Brockway (the accommodating treasurer), to Mr. Worthen (mine host of the Forest House), and even more than all, to the genial, smiling welcome of Mr. and Mrs. Durant, and their charming daughter—the melody of the camp—you will find a foretaste of an Eden amid this lofty wooded grove by the clear waters of Sunapee, a gem of itself in a setting of lofty hills.

The success of this camp seems well assured. Earnest and self-reliant are the Spiritualists of New Hampshire; firm in their knowledge of meeting their loved ones here and hereafter; and they must surely reach the sunny heights of fruition.

After a two days' stay at Sunapee, Saturday found me winding over the Green Mountains of Vermont for Queen City Park. Reaching Burlington at nine p. m., I was glad to seek the refreshment of mind and body which attends on sleep. Early on Sunday morning I took the little steamer *Abdross* for the Park, three miles down the lake. A charming spot I found: another delightful Spiritualists' camp, high up and overlooking a bay of surpassing beauty. Every attraction has been added to this *Queen City*, seemingly completed by the presence of Nature. Yet the management seems untiring in its efforts to still "beautify and adorn" it. I was fairly delighted, while taking my first early morning stroll over this plateau in cog to be first recognized by Onset's adopted daughter, Jennie B. Hagan, who is ever delighting the camps with her improvised poems. Quiet, and the best of order, pervade this camp. Dr. Smith, the President, is an ever-present man, unceasing in his efforts that all shall go well, and that harmony prevails in every department. Eugene is giving his undivided attention to one and all, and the same is true of Capt. F. A. Boutelle, of Boston, who has the general supervision of the grounds. Mr. Bailey, of the Park Hotel, feeds his guests splendidly, and caused me regrets on having to leave him.

Mrs. Fannie Davis Smith spoke in the Pavilion in the morning, and never was a better presentation of Spiritualism made. Mrs. Sarah A. Byrnes spoke at the new auditorium in the afternoon, and her address was a gem. It was bound as the clearly presented the sublime truth of the soul's existence after death, and the awakening energies of the people of earth under its teaching. In this connection I desire to say I am not a little disappointed in not having met and enjoyed the company of our good friends Thomas and Tillie Lees, as I had somewhat anticipated from an invitation sent them to be my guests at Onset, and after our conversation at Onset, which the Eastern camps would be visited by them in the Lyceum interest, but another year.

W. F. N.

Report of the Etna, Maine, Camp-Meeting of Spiritualists.

To the Editor of the Banner of Light:

Friday, Aug. 23rd.—The first day, August 23rd, fair and favorable. The meeting at 2 p. m. was social, the opening remarks being made by Hon. Warren Chase, followed by our Maine speakers, Mrs. F. D. Bradbury, Mrs. Abbie Morse, and others. The evening meeting was devoted to relating facts, an audience of about five hundred being present.

Saturday, Aug. 24th.—Weather fair. The rain falls. No more rain. Capt. H. B. Brown delivered the forenoon address, subject: "Who is Our Saviour, or Saviours?" It was very ably delivered, and intensely interesting. Mrs. B. is an eloquent speaker. The afternoon address was delivered by Warren Chase, subject: "How Do We Know What We Know?" The logical, sensible manner in which Mr. Chase handles all subjects was manifest in his treatment of this; his arguments were very convincing. The exercises at the Etna, and the management were very interesting.

Sunday, Aug. 25th.—Morning meeting, social. The 10 o'clock session was conducted by Warren Chase, who spoke upon "Ancient and Modern Worship." He proved himself fully equal to a mastery of the subject, as those who were present can testify. In the afternoon, Mrs. Abby N. Burnham of Boston occupied the rostrum. The weather was unfavorable, it being rainy. Despite the pattering of the rain on the large pavilion, Mrs. Burnham held an audience of one thousand for her address, subject: "What is the Spirit?" The subject has been for Humanity compared with the Church. Mrs. B. who is a very rapid speaker, handled the subject in a manner highly satisfactory to the audience. The association can truly recommend her to any seer and seeress, and will be amply rewarded with the result. Frank T. Ripley followed Mrs. B. with tests, which were all recognized, and convinced those who received them (if not others) that their spirit of discernment was not a mere fancy. Mr. Ripley gave the most convincing tests ever given on our rostrum. Evening meeting, social.

Monday, Sept. 1st.—Morning meeting occupied in relating facts. At 10 o'clock Mrs. F. D. Bradbury delivered an address, subject: "What We Demand, and What is Our Greatest Demand?" Afternoon session, Mrs. Abbie Morse, speaker, subject: "The Life Beyond." Hundreds were satisfied with Mrs. M.'s remarks on this occasion. Evening meeting, social. At 10 o'clock Capt. H. B. Brown of Brooklyn, N. Y., gave us a discourse on "The Face of Spiritualism Held in Modern Thought." Words are inadequate, to transmit to others our impressions of the eloquence, power, wisdom and grandeur of all that Capt. Brown's lecture. He is without doubt one of the best lecturers that ever graced our rostrum. Our concert in the afternoon was a grand success. Abby N. Burnham presided ably. Evening meeting, lecture from Abbie Morse.

Tuesday, Sept. 2nd.—Morning services, social. At 10 o'clock a lecture from Abby N. Burnham, subject: "Universal Mind, Freedom, and How to Attain It." Afternoon services, Capt. H. B. Brown, subject: "Bible Culture." Tests by F. T. Ripley. Evening meeting: "Facts in Materialization." Very interesting.

Wednesday, Sept. 3rd.—In the morning a question contest, conducted by Capt. Brown. At the question contest, Capt. H. B. Brown was victorious. At 10 o'clock Capt. H. B. Brown gave his farewell address. It will long be remembered by those present. Afternoon services by Capt. H. B. Brown, subject: "The Face of Spiritualism Held in Modern Thought." Lecture from Abby N. Burnham. Evening meeting, social.

Thursday, Sept. 4th.—Last day. Morning meeting, social. The lecture at 10 o'clock was by Mrs. Abby N. Burnham, who delivered her words of instruction and encouragement. Afternoon services by Capt. H. B. Brown, subject: "The Face of Spiritualism Held in Modern Thought." Lecture from Abby N. Burnham. Evening meeting, social.

Friday, Sept. 5th.—Morning services, social. At 10 o'clock a lecture from Abby N. Burnham, subject: "Universal Mind, Freedom, and How to Attain It." Afternoon services, Capt. H. B. Brown, subject: "Bible Culture." Tests by F. T. Ripley. Evening meeting: "Facts in Materialization." Very interesting.

Saturday, Sept. 6th.—In the morning a question contest, conducted by Capt. Brown. At the question contest, Capt. H. B. Brown was victorious. At 10 o'clock Capt. H. B. Brown gave his farewell address. It will long be remembered by those present. Afternoon services by Capt. H. B. Brown, subject: "The Face of Spiritualism Held in Modern Thought." Lecture from Abby N. Burnham. Evening meeting, social.

lecture surpassed all others given by him. All who heard him felt themselves better men and women from having listened to a discourse of such high quality, and gave to the world those grand and true ideas. He was followed by Frank T. Ripley, who gave, in his usual convincing manner, twelve or fifteen tests. Frank has got into the hearts of the Maine people without any doubt.

Thus closed the series of meetings, and truly can we say that a more enjoyable time never was held on Etna camp-ground. The feast of good things that came from our loved ones and the satisfaction of unmeasurable gladness. Thanks are due the officers for their untiring efforts to make the meeting a grand success; also to the choir and to H. H. Leblond for furnishing the organ. One thousand tickets were sold the last day, and it was estimated that four thousand people were on the grounds. Etna Camp for years to come is an established fact, and gloriously does it wave the banner of Spiritualism before the world.

On the morning of Sunday, Sept. 7th, Osgood Merrill, formerly of Etna, and now of Lynn, Mass., passed to spirit-life of heart disease, after an illness of ten minutes, on the grounds.

CHAS. M. BROWN, Sec.

Queen City Park Camp-Meeting.

To the Editor of the Banner of Light:

Sunday, Aug. 31st, our platform was occupied by two very able speakers—Fannie Davis Smith and Sarah A. Byrnes, both of whom, in a very impressive manner, urged the necessity of a more practical application in the daily walks of life of our heaven-born philosophy. Right living and right doing, that we may bless and elevate the human race, and receive the promised spiritual eloquence. They were listened to with marked attention. Mrs. Smith pleaded for free thought and free speech, and said that Spiritualism has contributed largely to the measure of free thought, and free speech in the history of our people. Mr. Durant said we must not crop the wings of this celestial bird. "If we cannot receive and utilize this great truth, then we may look for new Bethlehem and new managers." In conclusion, Mrs. Smith said, "The day is not far distant when Spiritualism will crystallize in a higher civilization."

Monday of each week is a field-day at the camp, and we have no public meetings. On Tuesday, Sept. 2nd, Jennie B. Hagan delivered an address on "The Individuality of Man." We are largely puppets, in the play of life, because we know so little of ourselves. We have great possibilities, if we would only take them. We have too long considered death and have neglected ancestral circumstances, which largely determine our characters here. The only death that man has cause to fear is ignorance, bigotry and superstition. At the close of the address the speaker improvised a song, subject given by the audience: "The Clusters of the Alps." "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number of poems, some of which have been very popular. Her poems are given on the following subjects, given at the time by the audience: "Home and Mother," "The Clusters of the Alps," "Trouble in Eden," "The Claves of Ocean," "Responsibilities of Sunlight," "No man is an island," "The Good and the Evil of the World," "The Wild Rose," and "The Training of Children." During the last two weeks Mrs. Hagan, who is a favorite with the people, and already a particular star, has given in this way a great number

Conditions of men. Alphabetically arranged, and
Psychometrically through the mediumship of DR. JOH
GRINNELL, in presence of the compiler, THOMAS E. H
ARD.
Paper, 132 pp. Price 50 cents, postage 3 cents.
For sale by COLBY & RICH.

23 We direct especial attention to the
"Working Union of Progressive Spiritualists,"
a Society located in this city, which through
its Secretary, J. Commodore Street, solicits
pecuniary aid toward furnishing and main-
taining its "cable building" now nearly com-
pleted. The call will be found in another col-
umn, and we leave that Spiritualists of mean-
ing will respond. (We are requested by
the same source to state that the seating of
the Spiritualists' Council in New York
is being held by the Romanists.)

W. J. Colville
Will leave Liverpool in the City of Rome Sept. 20th, for New York. His engagements in Boston commence with Sunday, Oct. 5th, when he will speak in Berkeley Hall at 10:30 A. M., and 7:30 P. M., and regularly every Sunday through the season till the end of June, 1885. He will respond to calls for week-evening lectures anywhere within reasonable distance of this city. Parties desiring his services will please address him at this office.

In the Message Department, the present week, queries concerning "speaking against the Holy Ghost"; the wearing of mourning at séances and its effect upon the manifesting spirits; the spirit-world, its location and character; the "why" of violent manifestations; the condition of the soul in spirit-life; the necessity of humility, etc., are interestingly answered by the controlling intelligence; GEN. WILLIAM MACRAE wishes to speak to his friends in the South; Mrs. MARY ANN LAMSON comes with a message of love for her family and acquaintances in Exeter, N. H., and elsewhere; JEFFERSON CURRIER speaks of the conditions surrounding his death, and of his determination to manifest, if possible, in the vicinity of his old home, Essex, Mass.; MELISSA HOWARD and Mrs. MARION K. YOUNG in their communications embody testimony which is replete with the highest encouragement for all who here in the mortal are toiling onward to the goal which these happy witnesses have reached; JOHN WARD has a message which evinces the severely practical character of the sender while he was on earth; and FANNIE BURBANK FELTON, one of the old workers for Spiritualism, assures her friends all over the country that she still maintains the highest degree of interest in the progress of the cause everywhere.

Despatches from Wichita, Kan., Sept. 11th, set forth that the United States Grand Jury on that day and date returned indictments for attempted settlement on Indian lands against Capt. Payne and his other Oklahoma invaders. We trust the case against them will be pushed to the furthest extent known to the laws of the nation. Senators H. L. Dawes, of Massachusetts, Angus Cameron, of Wisconsin, and John T. Morgan, of Alabama, have been appointed as a sub-committee of the Senate Committee on Indian Affairs, of which Senator Dawes is Chairman. At the session of Congress recently closed, they were authorized to investigate the condition of the Indians in the West, and advise and report a plan for settling the troubles among these wards of the government. They were to leave Chicago on the 12th inst., for San Francisco, whence they go to the Round Valley reservation in north California. The committee is accompanied by J. J. Christie, deputy sergeant-at-arms of the Senate, and several clerks. Among other points which they will specially inquire into will be the Payne matter.

A "SAINTLY" MOVE.—In Victoria, B. C., recently the "powers that be," with the evident hope of preventing Col. Robert G. Ingersoll from delivering his lecture on "Orthodoxy" in the theatre, declared the building unsafe and stationed policemen at the main entrance to prevent the sale of tickets. A large crowd assembled, who denounced the proceedings as an attempt to prevent free speech. The Treasurer of the theatre knocked in the door with an axe, and large numbers gained admittance. Windows were smashed, and the scene that followed threatened to develop into a fight between the police and the crowd. Ladies became frightened and fainted. The police could do nothing but look on. After an hour's delay matters quieted down, and the Colonel proceeded with his lecture, much to the discomfort of the bigoted authorities.

A writer for the Sunday Herald of this city, in referring to some things met with on a drive from Boston to Portland, records that he was especially impressed by the deserted meeting-houses. In Seabrook he counted five or six with grass growing around their front doors, the paint sadly bleached from the clapboards, and the spirit of desolation all around them. He did not find it much better at Newburyport, where, he reports, "not only are there too many denominations, but too many churches of the same denomination."

As was to be expected, a clergyman of New Zealand has preached a sermon, hoping by it to impede the progress of Spiritualism in his locality. He however admits that the phenomena occur, and gives his congregation permission to investigate them, provided they do not do so on Sunday.

That sterling woman and spiritualistic "Good Samaritan," Mrs. Jacob Martin, of Cairo, Ill., informs us, under date of Sept. 17th, that the medium Dr. Henry Blush came to her house recently, from the South, in feeble health. He has been dangerously sick, but is now slowly improving.

Mr. J. Olegg Wright writes as follows: "The BANNER, as in the past, will more and more command the assent of thinking minds as it steers its course majestically along through the spiritual breakers. May you, Mr. Editor, long be spared to steer the good and gallant ship."

Mr. and Mrs. Bliss, who have leased the dwelling-house No. 121, West Concord street, Boston, will commence their séances there on the 21st inst. See card on fifth page. It is said that their materialisation circles at Sunapee Lake were uncommonly successful.

One of the most interesting of recent publications is "MAN—WHEN AND WHERE?" by Richard B. Westbrook, D.D., LL.B., an extended notice of which will be given in our columns next week.

Colby & Rich have just issued a fifth edition of "THE GIST OF SPIRITUALISM," by Hon. Warren Chase. Price fifty cents per copy.

Miss Mary Jones of Philadelphia, Pa., psychometrist and test medium, has located for awhile at 30 Worcester Square, Boston.

A business announcement appears on the fifth page of this issue regarding Mr. and Mrs. Joseph Caffray.

Mrs. CAROLINE MORGAN of Groton, Conn., passed to the higher life, Sept. 18th, aged eighty-two years. She was universally beloved, being a woman of great personal worth. She has been known for years as an intelligent Spiritualist, and her advocacy of the truth which she loved was of a kind which commanded the respect of the community in which she lived. A large circle of relatives and friends will long cherish her memory. Her funeral was conducted by the Rev. Mr. Morgan on Sunday, Sept. 16th.

ALL SORTS OF PARAGRAPHS.

The *Constatore* for July, besides its usual series of interesting articles, contains an answer to an attack on Allan Kardec, by *El Estudiante*, the organ of the Protestant church in Buenos Ayres. The article is too lengthy for reproduction in these columns. We also notice extracts from the *Banner of Light* in regard to the work of Hon. Warren Chase in Indianapolis; Mrs. Abbie Burham in Trenton, N. J., and a séance with medium George Cole, of Brooklyn.

Naples has lost over 2000 of its inhabitants from cholera since Aug. 20th, and the death rate is rapidly increasing; in Italy, generally, nearly 4000 have died, and the nation seems filled with the panic; the heroic conduct of King Humbert is praised on every hand; the lunatic asylums prove to be the choicest breeders of the plague in Parma and Naples. Queen Victoria has sent a message of condolence to Queen Margherita of Italy, in view of the virulent outbreak of this terrible scourge in her land.

ABOUT SO.—A bucolic poet has produced an ode to the weather of '84, to be sung by a grandfather in 1900: Ah! yes, my child, 'twas '84:
The year I well remember;
I froze my nose in full July,
And burnt it in September.

Friends of the sailor will be pleased to hear that the rajah of Tenour has at last submitted to the requests of the Dutch Government, and released the remaining members of the crew of the British steamer *Alceste*, who were captives on the island of Sumatra.

China has just had a severe flood whereby the drowned count up among the thousands; coupled with which loss of life comes great destruction of property, and much suffering because of it.

Got back O. K.
From Onset Bay.

SOCIETY FOR ETHICAL CULTURE.—We are informed that a society bearing this title has been established in Boston, Clara M. Blase being speaker. The opening service will be held at 3 o'clock on the afternoon of Sunday, Sept. 23rd. Inquiries bearing on this organization, its finances, its aims, etc., can be addressed to Mrs. Blase at Clark street, Dorchester District, this city.

The *Don Hormano*, a Mexican steamer, was lost off Frying Pan Shoals, North Carolina coast, Saturday night, and five men were drowned.

It is said that the trouble in Belgium between the Liberals and Clericals has grown so serious as to threaten culmination in that greatest of evils—civil war.

In Binghamton, N. Y., while since, a woman named Whitney dreamed that a woman in white came to her bedside and said: "Get up, get up immediately; you are needed!" The woman awoke and went to the sitting-room below, where she found that the lamp which she had left on the table had exploded and set the objects near it on fire. A few pails of water extinguished it, and the lives of a mother and four children were saved by a dream.

VERSUS CHOLERA.—On your slice of bread and butter spread a layer of salt. In this or some other convenient way you manage to eat two spoonfuls of salt a day you will not take cholera. At least that was the belief in England when cholera was there in 1849. Truth says this preventive is not heard of now. Another safeguard was a flannel belt around the stomach and a bottle of chalk powder in the pocket.

A Mississippi planter ate 100 good-sized peaches the other day, just to see how many he could devour, and two days later he was carried to the cemetery.

There is an unprecedented drought in many parts of England.

ANOTHER CREEDAL SURRENDER.—A Jerseyville, Ill., despatch for Sept. 8th, states that Rev. Mr. Hubbard of the Congregationalist Church at Rood House, instead of preaching Sunday morning, arose and declared that he could not preach any more; that he never had been converted, and that he had been trying to preach what he knew nothing about. The preacher then sat down in great distress of mind and the audience was dismissed.

Mr. W. D. Howells is writing a novel for the coming year of *The Century*, under the title of "The Rise of Silas Lapham." In the first chapter, which will be printed in the November number, Mr. Howells returns to the life of Bartley and Marilla Hubbard, the much-discussed hero and heroine of "A Modern Instance," showing Bartley in the character of interviewer for his "Solid Men of Boston" series.

Miss Ellen Terry is suffering from her belief in the vaccination cure. She unfortunately submitted to vaccination, and is laid up in consequence with acute inflammation of the hand. If a few eminent persons suffer in similar fashion, the compulsory blood-potting of little children is likely to last long.

The Spirit-World.
While we declare that the spirit-world is a locality, and that it holds a position in space, we also affirm that it is not wise for returning spirits to attempt to give its precise location. Suffice it for you to understand that there is a spiritual world; that those friends of yours who have passed from earth have there an abiding-place; that they have a home adapted to their needs and requirements; that they are surrounded by conditions calculated to unfold their best powers; that they are permitted to come into association and to live in social conditions with those whom they love, and that employments are open to them through which they may express the best powers of their beings. Understanding all this, realizing that no spirit is homeless, no soul is lost, for the boundless love of the Omnipotent embraces all, let this suffice for you until you pass to that eternal world and investigate its laws and conditions for yourselves.—*Spirit John P. Terpont.*

Mediumistic Bureau.
A Public Want—Suggestions Respecting its Formation.
To the Editor of the Banner of Light:
In reading the weekly reports of mediums for materialization, independent state-writing, etc., published in the *Banner of Light*, it is doubly the impulse, often of spiritualists to wish to refer some friends—non-believers who may be about to visit New York or Boston, to some medium where they may enjoy the opportunity of receiving such irrefutable proof of spirit-manifestation as may result in their conversion to the truth of the cause. But when the question is asked, "Where can I go to see these things?" the person recommending such investigation is at a loss where to refer those desiring evidence, not knowing the address of the mediums who are reported to produce such manifestations. The writer believes a large number of the readers of the *Banner* will concur with him in the necessity of the formation of a Mediumistic Bureau, giving the address of such mediums as may be known to the *Banner*, and further, when such local mediums may change their residence let it be noted in a standing notice in the *Banner*. Under the head of "Materialization," let the names and residence of all thoroughly reliable mediums be given. "State-writing," etc., etc., etc. This notice could be sent out by the *Banner* to the East, and would, doubtless, result in making many acquisitions to our numbers, which means simply that if Spiritualism is to be of benefit to the human race, it will prove equally so to others.
Yours truly,
W. G. TATLOE.

The American Spiritualist Alliance, whose headquarters are at 137 West 35th street, New York, is the place to make the inquiries suggested above by Bro. Taylor. The Bureau is in working order. Address J. F. Jeanneret as above. There are affiliating Alliance Societies in different parts of this country and in Europe, therefore we cannot see the necessity of a "Mediumistic Bureau," such as is suggested by our correspondent.—*Ed. B. or L.*

Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.]

Bishop A. Beale is engaged at Kansas City, Mo., during the Sundays of September, and can be addressed 1331 Cherry street, care of J. L. Morton.

J. Olegg Wright commences an extended term of engagement as speaker for the First Association of Spiritualists of Philadelphia, Pa., on the first Sunday of October.

Dr. J. K. Bailey, we are informed, was recalled to Queen City Park Camp, where he spoke on Saturday, 4th inst., for very general acceptance. He will receive calls for lectures for the coming fall and winter's campaign throughout New England. Address him care of this office.

Mrs. James A. Bliss, the full-form materializing medium, has leased the house No. 121 West Concord street, Boston, and will hold her first séance for the season on Sunday evening, Sept. 23rd.

J. William Fletcher can be consulted every Monday for the present at the Drivell House, Brooklyn, N. Y.

Mrs. H. J. Horn was announced to deliver an inspirational address in the Court of Appeals room, Saratoga Springs, N. Y., last Sunday evening, to be followed with descriptions of spirits clairvoyantly seen to be pressed by J. Miller.

Mrs. Hardinge-Britten will be obliged to postpone her tour to the Pacific coast for the present, and can only make fresh engagements to lecture near New York for the next few months. Address 265 West 44th street, New York.

Fuller writes that Mr. J. Frank Baxter delivered two very interesting lectures in Haverhill, Mass., last Sunday, and gave a large number of tests. The next meeting is to be held Sunday, the 28th, at which Mrs. Juliette Yeaw will be the speaker.

Mrs. L. Barnicot of Chelsea, Mass., has been speaking in Haverhill, Mass., of late in that place. Plummer says: "She is a fine test-medium and an interesting lecturer, of pleasing address. We are delighted to have her with us. She has proved a blessing to us and we all regret to part with her. May she soon visit us again!"

The attention of managers of spiritual societies is called to the significance of the teachings presented, objectively, by the spirit paintings Prof. Milleson is exhibiting to illustrate his present course of lectures on "The Beauties and Uses of Spirit Art" at Harmon Hall, Boston. Prof. Milleson will accept engagements to lecture in like manner elsewhere. Address him care of *Banner of Light*, Boston.

Walter Howell of England was to return to Philadelphia, Pa., Sept. 17th. He spoke in Lynn, Mass., last Sunday, and on the Sunday previous. His address in Philadelphia is at 1008 Sydenham street, where he can be addressed for engagements. Mr. Howell is an eloquent trance instrument, and deserves to be employed upon the Spiritualist platforms of America.

Mrs. Lena Clark Cook of San Francisco is now on a tour in Australia.

Mrs. Willis-Fletcher's address is 2 Hamilton Place, Boston, Mass., care of J. Wm. Fletcher.

W. L. Jackson, Sept. 14th, at Northampton, Mass. He can be engaged for lectures during the present season, and applied to early. Address him at Haverhill, Mass.

G. W. Kates, editor of *Light for Thinkers*, was announced to speak in Chattanooga, Tenn., last Sunday. Zaida Brown lectured at the residence of Mr. Goodman, near Atlanta, Ga., on Sunday, 7th, and will again on Sunday, the 21st.

We have not a word of censure nor disparagement to bestow upon Mr. Chalmers, nor shall we have. He is a gentleman of ability, decidedly the most eloquent and powerful of the spiritual ranks, and sincerely and honestly converted, we have no doubt, for we know of nothing to the contrary. Still, our opinion is, that he has made a mistake, but, as he thinks not, we have no reason to question his sincerity, nor do we, for we are not able to judge of his motives. He is probably the same liberal-minded lecturer that he was before his conversion, and if he has now a better opportunity or a larger field in which to proclaim liberal principles, we are very glad of it.—*Boston Investigator.*

Passed to Spirit-Life.

From her late residence at Annisquam, Mass., (a part of Gloucester, on Cape Ann), on the evening of Saturday, Sept. 15th, Mrs. Elizabeth W. Day (relict of Capt. Joseph Day, father of J. W. Day of this paper), aged 73 years 6 months and 4 days.

The deceased was born in Annisquam March 9th, 1812, and passed most of her long and useful life there, with the exception of a few years in the city of Boston. She belonged to a large family, of which she was one of the latest members to survive. She was married to the late Capt. Joseph Day (a Revolutionary War hero), and had a large family, of which she was one of the latest members to survive. She was married to the late Capt. Joseph Day (a Revolutionary War hero), and had a large family, of which she was one of the latest members to survive.

The immediate cause of her decease was lung fever, from which she was a sufferer some eight days. She possessed a full and healthy intellect, and was a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness. She was an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

She was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the *Banner of Light* weekly with great satisfaction up to the time of her final illness.

RATES OF ADVERTISING.

Each line in *Agency* type, twenty cents for the first and every insertion on the fifth or eighth page and advance cents for each subsequent insertion on the seventh page.
Special Notices forty cents per line, minimum, each insertion.
Business Cards thirty cents per line, Agency, each insertion.
Notice in the editorial columns, large type, leading matter, fifty cents per line.
Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Yates Co., N. Y. Jy.5.

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-SON, 210 Stockton street, San Francisco, Cal. Advertisements may be made for it in New York.

TO FOREIGN SUBSCRIBERS
The subscription price of the *Banner of Light* is \$3.00 per year, in advance. It will be sent by mail, postage paid, to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH READERS.
J. J. MORSE, the well-known English lecturer, will accept, and receive subscriptions for the *Banner of Light* fifteen shillings per year. Parties desiring to subscribe may address Mr. Morse at his office, 201 Easton Road, London, N. W., England, where single copies of the *Banner* can be obtained at 4d. each; if sent per post, 6d. each. Mr. Morse keeps for sale the *Banner of Light* and Reformatory Works published by Colby & Rich.

SAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale the *Banner of Light* and Reformatory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.
AND AGENTS for the *BANNER OF LIGHT*, W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the *Banner of Light* and Reformatory Works published by Colby & Rich, Boston.

INDIA BOOK DEPOT.
KAILASH BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the *Banner of Light* and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the *Banner of Light* at Rupees 11-12-0 per annum.

BROOKLYN, N. Y. AGENCY.
W. J. OUSHING, 15 Willoughby street, Brooklyn, N. Y., keeps constantly for sale the *Banner of Light*, and will supply any of the *Banner of Light* and Reformatory Works published by Colby & Rich. He also has a Free Spiritual Library and Reading Room connected with his Agency.

TRON, N. Y. AGENCY.
Parties desiring any of the *Banner of Light* and Reformatory Works published by Colby & Rich will be accommodated by W. H. HANCOCK, 151 West street, Troy, N. Y.

ROCHESTER, N. Y. BOOK DEPOT.
JACKSON & BULLLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Banner of Light* and Reformatory Works published by Colby & Rich.

AUBURN, N. Y. AGENCY.
Parties desiring any of the *Banner of Light* and Reformatory Works published by Colby & Rich can procure them of J. H. HAMPER, Auburn, N. Y.

ST. LOUIS, MO. BOOK DEPOT.
THE LIBERAL NEW BOOK CO., 629 N. 5th street, St. Louis, Mo., keep constantly for sale the *Banner of Light*, and a supply of the *Banner of Light* and Reformatory Works published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT.
LEE'S BOOK CO., 105 Green street, Cleveland, O., Circulating Library and depot for the *Banner of Light* and Reformatory Works published by Colby & Rich.

NEW YORK BOOK DEPOT.
The *Banner of Light* and Reformatory Works published by Colby & Rich can be found at the office of THE TRUST BOOK CO., 21 Clinton Place, New York City.

PHILADELPHIA BOOK DEPOT.
The *Banner of Light* and Reformatory Works published by Colby & Rich are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 31

New York Advertisements

HEAT YOUR HOUSE. WARM AIR FURNACES.

THE BEST IN THE WORLD.
Manufactured by
Fuller & Warren Company.
INSURE WARMTH, PERFECT VENTILATION
AND FREEDOM FROM DUST OR GAS.
Troy, N. Y., Cleveland, O., Chicago, Ill.
C. C. HALLETT, New York.
Aug. 9, -18w

PROF. JOHN McLEOD,
PRACTICAL PHRENOLOGIST and Hentler, also possessor of the highest known phase of Mediumship, will deliver a series of lectures upon Sensitives, Perfect Clairvoyance and Clairaudience by the laying on of hands, etc. Rooms No. 205 West 30th street, New York City.
Sept. 2.

MRS. M. E. WILLIAMS'S
MATERIALIZING SEANCES, 222 West 40th street, New York. Seances: Mondays, Tuesdays and Thursdays, 8 p.m. to 10 p.m.; Saturday afternoon at 2 o'clock. Seats secured in advance, personally or by letter.
Sept. 6.

DR. DUMONT C. CAKE
REMOVED to 6 East 12th street, New York City, Cures "Incubators," Magnetism a specialty. Remedy sent by Express. Diagnosis by correspondence. Remedy for Cancers, Glands, etc.
Sept. 6.

MRS. L. M. MARSH,
229 WEST 40TH STREET, New York City, Magnet
Healer and Developing Medium. 13W—Aug. 2.

MRS. E. S. PHILLIPS, 247 West 30th street
New York City, Trance and Test Medium. Hours
from 9 till 4, Saturdays excepted. 15W—June 2.

ROBERT THAYER WILDE, the Natural
Magnetite Manipulator and Healer, 237 West 23d street
New York City. 15W—Aug. 2.

LOTTIE FOWLER,

MEDICAL and Business Medium, for a short time only at Hotel Imperial, 8 14th st., New York. Hours 2 to 7 July 19.

Practical Psychometry.
Mrs. W. A. Gridley, 417 Sumner Avenue, Brooklyn, N. Y., gives written readings from handwriting, locks of hair. Delineations of character, \$2.00; prophetic readings, \$3.00; instruction upon personal development.

mediumship, \$3.00; psychometric examinations of ore, \$5.00.
Please enclose return postage. No personal sittings given.
Sept. 20.—law*

PSYCHOMETRY.

MRS. ANNA KIMBALL gives scorching analysis of disease and mental faculties, with messages of counsel from guardian spirits. The late Prof. Wm. Denz said: "I have found MRS. KIMBALL a Psychometer wonderful power and accuracy." All readings \$2.00. Address P. O. Box 241, Dunkirk, N. Y. Sept. 6.

PUKES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address GALT, W. A. COLLINGS, Smithville, Jefferson Co., N. Y. (Mention this paper, Sept. 13.—13w*)

The Spiritual Offering,

A LARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN ITS RELIGIOUS.

SCIENTIFIC AND HUMANITARIAN ASPECTS,
COL. D. M. FOX, Publisher.
D. M. & NETTIE F. FOX.....EDITORS.
EDITORIAL CONTRIBUTORS,
 Prof. Henry Kiddle, No. 7 East 193rd st., New York City
 Prof. J. S. Love and, San Bernardino, California
 "Juina," "The Quaker," 1000 W. 14th St., V. Richmond
 64 Union Park Place, Chicago, Ill.
 Clara Dixon Davidson, Kirkville, Iowa.
 Among its contributors will be found our oldest and ablest
 writers. In it will be found Lectures, Essays upon Science

TERMS OF SUBSCRIPTION: Per Year, \$1.50; Six Months, 75 cents; Three Months, 40 cents.

In remitting by mail a Post-Office Money order on Ottawa or by draft on Bank of Montreal or Bank of Chicago, New York City, payable to the order of D. M. Fox, preferable to Bank Notes. Single copies 5 cents; new subscribers 3 cents, payable in advance, monthly or quarterly. By arrangements made with publishers of the *Phrenological Journal*, we can offer the following liberal club rates: *Offering and Phrenological Journal*, \$2.75; w

RATES OF ADVERTISING.—Each line of nonpareil type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

OFFERING.—The circulation of the **OFFERING** in every State and Territory now makes it a very desirable paper for advertisers. Address,

SPIRITUAL OFFERING, Ottumwa, Iowa
Jan. 25.

THE ROSTRUM.

A. C. COTTON, Manager and Assistant Editor.

A Fortnightly Journal of Thirty-two Columns devoted to the Philosophy of Spiritualism, Liberalism and the Progress of Humanity.

All communications for the pages of the **ROSTNUM** must be addressed to A. C. Cotton, Vineland, N. J.

The **ROSTNUM** will be supplied to subscribers at the following rates:

Per Annum in advance.....	One Dollar
Six Months.....	50 Cents
Three Months.....	25 Cents

All money orders and remittances must be made payable to A. C. Cotton, Vineland, N. J.

Advertisements solicited. Jan. 18

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in all its aspects. **HADAMÉ LUTTE CHANCE,** Editor. The ablest writers contribute to its pages.

Terms of Subscription, in advance, per year, \$1.20, remitting by mail, a Post-office order on Paris, France, the order of **J. DARCY, Manager,** 75, Boulevard des Minimes.

PROPHETES ET PROPHETIES

 by H. H.

A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 55. Price 80 cents, postage free. For sale by LA LUMIERE, Paris, France. Aug. 7.

The Boston Investigator

THE oldest reform journal in publication.
 Price, \$3.00 a year,
 \$1.60 for six months,
 8 cents per single copy.

Now is your time to subscribe for a new paper, without
 causing all subjects connected with the happiness of mankind
 Address **J. F. KENNEDY**
Investigator Office,
Faine Memorial,
Boston, Mass.
 April 17.

Light for Thinkers

A WEEKLY PAPER, published at Atlanta, Ga.
 the interest of Spiritualism, at \$1.50 per annum.
 G. W. KATES, Editor
 May 19. A. C. LADD, Publisher

POEMS OF THE LIFE BEYOND THE VEIL. WITHIN. Edited and compiled by GILES B. STUBBS. These Poems are gathered from ancient Hindoos from Persia and Arabia, from Greece, Rome and North Europe, from Catholic and Protestant hymns, the great poets of Europe and America, and close with inspiring words from the spirit-land. What a glorious and beautiful illustration and express the vision of the spirit catching glimpses of future, and the wealth of the spiritual life within, has been used. Here are the intuitive statements of immortal words full of sweetness and glory, full, too, of a divine philosophy.

Cloth, 270 pages, 12mo. Plain, \$1.50, postage free. Available by GILES B. STUBBS.

THE GUIDE TO ASTROLOGY. By R. PHAEL, Astrologer, Containing the Complete Rudimental Part of Genethical Astrology, by which all persons may calculate their own Destiny, and learn the true Nature and Effects of the Stars, with rules and information never before published.
Cloth. Vol. I. Price \$1.00.
Cloth. Vol. II. Price \$1.00.
For sale by COULEY & KICH.

WHAT MUST WE DO TO BE SAVED.
A Lecture by ROBERT G. INGERSOLL. Contests Intolerance. The Gospel of Mathers. The Gospel of Jesus.

HOW TO MAGNETIZE; or, Magnetism a Clairvoyance. A Practical Treatise on the Choklo Management and Capabilities of Subjects, with Instructions on the Method of Procedure, etc. By JAMES VICTOR WILSON.

has led to the publication of this little work, which contains
in a condensed and concise form more information than
be found in many of the larger works.
18mo. paper. Price 25 cents, postage free.
For sale by COLBY & RICH.

