VOL. LVI

COLBY & RICH,

unknowability.

SATUREAY, SEPTEMBER 20.

\$3,00 Per Annum, Postage Free,

NO. 1

CONTENTS.

First Page. The Spiritud Restrum? Our Dual Ex-istence; or Physical Mediation and its Relation to Spir-imal Phenomena.

BECOMD PAGE. - Postry: No Night There. Spiritual Pho nomena: An Extraordinary Béance for Materialisation; Materialisations in Farmington, Me. When Our Ships Come In. The Comp-Meetings: Onset-Lake Pleasant Ound in the Company Retrief One-Late Fash, Me.,

Oamp-Meeting of Spiritualists; Queen City Park CampMeeting; Camp and Campers at Etna, Me.,

THIRD PAGE.—Pearls. Banner Correspondences: Letters

from Wisconsin, Arkansas, New York, Ohlo, Illinois, Massachusetts, and Maino. Spiritualist Picnio. Earth-Bound Spirits. Mr. J. Olegg Wright'in Vineland, N. J. September Magazines. Postry: "Guardian Angels," Meeting and Obituary Notices, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc. BIXTH PAGE.—Message Department: Invocation; Questions and Answers: Spirit Messages given through the Medium thip of Miss M. T. Sheihamer from Gen. William MacRac, Mrs. Mary Ann Lamson, Jefferson Cur-rier, Mellina Howard, Marion K. Young, John Ward and Fanny Burbank Felton.

SEVENTE: PAGE,—!'Mediums in Boston,' Book and Miscellaneous Advertisements. EIGHTH PAGE .- Spirit Identity Established Through Di-

rect Writing, Mrs. Fay's Materialising Séances. Office of the Working Union of Progressive Spiritualists. Spiritualist Meetings in Boston. Spiritualist Meetings in New York: People's Spiritual Meeting, New York, etc.

The Spiritual Kostrum.

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

on Sunday Evening, Aug. Sist, at the Hall of the New York Labor Lyceum, by REV. CHARLES P. McCARTHY, ho 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 shelr convection with the atomic and molecular action 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

On all these questions Mr. Tyndail 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 some 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 mathemetical problem and demonstrate its correctness."

We not only examine and observe the phenomens 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 phenomens, but we repudiate that agnosticism which is unscientific.

Herbert Spencer has propounded in his "First Principles" the theory of agnosticism by asaigning a content to what he calls "the unknowable." He includes in this content God, matter, creation, time, space and force. The MIt has a very partial acquaintance with matthoughtful 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 oblects 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 jects of investigation to the scientific Spiritprove that the philosophy of the agnostic is irrational, being based upon a self-contradiotion, for all universal negations are self-contra-

These alleged inknowables come within the ence. To which we reply, that matter spart Trans (6) 1. To present as the entries Tag. Coo less 1992 gant long and the contract of the co

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 indefinite 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

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 ploturing 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 emphasize 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 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 be cause 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 desoribed by Prof. Tyndall, "Like disciplined squadrons under a governing eye"?

Agnosticism has no reply but the "unknowa-It adds that data necessary for answering such a question do not exist. Yet solence 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 knowl

ter 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 combinations 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 obualist. Shorott

The agnostic would here set up the position that spirit or mind is unknowable apart from matter, and apart from matter has no exist-

ble of proof.

There is a general indication, 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 decovery in this direction has proved how very little the scientist knows about matter, his 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 sasent of mankind at large, endorsed by divers philosophers, it is yet; a tailed admitting of no instification by passed the indeed it is not only justification by reason may, 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 continued: The mental act in which self is known implied. He every other mental act, a perceiving subject ind a perceived object. If, then, the object perceived is self, what is the subject that perceives Tor, if it is the true self which thinks, which other self can it be that is thought of? Clearly in 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. Maniell rightly holds to be the annihilation of both."

This is the "inexpression long! and atrie of argument are when the both and atrie of 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.

sessing 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. 34.4.44

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, there-fore, 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 Splittualists themselves,

for lack of knowledge in patural 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 : a well at

L. There is no such entity as mind apart from Il. 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.
Thus the materialist assumes that matter thinks and reasons, and is a self-existing and eternal existence, and consequently that intelligence is merely a modely matter. We argumentatively prove that disallected as manifest mentatively prove the tracempones at mode of mind. of in physical structural is a mode of mind. Were line mode of mixture it would then cop-

from spirit is equally attenowable and non-existent. Moreover, that we know nothing whatever of matter except iterough spirit. In the establishment of this life 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 microscopic lens has ever yet been made that can alist the human eye to see an alough and yet all physical science is founded upon the assumption of its existence, which as a demonstration is incapable of proof.

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 palpa ble 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 comprehends 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 ra all abaalntal and into al 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 ciphers 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 transfused 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 dual existence "unknowable," and also ex-Bishop Berkley, who resolves matter into plained "the philosophy of physical mediastates of mental perception, or that other theory (by Boscovich) 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 point out at first the fact that the entire econcan ever become so, and, therefore, that what omy of our organic or physical life is conductis called the qualities or modes of matter are ed on the principle of mediumship. manifestations from the inmost 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 point out the fact that the pathologist and chemist, with all their skill and the masterly re- physical ears. sources of science at their command, have failed lar composition of atoms was welded into indiplans, its sins and its virtues, its loves and its four general heads: hates, its trials and its conflicts, its soul-tumuits of passion and greed, its lust of power, of pride,

and of pelf, 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 felication 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 consolousness 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 expres-

sion 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 ars, whereas in point of fact the eve it self 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 "fenestres animi." as Cicero calls them, the avenues through which the soul holds intercourse with the material world, and therefore there must be a "percelying 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 for sooth we are told that the mere juxtaposition of atoms and the adaptation of parts, 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 tion," as practiced and adopted both by materialistic and spiritualistic scientists.

I now proceed to consider the relation of physical mediation to spiritual phenomena. I

The eye is simply the telescope of the soul; we who are within see through the eye, which is as a delicate camera obecura, 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 the material elements of the human body is to which prove the power of the mind or soul to see without physical eyes and hear without

The higher phenomens of mesmerism prove to imprison the substance by which this singu- that soul and body are not identical in substance, and are distinct in their existence. viduality and character, with all its hopes and Mesmerle phenomena may be classed under

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

IV. Under this class come the higher phenomena of this occult science, viz: Lucid somnambulism or clairvoyance, including mentaltraveling, thought-reading, pre-vision, introvision, 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 Zoist, a quarterly journal published in London under the superintendence of Dr. Elliotson 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 ether undulations, have now to undergo considerable scrutiny and corresponding modification.

Dr. Maudsley, 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 correscholastic and empirical evasion. Prof. Georwork on "The Physiology of the Nervous Sysfuller examination of the marvels 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 incontestable. 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 remained but an instant, to be replaced by ansomnambulism and clairvoyance, giving a lengthened account of the experiments.

Now we ask, on the principles of the dogmat ic 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 | who, stepping out into the room, proceeded to material organs of vision, the whole pyramid of materialize a veil of the finest gauze; having 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 ing that word was spoken ! with what joy it 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 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

Again do we with reason point out the necessity of mediumship in the intercommunion 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 into nobodies, and eventually after the lapse of cemeteries to search for the old carcases for want of some better and more substantial form to dwell in. Yet mean and despicable as this last view is in the sight of reason, it was the best that the old Orthodox Church could use to repel and refute atheistic materialism. To day to speak to her, she is so small. She makes me this old philosophy has changed its ground: of modern science, it had almost slain the grand | right behind "Maudie" stands a tall female old Catholic and Puritan dogmatism of the past, figure who again greets me as I look at her, and would have buried it in the dictum that while "Maudie" turns around and looks up, immortality was a myth, as it said science also, and speaks to the form, who answers, immortality was a myth, as it said science also, and speaks to the form, who answers. I tom ship, it is freighted with youth and love, solf all the potentialities of mind, reason, soul Another double apparition is that of the meant intelligence, thus almost succeeding in dium's principal control, "Riand," a beautiful with a veil; "all sail" is now for the bissed making shipwreck of the best house and the di-

materialism on the other hand, with its equally his young lady with him. 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 thirsty 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 socalled 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 byo," 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 Bridgemater.

Spiritual Phenomena.

An Extraordinary Seance for Materi-

alization. To the Editor of the Banner of Light:

The last scance for full form materialization held in New York City by Mrs. Carrie M. Sawsponding motor centres." This statement is a yer previous to her departure for the campmeeting at Lake Pleasant, took place on the get, an equally celebrated physiologist, in his evening of Aug. 12th, and was in many respects a remarkable one. About twelve persons were tem," maintained the same view; but on a present, composing a small but harmonious circle. The first part of the scance 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 afterhaving been as is customary with her secured 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 hairwhich came to the entrance of the cabinet and other 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. 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 lovwas 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 vic-

tory over the grim destroyer! The next form to appear is a most magnifinature and her foreadaptation to the conditions cent 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 whitepale, 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 at death we may become ghosts, or be turned endowed with independent motion. Over that group the curtain falls again and hands beages be driven back to the churchyards and gin 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, "Maudle" again shows herself and calls me to the cabinet. I have to bend down look at her face and wishes me to feel how fine having clothed itself in the armor of new disher hair is. While so occupied a voice above coveries, and having sent forth the battle-cry me says, "How do you do?" Looking up.

making shipwreck of the best hopes and the divinest aspirations of humanity:

In the midst of this death struggle between

In the midst of this death struggle between

A strong solution of carbolic seld and water, pound

and plereing eyes. Next to him stands a slender

this two old antagonists, organized scolesiasti
female form, dressed in pure white and lovely

vors immediately take themselved off.

in which the sleeper speaks to the meamerizer, | cism on the one hand, speaking with artful hy- | to look upon. "Eland" salutes the circle in a pocrisy in the name of Christ, and atheistic strong and deep voice and says he has brought

> Twice during this séance 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 resumé of a séance which will not soon be forgotten by those who were fortunate enough to witness it.

I would most heartily recommend investigate ors, wherever Mrs. Sawyer may go, to visit her séance-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:

The few Spiritualists in Farmington and vicin ity 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 few scances for the accommodation of those who cannot go abroad to witness such manifestations. She has held two scances 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 so 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 of the manifestation of the manifestations of the manifestation of

tions 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, 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 whereat 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 aforementioned mediums.

Now at these scances 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

spirit-forms came out of the cablet, and upon my asking for a lock of hair, both of them cut from their heads locks, 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 he copy it and return results. I received the copy one week ago fast Monday night. There are upon the copy five faces beside my own. One of the faces, a male, is bottomside up; or, more properly speaking, is inverted upon the card. The next night—Tuesday—I attended one of Mrs. Hatch's scances, when a form emerged from the cabinet, and, after the usual greeting on such occasions, asked: "Did you get my ploture?" 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 who they were and many other things which no person could have told unless they had seen the picture. 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 pic-ture without seeing it.

These, together with other like manifesta-tions, characterized the seances in question.
Some fifteen or twenty forms manifested 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, among other materializing mediums, to the favorable consideration of all investigators.
Farmington, Me., Aug. 31st, 1884. P. Dyer.

When Our Shins 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

"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

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 "But it will take you away from me," and

"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—home—heaven—I will have them all when my ship comes in."

"Has he a ship?" asked the children of each

Has he a ship?" asked the children of each

"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 cars as they bore him away on "the sea that runs around all the world." We all have ships at sea. Toour 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 these but are on the forces.

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 opal sails, we can discern the beloved orew, but they are ever sailing away, Ship show!" 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, phan-

The Camp-Meetings.

Onset-Lake Pleasant-Sunapee-Queen City Park. To the Editor of the Banner of Light:

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.

true.
Cephas was absent, which I regretted. Cepnas was absent, which I regretice, 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 mordant I fear will separate in cold spirit dropping alims

rate in cold, spirit-drooping climes.
By the evening train 1 left for Sunapee Lake, arriving on Thursday morning, where I met many friends from Onset and a concourse of many friends from Onset and a concourse of soulful people, joyous and free as the mountain air they breathe; and never a happier hour can one live than amid the greetings of such. Please try it on, Bro. Colby. Dr. Storer 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. Biodgett (the whole souled proprietor of Biodgett'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 three charming daughters—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.

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 Albatross 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 of Parks, seemingly completed by the hand 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 everpresent man, unceasing in his efforts that all shall go well, and that harmony prevails in every department. Secretary Bugbee 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 Pavil-After a two days' stay at Sunapee, Saturday

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 atternoon, and held her large audience spell-bound as she 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 I sent them to be my guests at Onset, and an after announcement of Mr. L. that the Eastern camps would be visited by them in the Lyceum interest, but another year. Mrs. Fannie Davis Smith spoke in the Pavil-

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

To the Editor of the Banner of Light:

Friday, Aug. 29th.-The first day, August 29th, fair and favorable. The meeting at 2 r. m. was social, the opening remarks being made by Hon. Warren Chase. followed by our Maine speakers, Mrs. P. D. Bradbury, Mrs. Abbie Morse, and others. The evening meeting was devoted to relating facts, an audience of about

folliwed by our Maine speakers, Mrs. P. D. Bradbury, Mrs. Abbie Morse, and others. The evening meeting was devoted to relating facts, an audience of about f ur bundred beine present.

Saturday, Aug. 30th.—Weather bad. The rain fails. No morning meeting. Mrs. P. D. Bradbury delivered the forencon address, subject: "Who is Our Saviour, or Saviour?" It was very ably delivered, and intensely interesting. Mrs. B. is an eloquent speaker. The alternoon session was conducted 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 Fact Meeting in the evening were very interesting. Sunday, Aug. 31st.—Morning meeting, social. The idoctock 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 heard him 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 one hour and a half on the subject, "What Spiritualism Has Done 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 society, assured; that it will be amply rewarded with the result. Frank T. Ripley followed Mrs. B. with tests, which were hill recognized, and convinced those who received them (if not others) that their spirit friends were really there. Mr. Ripley gives the most convincing tests ever given on our rostrum. Evening meeting, social.

Monday, Sept. 1st.—Morning meeting social. At the 10 o'clock session Warren Chase spoke upon "What and Where is "God, and What Are We?" The Life Beyond." Hundreds were satisfied with Mrs. M.'s remarks on this occasion. Evening meeting, social. At the

ums and exhibited unmistakable evidences of their presence.

Thursday, Sept. 5th.—Morning meeting, social.—At 10 o'clock Capt. H. H. Brown of Brooklyn, N. Y., gave us a discourse on "The Flace Spiritualism Holds in Modern Thought." Words are inadequate to transmit to others our impressions of the elequence, power, wisdom and grandeur of all of Capt. Brown's lectures. 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 satisfactorly. Evening meeting, lecture from Abbie Morse.

was a grand success. ADDy N. Burnam presides satisfactorily. Evening meeting, lecture from Abbie Morse.

Friday, Sept. 4th.—Morning services, social. At 10 o'clock a lecture from Abby N. Burnam, subject: "Universal Mental Freedom, and How to Attain It." Attention services, Capt. H. H. Brown, subject: "Sout Outline." Tests by F. T. Ripley. Evening meeting: "Facts in Materialization." Very interesting.

"Facts in Materialization." Very interesting.

"Saturday, Sept. 6th.—In the morning a question meeting, conducted by Capt. Brown: All the questions asked him were ably answered by his comrois. At 10 o'clock Hon Warren Chase gave his farewell address. It will long be remembered by Edose present. Afternoon service by Capt. H. H. Brown audics. Chemistry of Character. Brenday, Sept. 7th.—Last day. Morning meeting.

Sacial. The lecture at 10 o'clock was by Mrs. Abby Mrs. Saliman, who satisface with het words of interection Capt. H. H. Brown and the salier from Capt. H. H. Brown and these passalings. The

lecture surpassed all others given by him. All who heard him felt themselves better men and women from having listened to his words. Long may he live and give 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 filled our souls brimful 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. B. Leighton for furnishing the organ. One thousand tickets were sold this 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 glorlously does it wave the banner of Spiritualism before the world.

On the morning of Sinday, Sept. 7th, Osgood Merrill's wife, formerly of Dexter, Me., recently of Lynn, Mass., passed to spirit-life of heart disease, after an illness of ten minutes, on the grounds.

Queen City Park Camp-Meeting.

To the Editor of the Banner of Light: Sunday, Aug. Sist, our platform was occupied by two very able speakers—Faunte Davis Smith and Sarah A. Byrnes, both of whom, in a very impressive manner,

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, was the burden of their inspired eloquence. They were listened to with marked attention. Mrs. Smith plead for free thought and free speech, and said that Spiritualism has contributed largely to the measure of free thought and free speech is the glory of our people everywhere; that 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 Bethlehems and new mangers; """ we cannot receive and utilize this great truth, then we may look for new Bethlehems and new mangers; """ a high-er civilization.

Monday of each week is a field day at the camp, and we have no public meetings. On Tuesday, 'Beth'ad, 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 ante-natal circumstances, which largely determine our characters here! The only death that man has cause to fear is ignorance, biguty and superstition; At the close of the address the speaker improvised poems on subjects given by the audience: "The Wild Rose," and "The Training of Children." During the last two weeks Miss. 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 fine; among them improvisations on the following subjects, given at the time by the audience: "Home and Mother"; "The Caves of Ocean"; "Responsibility"; "Sunlight." No one can reasonably doubt Miss Hagan's power to improvise poems. She gives unmistakable evidence of inspiration.

The address Wednesday was given by your correspondent on "The Marria

reasonably doubt Miss Hagan's power to improvise poems. She gives unmistakable evidence of inspiration.

The address Wednesday was given by your correspondent, on "The Marriage of Brience and Religion, or, A Scientific Religion." "As we progress, religion and science will be united like soul and body, and God will become all practical good and truth. We shall recognize the great law of social unity, and work together for the best good and advancement of the entire human family.

Thursday, Sept. 4th, the audience was addressed by Dr. H. B. Storer of Boston, so well known to your readers that he needs no introduction. At the close of the lecture and on two occasions since, the audience eagerly listened to tests given by Joseph D. Stiles of Waymouth, Mass., who is probably unequialed in his line, and is fast becoming work-renowned for the correctness, rapidity and number of his public and private tests. At these three public sittings Mr. Stiles gave the names of two hundred and thirty four persons who had passed to spirit-life, and incidents connected with each which enabled friends; present to recognize them in almost every instance.

On Friday we intened to Mrs. Moree Baker, of Granville, N.Y., on "The Unknown." The known of to-day is only opening the door to the unknown. The results of the principles we have promulgated are still unknown to us." Agliators are useful to stir up the muddy waters of our present start; they help us to look upon all sides of life. Atter the address Mrs.

unknown to us. Aditators are useful to stir up the muddy waters of our present state; they help us to look upon all sides of life. After the address Mrs. Lizzle Manchester of West Randolph, Vt. improvised a song—subject given by the audience—"The Starry Heavens." The audience then adjourned to the Pavillon to an entertainment given by Mr. Stiles, Jennie B. Hagan and Prof. Oadwell, which was well attended.

villon to an enterrainment given by Mr. Stiles, Jennie B. Hagan and Prof. Oadwell, which was well attended.

The mornings of Saturday and Sunday were devoted to Fact Meetings under direction of the Indefailgable Fact man-L. I. Whitlock—and all who have need or currosity to read and learn more of the wondrous connection between the Inner and outer life should procure the Facts Magazine, which is full of Interesting matter.

On Saturday, 6th, we had quite a scientific fecture from Dr. J. K. Balley of Ohlo. Matter, so called, becomes potent in proportion as it approaches spirit in refinement. The more we become detached from earth, the more we partake of the attributes of a pure, by spiritual life. At the close of the lecture Mrs. Gerfrude B. Howard gave twenty seven tests to the audience, nearly all of which were pronounced correct by those present.

Our speakers to day were Emma L. Paul of Morrisville. Vt., and Fannie Davis Emith of Brandon. Mrs. Paul spoke, for one hour and a half on "Man, and what he needs." We are all one great brotherhood. As a man believes so will he largely live, for actions are only living thoughts. Martin Luther did the world great service when he granted free absolution on the death bed he made a great, theological discrimination where there was very little difference. Our competitive system of trade and industry was questioned, and a cry for change was heard. The barometer foretells the whirlwind, and no man foresees the shadows that the present forecasts: Is mind less sensitive than matter? Where is the new Messiah in this conflict of thought? He who may be a leader must be brave and fearless as he is intelligent; must know so

that the present forecasts. Is mind less sensitive than matter? Where is the new Messiah in this conflict of thought? He who may be a leader must be brave and fearless as he is intelligent; must know society and make bold to snatch from politics its silver veil. He must lead to religion's fiving temple. The beauty and power of Mrs. Smith's inspiration were broken by an approaching storm which drove the audience to the Pavilion, where the exercises were concluded by Mrs. Smith, and one hundred and two tests by Mrs. Florence S. Ely of South Wallingford, Vt., leads the singing. Her voice is clear as a silver bell, and, when occasion requires, loud and high, so that she often stirs the soul and leaves on memory's page a lasting joy. Lizzle M. Mussey of Rutland, Vt., has been Mrs. Ely's constant assistant. Her voice is alto, not strong and heavy, but 'sweet and 'pleasant. Mrs. Jane E. Thompson presides at the 'instrument, organ or plano. For the past few days the choir has had efficient aid from Charles Sullivan, well known to your readers; and out some occasions others have assisted in furnishing, our music. We recently noticed with pleasure, among the singers, Mr. and Mrs. Ryland F. A duet to-day by Mrs. Ely, and Charles, Sullivan is specially worthy of mention. Not being a musical it know it only by Making my heart in its sorrow rejoice."

Miss Lucy Barntcoat and Prof. J. W. Cadwell, are

Miss Lucy Barnicoat and Prof. J. W. Cadwell are Miss Lucy Barnicoat and Prof. J. W. Cadwell are reported at "Forest Home." Pavilion Park: kept by my friend A. R. Lamb. The Eddys, Mary Huntoon. De Witt Hough and Mrs. H. Turner are holding scances for physical manifestations i J. V. Mansheld is corresponding in many different languages with the spiritworld; Mrs. Turner of Montpelier, Mrs. Oraddock of Concord, N. H.; G. W. Fowler of Lyn, Sydney Hows of Onset, Mass., and many other mediums are contributing to the interests of the camp.
Mrs. Sarah A 'Wiley of Rockingham and Mrs. A. P. Brown of St. Joh sbury, two mediums well known in Vermont, are now with us. Mrs. Wiley attends many funerals in Vermont and vicinity.

Camp and Campers at Etna, Me. To the Editor of the Banner of Lighting four and for

If ever there was a man with his whole family and whole soul devoted to the cause of Spiritualism, it is Daniel Buswell, proprietor of the camp grounds at Etna Me. Anything and everything they can do is done for ithe convenience and comfort of those who attend the myetings, and I am glad to say the meetings are growing in interest and in usefulness, every year, of which this session; closing hepe! "thi, was the seventh and best. Better attention and interest in mever; was nuch large and success as we had, there. .. Each speaker gave free and unrestimined expression to his or her inought, whether him normalion transfer decontition; and there were plenty of soud anesters from each alder in the control of t there were plenty of good, speakers from each aids pl

there were pleuty of good speakers from each side of death.

Sunday morning the rith, an sided lady a Myl. Mornill, formerly of Dexter, Me., and, recently 10f Lynn, Mass, passed on to the higher life, as she hoped to do while here, for she had long been a sufferer, and her freed apirit reloted, as was proved to the heddings present. Of the five camp meetings I have attended to date this year, some were good others better, but this was best, the charge relegiation of people, showing an auxious and carnels dealire to know more of the truths taught and demonstrated by incl. Eiths clamp-Meetings have now become a permanent and settled fact, and many people who have mentated: till this year have now become a permanent and settled fact, and many people who have mentated: till this year have now selected location a reserved the have some the provided for the most heard manner by Mr. Bawell. The closing the most heard manner by Mr. Bawell. The closing day was tanguery sat and side prevent an insection of the most heard manner by Mr. Bawell. The closing the most heard manner by Mr. Bawell. The closing the most heard manner by Mr. Bawell. The closing have a permanent and an another than a safe said. I have seen fourteen change it has a small man and the most like the last and the most like the most like the like and the like and the like and the last like here. I have seen fourteen change it has an analysis and the last like the like and the like

Hearls.

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

Life's but a means unto an end .- Bailey.

Let us learn upon earth those things which call us to heaven.-St. Jerome. In what country does this morrow lie

> That 't is so mighty long ere it arrive? - Martial

Truly, a thinking man is the worst enemy the Prince of Darkness can have .- Thomas Carlyle.

Look on this beautiful world and read the truth In her fair page; see every season brings New change to her of everlasting youth. -[W. C. Bryant.

The pity which is not born from experience is always cold. It cannot help being so; it does not understand. -Oulda.

How jubilant the happy birds renew-

Their old melodious madrigals of love! . . . "Tis always morning somewhere, and above, The awakening continents, from shore to shore,

Somewhere the birds are singing evermore. Longfellow.

Banner Correspondence.

man for each Wisconsin. Const

MILWAUKEE .- John P. Guild writes: "Spiritualism stands forth from all religions, as distinct from each of them as a living man is independent of the conotable that encumber a graveyard. The question, cenotaphs that encumber a graveyard. The question, even, whether Modern Spiritualism may be called a religion, must be decided according to the definition which we give to that word. If we mean by religion falth in the unknown, acquiescence in the dictates of a professed authority, the performance of enigmatical ceremonies, the miraculous ministration and mastery of powers and persons supernatural. Spiritualism is not a religion; for it has none of these, and any introduction of them into Spiritualism is only to aculterate it with dead issues that this living light has come to deliver us from: Spiritualism is only to aculterate it with dead issues that this living light has come to deliver us from: Spiritualism is only to aculterate it with dead issues that this living light has come to deliver us from: Spiritualism is of all persons, have no need of religion in such a sense of the word, for Spiritualism gives knowledge instead of faith, the possession of truth, which is authority for their own actions, a philosophy which regards all existence as unitary, and thus relegates the supernatural back to the no time and nowhere of nonentity.

If the term religion be taken to signify the presentation of demonstrated truth, the harmony or harmonization of the faculties of consciousness with each other, the rational, sentimental and executive ideal and practice of human beings, then Spiritualism is not merely a religion, but is positively and perpetually all of religion, though such religion can, and does, and has, and will exist, in some specific, individual measure, under other names and without name; for, not being a theoretical scheme, but a specific, individual measure, under other names and without name; for, not being a theoretical scheme, but a psychical and physical actuality, it needs neither preachers nor scribes but as assistants, and no words but as conveniences, its power being the activity of the soul itself, and stellaght. even, whether Modern Spiritualism may be called a

its power being the activity of the soul itself, and its interchange flowing from heart to heart in silent stiength.

Splittualism, then, at once a science, a philosophy and a religion, needs no accessory of tradition, no supports in speculative à priori inferences, and no dependence upon hypothecated almighties, and no devotion to any of their sons and daughters.

If it be granted that Spiritualism is that which it purports to be—the direct, positive, experimental proof of man's immortality and the oneness of physical and psychical law, those to whom its doctrines have become truths should divorce themselves, in thought, and expression, from the fancies and follies, mysteries and monstrousness of theology in every form, and even in the formiessness of admission of the possibility of an unknown God.

Worship is but the recognition and application of the worthship of things. We may value things not merely for their present form and their immediate use, but for their adaptability, and the power in them that can or will transform them to more important purposes. It is this manner of estimating things that ennobles the feeble and redeems the erring. The mutual relationship of all things, the unity of the mass of existence, is the self inhering constitution combining in one the divinity and power of each individual object. The grain of sand is as really sovereign in proportion to its magnitude as is the sun. Everything is holy according as it is equal to what is wanted of it or what it is good for. Spiritualists may therefore well worship everything, or worship anything. That which is false in worship is the idolatry which ascribes and sacrifices to anything more than what it is worth, and thus robs another."

spirit who instructs and explains things to me, such as names, locations, etc.; also what are presented to me as plotures. At other times, and especially when walking through dark and repulsive places, the instructor is not seen, but a voice above guides and explains everything as I go along. In this condition I know that I am away from my body; meet and converse with many of my old friends, see their homes, and surroundings, and in turn argue with some as to immortality, and what to do to improve their conditions.

I am also clairaudient and clairvoyant, and many I am also clairaudient and clairvoyant, and many kinds of spirits come to me when lying in bed; and I assure you I never turn one away angrily, but listen to what they have to say, and bid them God speed, and come again. I am not a printerional medium, but a printer; My control was also a printer, who says his name is John Howard, and that he died in London, king.; in the month of August, 1846, of the cholera.

Livish also to indorse what Spirit Pierpont says relative to, personal magnetism affecting residences and furniture. Some houses I have visited have made me slok by diseased magnetism; this especially occurs in places where death has occurred, and in physicians offices.

As to what Spirit Brittan has to say about traudulent

places where death has occurred, and in physicians' offices.

As to what Spirit Brittan has to say about fraudulent mediums, I would suggest that as all kinds of people live on earth, so all kinds of spirits have passed from earth; and when they return it is too often the sitters, and not the medium, that furnish the magnetic wave on which, they ride. When the earth reaches a stage of development, that will produce perfectly ball anced organisms, then, and not until them, will the return wave be pure and limpld. Until them we must labor in faith, and wait in patience; give the burdened medium the benefit of a doubt, and press forward to the conflict, condent that all things work together for the final triumph of angel wisdom.

The Barther of Light is more and more read every day in this locality more cooles are being sold by newsdealers, and I look forward to the day, when a liberal Spiritualism will overspread the Sunny South. We have no organization here, as most of our converts have come from non-churchmen. They seem to put more trees upon facts than theories. Keep the Message Department to the front; it is meat and bread to hungly spirits. See the first the first of the first of

chat with the editors of the Sentinel, the Eagle and the Star—all of them Spiritualists, or the next thing to it, liberal. These papers were outspoken in favor of freedom of speech and the Press as well as of action to do right. Mr. Johnson, editor of the Eagle, is a brave as well as Industrious young man, and I found him as busy as need be, three papers being printed in his office. He is a rising man in power and influence, and dares to tell the truth, let it strike where it may.

Mr. Hewling, editor of the Sentinal, has done a noble work with his pen and paper for the cause of freedom as well, as Spiritualism. Now, by reason of failing eyesight, he is anxious to dispose of his paper in terest to some younger man. To the right person the business opportunity thus offered will be a good one.

I visited Baliston Spa while there, and called upon the widow of the late Dr. Larkin, he being one of the veteran Spiritualists of this country. He passed on some more than one year ago; had built up quite a large medical practice, which the widow would like to dispose of for simply the value of the property. A grand location for a Health Institute. Mr. Hyde in this town has informed me that if it had not been for Spiritualism he never would have discovered the Franklin Spring. The spirits told him where it was located, and how many feet to bore before he could secure water, which all proved correct; the water is powerful, and contains the finest medical properties.

The old school doctors are reaping a harvest out of the unfortunate sick, and generally ride to visit their patients with a span of fine horses. To cap the climax, the proprietors of the Springs were in a quarrel while it was there about which Spring had the largest amount of medicinal ingredients in it. One of the censors of the Springs from the water is an one of the Springs; where he could presoribe or advise in relation ito the water and whether the water is considered physic by the censors, and the M. D. was there to prevent or protect the proprietors of

Ohio.

CLEVELAND .- J. A. Heinsohn writes that the folowing in regard to the future of animals was given at his request through Mrs. E. Y. Smith of St. Louis, a highly esteemed and cultured lady, whose mediumship was developed about three years ago, when she was clubby was of ago.

highly esteemed and cultured lady, whose mediumship was developed about three years ago, when she was eighty years of age:

"The circumstances of spirit-life are as varied as in earth-life; the pursuits, the studies are frequently the continuation of predilections indulged while passing through life's journey. Of the throng of earth's inhabitants, how few, comparatively, are the thinkers; the masses are guided and controlled by their earthly wants. Yet even in this low state of ideas there are degrees of happiness wherever there is a kindly nature, and this kindliness is often shown to animals entrusted to the care of man. Thousands of instances are recorded of the falthfulness, the sagacity of animals, and by these qualities they have gained the love of their owners. To pat the head of a favorite animal must give pleasure to those accustomed to the society of animals. In some grades of spirit life animals are sometimes seen accompanying their masters, whose happiness would be incomplete without the old favorities; but as the human spirit advances, and perceives thein capability of his brute companiou to advance with him, the man advances with his fellow human oreatures, and the spirit-nature of the brute is cared for by intelligences whose work it is to watch the development of the lower, species of earth's inhabitants, for none are too low for the loving kindness of the great source of life. Let mortals, therefore, be careful that no unnecessary sufferings are inflicted on animals, especially those domesticated and rendered useful to man. It is well said, 'A meridiul man is merciful to his beast,' but those who can train animals for such brutal purposes as fighting and torturing, are lower than the orders; low, indeed, is their state in spirit-life. . . Let us look at the pleasant side of the subject: The merciful man is watchful for the comfort of his dumb dependents, and feels pleasure in witnessing their happiness; but how superior is the pleasure of seeing his fellow-creatures elevating their thoughts to

Illinois.

ROCKFORD .- T. M. C. sends us a copy of the Rockford Register of Aug. 224, from which we condense the following account of the decease of Mrs. Dr. Bradbury, a well-known Spiritualist:

cal and psychical law, those to whom its doctrines have become truths should divorce themselves, in though; and expression, from the fancies and folles, mysteries and monstrousness of theology in every form, and even in the formlessness of admission of the possibility of an unknown God.

Worship is but the recognition and application of the worthship of things. We may value things not merely for their present form and their immediate use, but for their adaptability, and the power in them that can or will transform them ito more important purposes. It is this manuer of estimating things that a can or will transform them ito more important purposes. It is this manuer of estimating things that a can be divinity and power of each individual object. The grain of sand is as really sovereign in proportion to its magnitude as is the sun. Krerything is holy according as it is equal to what is wanted of it or what it is good for. Spiritualists may therefore well worship everything, or worship anything. That which is false in worship is the idefarty which ascribes and sacrifices to anything more than what it is worth, and thus robs another."

Arkansas.

LITTLE ROCK.—Mr. R. S. Woolford writes: "I in dorse every word Spirit. Plerpont says in 'Questions and Answers' relative to spirits of mortals going away spirit who instructs and explains things to me, such as plotures. At other times, and especially when as plotures. At other times, and especial

32 years ago moved to this locality with her husband, George B. Bradbury. Here they have lived ever since. The couple embraced the belief of Spiritualism 40 years ago, and the surviving husband stated to the Register reporter that it was no longer a belief with him but an absolute knowledge. He believed that his wife was a spirit now, and that their children who had gone before them were in the spirityland. In answer to the call of the grim messenger the deceased peacefully and painlessly passed away into the beyond."

and Hall Mark Massachusetts.

MARBLEHEAD.-A correspondent writes that if there is any one thing the Bible teaches it is the great central truth of Modern Spiritualism; that it is inconcentral truth of Modern Spiritualism; that it is inconsistent for any one to profess to believe the words of the Bible and at the same time deny the possibility of the inhabitants of earth holding communication with those who have departed from this and become dwellers in the spirit world. "Did you ever," he writes, "stand by the death-bed of a dear friend, as I have, and hear him describe the glories of the other world, tell you when he first heard sweet music, call by name the friends whom he could see waiting for him, on the other side, he being at the time just as sensible as any person in: the room?" If you have you could not but itself that the sting, of death was taken away; you could not help believing that it was but one step from this world to the next; that when you die to this life you are born to a higher and better." معلاه الإنهار عيور

maine.

MERCER. -G. A. Furbush writes : "Frank T. Ripley spoke in South Norridgewook, where he has spoken twice before, and gave much satisfaction. He is doing

twice before, and gave much satisfaction. He is doing a good work for the cause of Bpiritualism. Mrs. Bradbury spoke here last fail, and was liked very much. She is a fine speaker, and deals with skeptics in a charitable way.

I came here from Haverhill, Mass., four years ago. After living there fifteen years my wife Carrie passed to spirit-life. She was an excellent and truthful medium, and always willing to help those in need of spiritual or physical comfort. It saw in the Banner of Light of Nov. 17th, 1833, ahe, controlled at your public circle. Her communication was very much like her, and was very satisfactory to myself and her intimate friends."

collation exercises were inaugurated by calling Mr. Albert Temple (a deacon in the Congregational Church, by the way) to the chair. Mrs. Dodge presided at the organ and sang spiritual songs at intervals in the speaking. Mrs. Milton Rathbun made a few remarks, which were followed by an eloquent address by Mrs. Nellie J. T. Brigham. At the close of the address she asked her audience for subjects for poems, upon which she improvised at length and most acceptably. Mr. Milton Rathbun became entranced, and under the control of Red Jacket, or Sa-goye-wa-tha, a chief of the Senecas, delivered a forcible and poetical speech; then the some stirring utterances, which were well received by the appreciative audience. Mr. John S. Chase, under the control of his indian guide, made a few apt remarks, and then offered to heal any "sick squaws or braves present." A lady and gentleman accepted the offer. The disease in each case was promptly and correctly located—whether the treatment effected permanent cure we have not been informed. Mrs. Brigham being called upon for a few closing words "as a benediction," responded in her happy manner, touching the hearts of all her hearers.

A vote of thanks was then tendered to Mr.

her happy manner, touching the hearts of all her hearers.

A vote of thanks was then tendered to Mr. Maxam, for his painstaking kindness, which evidently represented much labor and considerable expense, when Dr. Willis stepped forward, and after expressing his pleasure in what he had seen and heard, proposed that the entire audience should form in a circle around the great rock, and join in singing. "Nearer, My God, to Thee." His suggestion was acted upon, and the melody floated away over hill and through dell, for we sang with a will. Upon adjourning, quite a party stopped at a neat hall owned by Mr. Maxam, which he freely offers to the cause whenever opportunity Presents. In this hall a strong spiritual influence was felt, and some of the mediums were controlled for a short time, among them Mr. Dodge, who is developing in trance mediumship and healing.

As we shaped our course homeward we were at peace with ourselves and all the world, and grateful toward Mr. Maxam in particular-also

at peace with ourselves and all the world, and grateful toward Mr. Maxam in particular—also to the genial and always ready L. A. Brigham, who was largely to be credited for our great

Mrs. Mary A. Newton, being probably selzed by the spirit of prophecy, declared that we might all assemble at the same place one year from that day. May her prophety prove true.

AN OBSERVER.

Earth-Round Spirits.

To Mrs. Eunice S. (Beverly) Sleepen, San Francisco, Cal.: Dear Sister: When I opened my Banner of

Dear Sister: When I opened my Banner of Light of the 16th ult., I saw a letter from you on "Earth Bound Spirits," and read it with much interest because of my observation through mediums of similar experiences.

through mediums of similar experiences.

Not long since a person (Mr. A., of East Cambridge,) of my acquaintance passed away. He had a daughter Mary, who left the form many years previous, and had several times controlled my wife (then Miss L. F. G.). Mrs. D. had been informed of Mr. A.'s decease soon after its occurrence. Some months after she was controlled by his daughter, who requested a friend present to deliver a message to her father and mother. "Have you not seen," said this friend, "your father?" She replied, "Yes, I saw my father and mother at their home to-day, but could not communicate to them." "Do you not know your father passed away many weeks not know your father passed away many weeks since?" "No! how strange. I saw him and mother at the house to day." "Is that so? He has passed away, and I supposed you had seen 'said the friend. Mary expressed much

Mr. A. was a man very much devoted to his invalid wife, and spent all his time not given to business with her. His devotion to her it seems

business with her. His devotion to her it seems did not cease when out of the body. Probably he did not think at first that he had met with the change. However that may be, he could not leave her, and as his spirit daughter Mary saw them together as usual, she thought he was still in the body. Does not this incline us to believe that spirits only see the spirit of those in the body, and not the body tiself?

Again, you speak of applifit passing through the process of death to the process of death the means through which spirits pass to a next higher condition of spirit life—are promoted, to use a school-phrase? To illustrate: There was an Indian whose spirit of revenge burned against the white men because they had murdered his squaw, "Harebell," and his two pappooses, "Bilver Star" and "Silver Arrow," (Thomas Gales Forster will recognize these names when he looks at a pin presented to him by them through Mrs. D.) When Eagle Eye first came into control, the soothing influence of the circle softened him and he became teachable. After a time the band in control gave able. After a time the band in control gave notice that this spirit was to be born again, or pass from one sphere to another through a process similar to death here. The scene was permitted to be given the medium in a vision. He mitted to be given the medium in a vision. He was laid on a grassy mound, and gradually passed out of his then spirit body into purer being. It was very similar, to that seen by clairvoyants of spirits leaving their earthly bodies. When freed, he was taken by other spirits and cared for. This process of refinement was such, that when he next controlled he was on an exalted plane of thought and expression, with a love for labor to help others, and since has been a faithful worker through his medium.

his medium.
One other transition from sphere to sphere one other transition from sphere to sphere in spirit-life, although its process was not observed, was given me some years since. It was the occasion of a brother of mine in spirit-life, who was raised from the third (so-called) sphere to the next above. The medium observed a to the next above. The medium observed a large gathering of relatives then in spirit-life, and inquired the cause of such a gala occasion, as appeared to her vision, and was told this transition was the cause of great joy to them. These incidents tend to the belief that an advance in spirit-life is marked, and that only through a process similar to that of death are we able to attain our promotion in the spheres. It is through these individual observations that we are able to reach the truths before us, and by comparison to arrive at a correct conclusion. With respect I am truly yours,

480 Tremont street, Boston.

Mr. J. Clegg Wright in Vineland, N. J.

At the parting the To the Editor of the Banner of Light;

in dear and set, at hear rut are of and sotiled clergman who, "by their theological mate of money to take utterly nuturated only I Charlestonn District, Besides,

bibition, now in progress in Philadelphia, under the auspices of the Franklin Institute, and gives an en graving of the Exhibition Building and its surroundings. The proposed placing of wires under ground is the subject of considerable discussion, and is likely to be for a long time. Editorially this number treats upon "The Comparative Safety of Electric Lighting." Competition Between the Telegraph and Telephone, 'Automatic Rallway Signals," etc. Published at 115 Nassau street, New York.

THE TRUTH SERRER (edited by Rev. John Page Hopps) gives three of its pages to remarks upon Cremation, introducing the subject by referring to the growing interest in the subject in the United States. The recent case of Mrs. Weldon calls out remarks upon "the horrible injustice and danger to life and liberty of the Lunacy Laws" of England, the substance of which is that any relative or friend who thinks a person insane may give an order for his admission to a lunatic asylum. With the order there must be a statement made by some one who has seen the alleged lunatic within a month, and there must also be a certificate signed by two doctors. That is literally all. There need be no affidavit which would render the party making it liable to a conviction of perfury if he swore what was untrue. Any doctor will do. He may just have qualified as a practitioner, or he may never have practiced at all; he may be so incompetent that no one would employ him for any other purpose. No wonder that the judge before whom passed the long and strongly contested trial of Mrs. Weldon, deliberately at its close described this law as 'calculated to put everybody in terror and alarm." It will be well for the people of our own country to look at its laws in this regard, and we are gratified in knowing that it is being done, and is likely to be more so. London: Williams & Norgate.

THE PLATONIST, Vol. II., No. 6, opens with "The Inlet," a poem by Lewis J. Block, followed by a translation from the Greek of "Life of Plotinos," written, by Porphyrios, A. D. 303. Alex. Wilder continues "Iambilchos: On The Mysteries," the portion given treating upon "Divination a Function of Superior Beings." "Spiritual Essences not Produced by the Soul," 'True Source of the Prophetic Faculty," and "Oracular Dreams." Other articles in keeping with the purpose of this publication as "an exponent of philosophic truth," complete the number. T. M. Johnson, Osceola, Mo.

THE SOCIOLOGIST contains a paper upon "Communism and Bocialism," etc. A. Chavannes & Co., Adair, E. Tenn.

"GUARDIAN ANGELS,"

To the Editor of the Banner of Light: I take this opportunity to send you the following extract on the above topic from "The Metropolitan Fourth Reader," arranged for the use of Catholic schools by a member of the order of the Holy Cross cum permissu superiorum." Entered according to Act of Congress in 1871, by D. & J. Sadlier & Co., Nev HENRY TRAIN.

"Oh I he may brave life's dangers,

In hope and not in dread,
Whose mother's prayers are lighting
A halo round bis head.

A halo round his head.

For wheresoe'er he wander,
Through this cold world and dark,
There white-winged angels follow
To guard life's wayward bark.
Go, let the scoffer call it
A shadow and a dream;
Those meek, subservient spirits
Are nearer than we deem.
Think not they visit only
The bright, enraptured eye,
Or some Dure saluted martyr.

or some pure sainted martyr, Prepared and glad to die;

They live, they wander round us, Soft resting on the cloud, Although to human vision The sight be disallowed.

They bend for prayers to listen,

They weep to witness crimes, They watch for holy moments,

They watch for holy moments,
Good thoughts, repentant times;
They cheer the meek and humble,
They heal the broken heart,
They teach the wavering spirit
From earthly ties to part."

Spiritualist Convention

Spiritualist Convention

At Universalist Church, West Burke, Vt., Friday, Saturday and Sunday, Sept. 28th, 27th and 28th, 1884.

Speakers Engaged.—Dr. H. P. Fatrifield, of Newburypoit, Mass.; J. D. Stiles, of Weymouth, Mass.; Jennie B. Hagan, of East Holliston, Mass. Mrs. Fanule Davis Binth of Brandon, Vt., and Mrs. Sophia K. Durant of Lebanon, N. H. Also other speakers are expected.

Music by the well known Duxbury Glee Club.

Dr. J. V. Mansfield, the spirit postmaster, will be present during the Convention.

The Convention will consist of three sessions each day—forenon, afternoon and evening. At each session there will be conference or séance, and an address by some one of the able speakers present.

The first session will be Friday, at 16:15 A.M., which will consist of music by the Duxbury Glee Club, invocation by, Mrs. Durant, poem by Jennie B. Hagan, business and short conference, song solo) by Mrs. Lills Turner, speech or short address by Dr. H. P. Fairfield, poem by J. D. Stiles, closing with Nearer, My God, to Thee. "This session will be equally as good as any session during the Convention. Let all who can be present.

During the Convention, J. D. Stiles will give two or more séances, and Jonnie B. Hagan one of her fine poetical entertainments; interspersed with good music, to which a small admission fee will be charged to defray expenses of Convention.

mail: admission see will be charged to defray expenses or Convention.

The managers will take all the pains possible to make the meeting instructive and deeply interesting and pleasant for all. Let all come to lend a helping hand, and the good angels will truly meet with us and make us all the happier and better for having met in convention.

Entertainment at Trul's Hotel, \$1,00 per day. Single meals—Breakfast or supper, 25 cents; dinner, 37 cents. Horse-keeping, 75 cents per day; single feed, 25 cents. Buard at boarding houses at reduced rates. Free return checks over Central Vermont, Montpolier and Wells River, and Passumpelc, and other railroads, will be issued to all who may pay full fare to attend the Convention. All are condially invited.

Spiritual Meeting at Columbus, Warren Co., Pa. O.P. Rellogs of Ohio will speak in the Free Church, Columbus, Pa., Sunday, Sept. 21st. G. F. LEWIS.

Passed to Spirit-Life:

From Ancors, N. J., Aug. 20th, 1884, Dalsy M. Dawn, better known to the Spiritualist public as Sara S. Alten, aged 40 years 2 months and 19 days.

do years 2 months and 19 days.

Bhe was a trance and clairvoyant medium, very earnest and conscientious. Her aspirations were to practicalize the Spiritual Philosophy in all things.

The dimentity of carrying out the reforms in which she sought to engage (dress reform, the abstaining from animal food, etc.) in the midstof society as it is, in connection with her sensitiveness as medium, compelled her at last to withdraw from active itineracy and seek that repose and recuperation so needfol to her in the more quiet sphere of the Home School, where the various elements essential to a pea efful civilization are aliming to be developed. Here was her home during the last four years of earth life.

A brave, earnest soul, devoted and faithful to her convictions though all the world should frown, yettender hearted, social, self-sacrificing, she has at last joined the loving through of bright angels who are working in behalf of humanity, is now beyond the reach of earthly pain or sorrow, and feeds not the poison shafte of mental criticism.

This brief trit used friendship is offered by one who knows her well and honors her greatly.

Home School, Ancera, N. J., Sept. 10th, 1834.

From Dryden, N. Y., Aug. 29th, 1834. Mrs. Myrs. M..

From Dryden, N. Y., Aug. 29th, 1884, Mrs. Myra M., From Dryden, N. Y., Aug. 28th, 1834, Mrs. Myra M., o wife of W. O. Tripp, aged 33 years.

She was born in Dryden, and passed her earth-life near the home of her childhood.; the passed not away in doubt, fear or darkness, for her pathway was brightly illuminated by the light of spiritual truth from on high, by the aid of which she could see clearly a bright and giorious future, not only for her but for all human beings.

Extry in life she embraced understandingly the philosephy, phenomens and sud-comforting doctrines of Spiritualism, in which she lived with honor, and by which she was

sustained in passing from this to the joys and scenes of a higher and better life. Not as a stranger did she go, for as she approached the transition, a loving brother and other kind friends whom she saw, recognized and described, came from the angel-we rid and gently assisted her across the river to the shining short beyond.

Her juneral was attended on Sunday, Aug. 3ist, by a large concurse of people, who, in harmony with her special request, were addressed by Rev. J. H. Harter, of Auburn, N. Y.

From Roston (Dorchester District), at the residence of her daughter, Mrs. J. C. Tucker, Mrs. Lucia A. Sampson, aged 75 years 4 months and 8 days.

aged 75 years 4 months and 8 days.

The departure of Mrs. Sampson deserves more than a pasing notice. She carry embraced Spiritualism, and was a firm and consistent believer to the last, deriving great comfort therefrom. Nor was she a believer only: she recognized the obligations which it imposed on her, and faithfully discharged them. She was for many years a devoted and efficient ladorer in the Children's Progressive Lyceum No. 1, and also in the beneficent and charitable work of the Ladeles' Aid Society of Hoston.

A loving and raithful mother, a firm and steadfast friend, she discharged the deties of life with great fidelity. While she will be sadly missed and mourned in her beautiful earthey home, those who are left will be consoled by the knowledge that their loss will be hir gain, and that she has not wholly gone from them, but still visits the home and dear ones she so much love, d, and her presence will not be to them a pleasant fiction, but a glorious reality. Let us be thankful for the noble example of such lives, and may the world profit therefrom.

M. T. D.

From De Royter, N. Y., Sept. 6th, Jennie Porter Car-penter, wife of Austin Cospenter. The evidence we have that Jonnio still lives, and that we shall meet her again, is all that bustains us.

M. CARPENTER.

Bept. 3d, 1884, Barah Earl, widow of the late Stephen Waterman of Hudson, N. Y., in the 88th year of her earthly

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

Rew Books.

GREAT REDUCTION!!

\$1,00 = = = Price = = = \$1,00 Former Price \$1,50.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of JOHANN CARL FRIEDRICH ZOELLNER, Professor of Physical Astronomy at the University of Leipsic, etc., etc., Transinted from the German, with a Preface and Appendices, by CHARLES CARLE TON MASSEY, of Lincoin's Inn, London, England, Barrister-at-Law,
Large 12mo, Hustrated, Cloth, tinted paper, Price41,00, posing free. In England this work sells for 44,00, We have received a rew copies of the English edition of the above work, which we will send by mail for 44,00 per copy.

Forsale by COLBY & RICH. Whence, What, Where?

A VIEW OF THE ORIGIN, NATURE AND DESTINY OF MAN. BY JAMES R. NICHOLS, M. D., A. M.,

BY JAMES R. NICHOLS, M. D., A. M.,
Author of "Fireside Science," "Chemistry of the Farm,"
"The New Agriculture," and Editor of
Boston Journal of Unemistry,
Headings of chapters: The Genesis of Man; The Materia
Man; The Spiritual Man; What is Spirit? The Religious
Man; What of Death? After Death, What? Where?
The warm, sincere commendations of the book which
have cone from a large number of scholars and thinkers,
and from clerymen of all denominations, are certainly
gratifying, and lead to a willingness that it should be more
widely known.
Cloth. Price \$1.25; postage free. widely known.

Cloth. Price \$1,25; postage free.
For sale by COLBY & BICH.

Poems from the Inner Life. BY MISS LIZZIE DOTEN.

The exhaustion of thirteen editions of these fine Poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these Poems are admired by all intolligent and liberal minds. Every Spiritualist in the land should have a copy.

The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1.50, postage 10 cents.

Also, a new edition on extra paper, beveled boards, full gilt. Price \$2.00, postage 10 cents.

For sale by COLBY & RICH.

Liberty and Morality,

A Speech delivered by W. S. BELL at the New York State Free Thinkers' Convention at Watkins, N. Y., Aug. 26th, Paper, 15 cents. For sale by COLBY & RICH.

Dialogues and Recitations,

Adapted to the Children's Progressive Lyceums, and other forms of Useful and Liberal Instruction. By MRS, LOUISA SHEPARD.

This Work is particularly adapted to Children's Progressive Lyceums, and will be found to contain a variety of pleces sultable for all grades and classes in the Lyceum. Cloth. Mocents. postage 8 cents. Cloth, 50 cents, postage 8 cents. For sale by COLBY & RICH

TSIS UNVEILED: A Master-Key to the Mysteries of Ancient and Modern Science and Religion. By H. P. BLAVATSKY.

This work is divided into two Volumes, one treating exclusively of the relations of modern sciences to ancient the urgic science, and the other of the ancient world-religions and their offshoots in various ages. The theogenies, myths, symbology, rites, emblems and their offsheots in various ages. The theogenies, myths, symbology, rites, emblems and their ew. The analyses of the myths of india, Babylonia, Egypt, Greece, Rome, Phosnicis, Maxice, and the Germanic peoples, are extremely interesting. The origin of modern faiths is natiently traced, and the points of resemblance carefully marked.

In the Becond Volume the various views of scientiats respecting the universal ether, the imponderable known and unknown forces and their correlations, cosmogony, goology, astrology, chemical action, alchemy, &c., are reviewed, criticised and compared. The relations of man to the aniverse, including his control over its phenomens, are viewed from the side of the ancient Magians. The philosophy of gestation, life and death is treated after a novel and vigorous fashion, and the mystical domain of psychology is traversed.

Two velumes, royal 8ve, about 1400 pages, handsomely

traversed.
Two velumes, royal 8vo, about 1400 pages, handsomely printed, cloth, extra, \$7.50.
For sale by COLEY & RICH.

For sale by COLEX 7, 80.

For sale by COLEX 8 RICH.

DRACTICAL INSTRUCTION IN ANIMAL MAGNETISM. By J. P. F. DELEUZE. Translated by Thomas Hartshorn. Revised edition, with an Appendix of Notes by the translator, with Letters from eminent Physicians and others descriptive of Cases in the United States. The work contains chapters on the following subjects: Life of Deleuze; introduction; Chap. 1. General Views and Principles; 2. Of the Processes; 3. Of the Effects and their Indications; 4. Of the accessory means to increase the Magnetic Action, and of those by which the direct action is supplied; 5. Of Somnambulism, and the use to be made of fit; 6. Of Poccaution in the choice of a Magnetic; 7. Application of Magnetism to Diseases, and its connection with Diseases; 8. Means of avoiding inconveniences and dangers; 9. Of the means of developing in ourselves the Magnetic Faculty, and of deriving advantage from this development; 10. Of the studies by which a person may perfect himself in the knowledge of Magnetism; Appendix; New Appendix; Cloth, 12mo, 624 pp. Price \$2.00, postage free.

For sale by COLBY & RICH.

Cloth, 12mo, 524 pp. Price \$2.00, postage free.
For sale by COLBY & RICH.

CUIDE POSTS ON IMMORTAL ROADS.
J By MRS. JACOB MARTIN.
This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others.
It is not seen forth as a literary effort, but only as a harmologer of hope to those who hunger for future life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.
It proves by the Bible that we are immortal and that we are not. It shows how unreliable the soripture is in such matters, and how powerless is Christianity to counfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.
No woman, were she not upheld by an honest desire to serve humanity, could hurt this book into the Orthodox world and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-posta" on their roads, the writer of this brave little book accepts the probable results of her convictions.
Paper, pp. 74. Price 25 cents.
For sale by CULBY & BICH.

THE PSYCHO-PHYSIOLOGICAL SCI-ENCES, AND THEIR ASSAILANTS. Being a Response by Alred R. Wallace of England. Prof. J. R. Buchanan of New York, Darius Lyman of Washington, Epes Sargent of Boston, to the Attacks of Prof. W. B. Carpentor of England, and others.

The work is one which no student of the Spiritual Philosophy and no public or private advocate of its teachings can afford to let pass without a thorough, a consecutive and a careful reading. It should be circulated far and wide.

Faper, 216 pages. Froe 50 cents, postage free.

For sale by COLBY & BIOH.

DIBLICAL CHRONOLOGY; Contrasting the Otherwise computations of the Hebrew and Septuagint versions from Adam to Ohrist; Critical Essay on the Geographical Location of the Garden of Edon. By M. B. CRAVEN, author of "Orliticism on the Theological Idea of Diety," "Mediators of the World," etc., etc.

Paper, 10 cents, postaga I cent.

f Diety, '' Mediators of the W Paper, 10 cents, postage 1 cent. For sale by CQLBY & RICH. A FRIENDLY CONTROVERSY between Rev, Mr.

— a Baptist Minister, and J. B. Anounce and

POEMS OF PROGRESS. By MISS LIZZIE DOTEN, author of "Poems from the liner Life." In this book will be found many of the beautiful inspirational Poems given by Miss Doten since the publication of her first volume of Poems. Illustrated with a fine steel engraving of the talented authoress.

Price \$1,60, postage 10 cents; full gilt, \$2,00, postage 10 cents.

For sale by COLBY & BIOH. ORDEAL OF LIFE. Graphically illustrated in the experinces of fifteen hundred individuals, promiscuously drawn, from all Nations. Religions. Classess and Couditions of Men. Alphabetically arranged, and given Psychometrically through the mediumship of Dr. John C. Grinnell, in presence of the compiler, Thomas B. HAZ-ABID.

Paper, 132 pp. Price 50 cents, postage 3 cents.

For sale by COLBY & RICH.

TO BOOK PURCHASERS.

TO BOOK PURCHASERS.

OOLBY & HCUL, Publishers and Booksellers, Bosworth street (formerly Montgomery Place), overar of Province street, Boston, Mass., k wp for sale a complete assortment of Spiritual, Progressive, Beformaniery and Miscottaneous Books, at Wholesale and Readi.

Terms Cash.—Ordersfor Books, to be sent by Express, must be accompanied by allor at least half cash. When the money forwarded is not suncient to fill theorier, the balance must be paid C. O. D. Ordersfor Books, to be sent by Mail, mustinvariably beactompanied by cash to the amount of each order. We would remind our paiross that they can remit usthe fractional part of a dollar in postage stamps—ones and two preferred. Postage stamps in quantities of MORE than one dollar will not be accepted. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in Engand or America (not out of print) will be sent by mail or express.

express.

AP Catalogues of Books Published and for Bale by Colby & Richsent free.

SPECIAL NOTICES.

SPECIAL NOTICES.

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

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

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

Banner of Fight.

BOSTON, SATURDAY, SEPTEMBER 20, 1884.

PUBLICATION OFFICE AND BOOKSTORE Bosworth Street (formerly Montgomery Place) orner Province Street (Lower Floor).

WHOLESALE AND BETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

89 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH......BUSINESS MANAGER. LUTHER COLBY...... EDITOR.

JOHN W. DAY...... ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B BICH, Banner of Light Publishing House, Boston, Mass All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRITS, B. BRITTAN.

Volume Fifty-Six.

The present issue of the BANNER OF LIGHT begins a new volume of the paper, and consequently opens another chapter of acquaintance with a large number of subscribers. The volumes seem to multiply now faster than ever. Age is not felt to be a burden in such a work as the BANNER is engaged in. On the contrary, increasing years are only a strengthening pledge of increasing youth. The more familiar and close its relations grow with the spirit-world, the fresher and newer become its utterances under that world's inspiration and direction. They are of the sort that cannot stale with custom. To begin the FIFTY-SIXTH VOLUME of the BANNER is to say that it is beginning its twenty-eighth year: and in this age it is no comexistence, and of course its usefulness, has been tention since the paper was established; it was rich and poor, the high and the low, as something with which all alike desire to become fa-

The day has gone by for thinking to ignore the New Dispensation with contempt the hearts of men vitally, and is, therefore, not to be driven out with mere contumely. In the advocacy of this simple truth, that spirits communicate recognizedly with mortals, and that it is for their mutual advantage that it be so, the BANNER has been as steadfast well as advocated, and aimed to leave nothing at all? undone that would strengthen the position of its believers before the world. Especially has it held it to be its sacred duty to shield the mediums of spirit-communication from the unjust and unprovoked assaults of the enemies of Spiritualism, whether open or covert, and to turn the edge of all adverse criticisms and hasty aspersions to which, perhaps inevitably, the mediums have been exposed. While it has never inclined to compromise with deceit or to are of no sort of use to such men as Dr. Dorus modify its instinctive reproof and condemnation of pretension, it has nevertheless insisted on the broadest and most perfect protection of of divinity are openly divided on this very a class of sensitives through whom the spirits question. Which kind of a doctor of divinity invisible have found a ready and welcome channel of communication with those in mor-

As Spiritualism originally proclaimed its truth through its phenomens, these are not to be ignored or discarded as soon as they come to be recognized and accepted. The invisibles are the best and only judges of when the phenomenal work shall end. And we may be very sure it will not end until there is nothing more for the phenomena to do-no more truth for them to proclaim, no more minds which they can convince. It is through the phenomena that facts are made to take the place of faith, and knowledge is able to dispel the shadows of superstition. They are all the time reanimating the human spirit with their presence. It is not by the old and worn-out methods of warfare that they work their effects, so much as by the silent presentation of proofs which the outward senses themselves find it impossible to reject. Therefore does the BANNER persist in defending their great value in diffusing a conviction of the reality of spirit-communion, as well as in advocating a steady adherence to them so long as they continue to demonstrate its invaluable and imperishable truth.

We recognize in the changing and changed temper of the churches and the press toward Spiritualism the evidence of the substantial progress which it is making in human belief: In the summer camp-meetings of Spiritualists, also, is to be found a welcome testimonial to its healthy growth and expansion. The marked success of these meetings during the season just ended is satisfying on this point. Heavenly truth is best recognized and appreclated in the sweet and tranquil seclusions with which Nature invites to her companionship, Many and many a thirsting and hungering soul has some to a clear knowledge of the truth in the heavenly recesses of Nature, whose envirosments it takes no effort of the human spirit to transform into the spiritual. The work goes

the race.

The BANNER aims, and has continually aimed, to cover the whole field of spiritual movements and developments, and to present to the reading public a complete report and record of what is transpiring among men and women in the world on the spiritual plane. As a spiritualistic newspaper it does not mean to be surpassed in this country or any other. And through its weekly messages it is the organ of the spiritworld also. These messages come to those far and near, who are hungering and thirsting for just the tidings which their loved ones who

have passed on bring to them. In its teachings and inculcations, the BANNER would specially impress the truth that genuine Spiritualism is genuinely spiritual; that factious disputations over individual views have nothing to do with illustrating a spiritual life; that divine truth does not rest on any such frail and treacherous support as human ambition; and that love, which is charity, is the inner and only true principle of life, of development, and of progress. So advocating, so defending, so reporting, and so believing and practicing, the BANNER proposes to keep on its way without turning or swerving, accepting gladly superior spirit-guidance and acknowledging none but the power of inspiration as such inspiration may be given.

Progress in Theology.

The Pulpit Treasury not long since had an article contributed to its columns before his decease by the late Dr. Dorus Clark (Congregationalist) of Boston. In the course of that paner this divine-who probably ere now has learned something with regard to matters of which on earth he was so lamentably ignorant, though he spoke "as one having authority"treats of what he is pleased to call "the alleged progress in theology" from the veritable "hunker" standpoint, making a very earnest effort to keep up his own and other people's courage in the iron-clad creeds of Orthodoxy. Dr. Clark says several things that sound very funny to the ear of emancipated human intelligence. He sets out with complacently buttering his bread on both sides, so that the butterside will be sure to be down, whichever way it falls. Thus: "Christianity has a place for both the conservative and progressive forces of the human heart"; so that there is "work enough for both these classes," and "there is no collision between them." He could not have consuited Joseph Cook, we should say. He says that "a perfect Christian character would involve an harmonious interaction of these coordinate forces," and that "Jonathan Edwards was perhaps the best specimen of the union of these two powers which the Church has had since the Apostle Paul." This is the first time we ever heard it said that Jonathan Edwards was progressive, whatever else people may be inclined to think of him.

Even the Rev. Joseph Cook says, howeverand Dr. Clarke quotes him with evident satisfaction-"Would that we had a thousand evangelists of the Edwardsean type." But Joseph Cook is flat down on the New Theology, which shows that he does not regard Jonathan Edwards as in any sense progressive. Dr. Clarke thinks "it is doubtful whether 'Christ and his mon merit in a journal to be able to say that its | cross' are preached to-day as well as they were by Edwards" and the rest. We are told, says so prolonged. The cause of Spiritualism, to Dr. Clarke, that "modern thought" requires a which the BANNER OF LIGHT is devoted, has change in our theology. Now we are going to greatly widened its claims on the world's at get at his idea of what is progressive in theology, perhaps. But whatis "modern thought?" chiefly wonder and amazement in the day of its he asks. Who can define it? "The phrase is inception-now it is recognized everywhere, by popular, but it is indefinite and misleading. It was a modern thought with David Hume that miracles are impossible, because, he said, 'It is more likely that human testimony should be false than that a miracle should be true." Dr. Clarke asserts that "the world" has long since final discovery of the New World, seems to on the one hand, or to assail it with epi-thets on the other. It has taken hold of ism. "There must always be a possibility of polar expeditions, undaunted by the disasters miracles," replies the wise Doctor, "for God can always perform them; but whether they have been wrought in modern times depends on evidence, and that evidence has never been furnished." Observe with what assurance he speaks of what God can always do. Would he as it knew how to be. It has defended, too, as say the same if he had never heard of miracles

The Doctor has n't much opinion of "modern thoughts." He evidently likes the ancient ones best. We wonder how he can put up with the Gospel when the old Mosaic Law is still within his reach. He will not give in to modern thoughts at all, "unless they can be proved to be useful." Now who is to settle the question of what is "useful"? May not thoughts be extremely useful to a great many people that Clarke? Shall be settle it for others, or they for him? Let him remember that even doctors are we to follow? None of them, evidently, are infallible. Take the doctrine of probation after death, for example; he pronounces it not only worthless but highly dangerous, unless it can be proved to be true"; and one or two isolated and doubtful tests, he adds, are not sufficient proof when the whole current of the Word of God is against it. Now let us ask the Doctor how it is possible to prove any doctrine in theology true. They are nothing more than dorma and authority on the one hand and of mere speculation on the other. No doctrine held by theologians as pure doctrine was ever proved true or ever will be. They are all but

assumptions at the best. Dr. Clarke says it should be noted in general that "the errors which are just now afflicting the churches are a resurrection of departed heresies, and that they will depart again." The one statement is about as true as the other. It is a very simple matter to call what is progressive heretic, especially when one can dispose of it in no better way. Here we have bald authority set up again, presuming to pronounce everything heresy that does not tamely submit to its dictum. Verging on the facetious-and it is axiomatic that minister's jokes are dry feed for any native sense of humor-Dr. Clarke says that these heresies "are spotted, and, like photographs in a rogues' gallery, that will identify them when they appear again." We never heard before that photographs in a rogues' gallery were spotted, but are quite willing to defer to the Doctor's superior knowledge on the subject. Still, we cannot help suspecting that he has got his slang and his information mixed up a little. He cheers up, however, under the belief that "better times are coming." That public sentiment, which, he says, has existed in a state of "suspended animation" for nearly half a century, "is beginning to awake and to demand a sound faith and faithful ministrations in the pulpit."

He points, in order to prove it, to those well

ma of unsoundness, notwithstanding their endorsement by ecclesiastical councils." He hampered in their noble work because of the ecclesiastical councils are beginning to refuse to ordain men because of their unsoundness, instruction in our theological seminaries." Note carefully the significance of the words, 'instruction," "our" and "theological" And he cites the dictum of the General Assembly of the Presbyterian Church, at its session in 1882, addressed to professors in theological seminaries, that holds up to condemnation the utterances of many of the pulpits, of the secular and religious papers, and of books, "resulting from the introduction and prevalence of German mysticism and higher criticism, and of philosophic speculation and so-called scientific evolution"; that solemnly warns all who give instruction in "our" theological seminaries against views or methods tending to unsettle faith in the rigid old doctrines of that church, and against "exalting human conjecture and speculation above historical and divine facts and truths, or by applying hypotheses of evolution" to the Bible. But what, let us ask, is all theological doctrine or speculation but human conjecture, erected into bald authority over as many as it can reach?

Dr. Clark wants the "human" side of theology "held in abeyance for awhile," and the "divine" side of the gospel preached, so that the hearers shall be "aroused and startled as if a bolt from heaven fell into the sanctuary." We virtually need"-says he, increasing in fervor-"that searching style of pulpit fidelity which, under the preaching of Edwards at Enfield, so electrified the audience that they sprang to their feet in terror and seized hold of the balusters of the pews to save themselves from sinking into hell." That is what he calls the "divine side of the gospel." We call it sheer terrorism. Instead of being divine, it is strictly of the dynamite order. Dr. Clark, as we said, started out with the claim of being both conservative and "progressive." He declared for both. Yet he fancies it is progressive to face the old and dead past and warn against the living present. He will have none of modern thought. "For nearly half a century." says he, "we have been drifting away from the true foundation." He says the "bugle-blast is now heard" from every quarter-"Halt! Sound the retreat to the positions of Scripture!" Is that his notion of theological progress? He wants the seminaries, the pulpits, the pews, the children in the family and the Sabbath-school "toned up," the latter to the catechism of "a hundred years ago." He would have the theology of New England brought back to the platform of Edwards and the fathers." And such an old fogy thinks he knows something about progress!

North Pole Expeditions.

After more than two centuries of disastrous experience in the effort to discover the North Pole, and to unravel the profound mystery that conceals that far-distant portion of the globe, the fascination remains just as powerful, and the resolve is just as strong to continue these efforts until the heart is finally plucked from the mystery. An uncontrollable and inspiring impulse seems to hold the human mind to the performance of this great task, the more compulsory in proportion at it becomes more baffling. The Hartford Times, speculating on the history of these Arctic explorations, pertinently asks, Whence springs this strange eagerness to lead new expeditions into those forbidden polar wastes? And it no less pertinently suggests that some secret magnetism, some almost supermortal hope, like that which drew Columbus on, against all known facts, all seeming probabilities, all deterring obstacles, to his of their predecessors.

Can it be, pursues the Times, that there is, after all, some interesting discovery for the world that is yet to be made at the northern pole of the planet? some reality that will be of importance to science and of enough value to pay for all these disasters and sufferings that have been incurred in trying to find it? Nature guards her secrets well, but they are not forever hidden; one after another is revealed and explained, and the greatest revelations come only as fast as the world is ready to receive them. The latter observation is always true. The Greeley expedition, ill-starred as it has been called, brought back with what was left of it many scientific reports which are of permanent value. Terrible as the entire region. of the north is in its demands on human fortitude and endurance, it nevertheless contains secrets which it may be for the highest interests of the human race to know. The spirits, through Mrs. J. H. Conant and other wellknown mediums, have, on various occasions, measurably predicted that there is something of importance to be expected from that apparently inaccessible region, and have stated that the current idea of the formation of the earth at the North Pole is an erroneous one. The future will unquestionably disclose the real fact. According to our demand for fresh and larger knowledge will be our supply.

Instructing the Indians.

An intelligent and well-informed correspondent of the Boston Advertiser no less a person than S. C. Armstrong of Hampton, Va.-writes to furnish to the public the views of an Indian Agent himself on this interesting subject of John G. Gasmann, in charge at Crow Creek thirty-five children, whereas there are at Crow induced to work on their claims, build houses and barns, and take care of their cattle, and so many centuries. that is about all; but their children, he adds, will be what we shall make them. While he admits that good work is being done for the latter at Carlisle, Hampton, and other places, he says that the great work must be done at home on the reservations. All children, he advisce, who are of the proper age, should be in school now, and should have at least three years of training in the home schools before being sent away.

Then from these agency schools, should, in his judgment, be selected the brightest, strongest, and most promising boys and girls for the above-mentioned institutions in which they should be trained to become peculiars in avency schools and shops. He retards it as a creat ou, in doors and out, at home and abroad, and settled clergymen who, "by their theological waste of money to take utterly untutored call. Unancestown District Boston.

its ultimate is no less than the renovation of vagaries, have fixed upon themselves the stig- | dren from their Indian homes, and thinks that schools in the States for Indians are greatly points, also, to the welcome (to him) fact that unprepared material they have to work upon. The material must be selected and prepared at home on the reservations. He insists on the who have passed through a regular course of simple carrying out of the treaty of 1868. which provides that there shall be a schoolhouse and teachers for every thirty Indian children. On the subject of educational appropriations, he says he is "greatly distressed at the meagerness of this year's allowance of funds, being \$2940 less than last year." He says he is "in despair at the small progress made," and feels that he needs a word of comfort from some one in his anxiety. "It seems," he adds, as "if the powers that be are determined to weary the souls out of their faithful servants." Yet he believes the people will shortly realize the magnitude and sacredness of this work of instructing the Indian children, and will make a determined and intelligent effort for the salvation of these poor people.

It cannot be denied that this appeal is as pathetic as it is urgent and impressive. It is to be said of the above-named Indian agent that he is an ex-Episcopal olergyman, having had a long experience among the Sioux, and a gentleman of undoubted ability and high character-in fact, he is described as one of the few first rate Indian agents. The statement is made that of the 35,000 children of red men who are of school age, not over 5,000 are likely to go to school away from their homes; in fact, not half of that number are away from home at school now. Mr. Armstrong writes from Hampton that the work on the reservation is great, and is vital to the progress of the Indian. Yet he says he knows of no Indian agent who is not sadly hampered in his work. The Indian Department at Washington asks for what is necessary, but Congress refuses to give it. Millions for food, says Mr. Armstrong, but a paltry sum for good management and education, seems to be the policy. It is a matter that invites the immediate attention of the people everywhere.

The Bible no Foundation.

The editor of the Newburyport Valley Visitor usually shows himself a broad and liberal interpreter of spiritual things, commenting on them in a manner to compel the widest practical sympathy and oftentimes the sincerest admiration. It is, therefore, specially painful to see such a man at any time apparently forget the guidance of his larger and deeper instincts, so that he seems almost at the disadvantage of being mistaken for a bigot. It unfortunately happens to be so just now with our esteemed friend of the Valley Visitor, who, in a brief comment on "Spiritualists and Free Thinkers," wonders "how a man of common sense can reject the Bible and be a Spiritualist," and avows that "without it (the Bible) he has no foundation for his Spiritualism." He varies the statement, in illustrating it, by asking: "How can a man be so constituted as to lack faith in the Bible, and still have faith in the incarnation of the dead and their ability to pre-

sent themselves materially to human senses?" It has been said that it is the way we look at a matter, rather than the way we reason about it, that determines its signification to our minds. The saying applies faithfully in the present instance. Our good friend, for example, starts out with the sheer assumption that it is the Bible that gives all the meaning and reality to it which Spiritualism possesses: thereby declaring in effect that where there is no knowledge of the Bible there can be no Spiritualism. We merely suggest to him that he is like the person who insisted that the sun is a smaller body than his hand, because with his hand he was able to shut the sun wholly from his sight. So does he think that the Bible is greater than Spiritualism, because he holds it so near to his eyes that it shuts Spiritualism from his sight. What would he say to the fact -which we know he will not venture to controvert—that there is to-day an immense human existence where the (Christian) Bible is utterly unknown? We beg likewise to remind him that Spiritualism, unlike the Bible, is a

matter wholly of fact, and not of mere belief. It is notoriously true, too, that the spiritworld is constantly receiving accessions to its inhabitants from those who never so much as heard of the (Christian) Bible. What is there to prevent this incarnation by them in order to present themselves materially to human senses"? Now if non-Christian spirits are able to do this, certainly other spirits can, whether they are Bible believers or not. It thus becomes a matter of fact instead of one of belief. Not that Spiritualists desire to withhold from the Bible the full measure of credit to which it is entitled for all that it has to teach for human good or in behalf of Spiritualism; but they utterly and ineradicably deny that the Bible furnishes of itself any foundation for Spiritualism, which exists wholly outside of all its records. On the contrary, the real foundations of Spiritualism are in the great natural laws which operate with and 'for the entire family of mankind, and will endure long after the various bibles known to the race shall have done their limited work and passed into that vast oblivion which is the fate of all things merely human and temporal.

"Elmina" [Mrs. Slenker] says in the Investigator just what we supposed she would utter if questioned upon the subject—notwithstanding her call for money to investigate the spiritual phenomena—to the effect that when herself and other Infidels whom she names "are converted to the new doctrine [meaning Spiritualism], then you may look for the good old Inteaching the Indians. This agent is Major restigator to take down its colors and give up the ship." Now let us see, after her investigaand Lower Brute, Dakota, of more than two tion, what conclusions the good lady arrives at. thousand Sloux Indians. He states that the If she follows in Mr. George Chainey's footschool accommodations of the Agency are en- steps, to whom she alludes, she will surely betirely inadequate, room being provided for but come "converted"; but will the good old Investigator take down its colors and give up the Creek alone not less than one hundred and ship" in consequence? We think not, as it is forty of school age. He says the hope of the doing a grand work in opening the eyes of the Indians is in the schools; the old people may be people regarding the superstitious and erroneous theories promulgated by Old Theology for

The President and Directors of the Onset Bay Corporation met on Saturday evening last and voted to build a temple in which to hold spiritual meetings. It will be located at the corner of Park street and Union avenue, near the present auditorium. It will be a spaclous edifice, 70 by 120 feet, and is a move in the right direction.

23 The materialization circles of the Berry Sisters, we are authorized to state, will be renumed at No. 1 Arnold street, Boston, on the 71th last

BE Dr. A' H. Richardson has recurred from the state was all the waters of the state was a state was a

"Have Spiritualists a Duty?"

There are certain people in this world who ere so intensely egotistical and withal so innately selfish that they do not hesitate for a single moment to belittle their best friendsthose whom they are under especial personal obligations to, and have been for years-in order by so doing to exalt themselves in the estimation of the public. This sort of gossip is becoming altogether too rife among & certain class of people in every community-Spiritualists not excepted—and it is high time that it were stopped, otherwise every good cause that has for its object the uplifting of humanity will be retarded. We have been led to make the above remarks by perusing the following pertinent spirit-message, with the above caption, given of late through the instrumentality of one of the most talented mediums in our ranks :

"I think every one who comes into Spiritualism must be struck with the great lack of kindly consideration shown to mediums and the evident haste with which many prominent Spiritualists selze upon every tidbit of gossip or scandal, and with a malicious delight send it broadcast—public journals, even, devoting columns of editorials to a like purpose-using the lowest terms against the strongest and ablest workers, and seemingly filled with delight if only they can hound some poor sensitive into the corner and ruin forever his usefulness and happiness. The eccentricities of mediums are made points of public discussion. One does not dress well enough; another dresses too well; or, if it be a lady under discussion, the arguments grow stronger. She is no better than she should be; she lacks pride; she is too self-conceit-

It is indeed pitiable to find the great resources of the spiritual movement frittered away on account of such consense as this! Has the Spiritualist any more to do with the private life of the medium than the public has with the life of a poet or an artist? Mediumship is one of the 'gifts,' such as music or painting, and may be possessed by those who may not be all we could desire. Does that make their mediumship any the less a fact, or any the less valuable to the cause? George Eliot may have offended certain conventional laws. Was she any the less one of the world's greatest writers? Was not her brain-work of as much value to the world as though she had lived in a convent? Lord Byron may have wandered from the paths of rectitude. Does that obliterate the fact of his great genius? Not at all. The world accepts with its broad charity the evil and the good, rendering unto each one in time his just due.

At Lake Pleasant this summer there were more slanderous stories heralded about the grounds by those who ought to have known better, than a lifetime of penance could alone atone for. Onset Bay also is in some respects alike culpable. Such Spiritualists do not even hold their good names as sacred. And as far as regards the instruments through whom the spirit-world workers speak, they do so only as far as they reflect

The moment the true Spiritualist enters upon a diviner mission than his critics assume, he is branded as unreliable. I have seen Spiritualists listen to a grand lecture upon the 'Fatherhood of God and Motherhood of Woman, and applaud the speaker to the echo, and within a half-hour meet together to vote away the characters of individual workers, assisted by the same speaker! This cannot be right.

How is it possible for Spiritualists to defame any one especially those who from the nature of their organizations are chosen as fit instruments by the angelworld? Surely if the spirits see something in them worthy of use, it is not for any man, realizing his own imperfections, to raise hand or voice against them, There may be evil-minded mediums—I know there are very evil-minded Spiritualists-but if mortals had the inspiration of Charity and Love in their souls, they ought to bless, not curse, their fellows.

The whole trouble is this: The body of Spiritualists lack the Religion of Charity. Their heads may have been touched with the truths of the Spiritual Philosophy, but their hearts have not been fired by any high and holy purpose; and therefore they delight in slandering those with whom they do not affiliate. What is most needed is a standard of self-respect, combined with charity.

All Spiritualists are not given to gossip: that I know: but I think every worker will agree with me that it is the 'serpent in the Eden,' and therefore it is the duty of every true Spiritualist to place his foot firmly upon the head of the monster-Scandal!"

Re-opening of the Banner Free Circle Meetings.

On the afternoon of Tuesday, Sept. 16th, the sessions of the Banner of Light Public Free Circle Meetings were resumed for the season of 1884-5. The occasion called together an audience which thronged to repletion the place of assembly, and the exercises, presided over by Lewis B. Wilson, the regular Chairman, and ministered to by the guides of Miss M. T. Shelhamer, together with other manifesting intelligences, proved of mental interest and spiritual profit to all who attended. These free meetngs will be continued on Tuesday and Friday afternoons of each week, as usual, and Spiritualists and inquirers alike are respectfully invited to be present.

During the session Mrs. Nellie M. Day sang two selections with delicate taste and excellent expression, the one "Angel of Light," by Prof. C. P. Longley, the other, "In the Golden Eventide," by Pinsuti. The following denizens of apirit-life communicated on the 16th through the mediumship of Miss Shelhamer. Their messages were taken down verbatim, as naual. by Miss Emily Chace, and will appear in our columns in due course of time: Silver Cloud, Kate A. Osgood, Margaret Splaine, R. B. Conant, Rebekah P. Greenleaf, Charles A. Holt, Austin Hutchins.

On the afternoon of the 16th the platform and table were made bright by the presence of many choice floral offerings, for which our thanks are extended to the donors, Mr. Geo. Sanderson (from his conservatory in Weston), and other PARATONAL TO

Opening of the Mechanics' Fair.

At noon on Wednesday, Sept. 10th, the Fifteenth Exhibition of the Massachusetts Charitable Mechanics' Association (which society has attained the venerable age of eighty-nine years) was inaugurated with highly interesting exercises at the fine building of this organization on Huntington avenue, Boston. Many distinguished guests were upon the platform. President Whidden delivered the introductory address, being followed by his Excellency Gov. Robinson of Massachusetts, Mayor Martin, Hon. Theodore Lyman, Prof. Runkle and Hon. Charles W. Slack ... All the speeches were replete with the inspiring lesson of the occasion. The Fair will continue in progress for some time to come, and all interested in exhibits of art, mechanical improvements, etc., etc., will do well to visit the fine display.

We direct especial attention to the "Working Union of Progressive Spiritualists," a Society located in this city, which through a Scolety located in this city, which through its Secretary J. Commodore Street, solidispecuniary aid divining unusuing and maintaining if a residual building, now nearly completed. The said will be found in another solumn and its paper think Spirituality of made will responsibly upon the Spirituality of made will responsibly upon the Spirituality of made its said to the said the said that the said the said the said that the said the said that the said the said that the sai

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., 3 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 seances and its effect upon the manifesting spirits; the spirit-world, its location and character: the "why" of violent manifestations; the condition of the suicide 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 Wachita, 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 discomfiture of the bigoted authorities.

A writer for the Sunday Herald of this city, in referring to some things met with on a arive 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 n't 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 per- spiritual world; that those friends of yours mission 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. 7th, that the medium Dr. Henry Slade came to her house recently, from the South, in feeble health. He has been dangerously sick, but is now slowly improving.

Mr. J. Clegg 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

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

One of the most interesting of recent publications is "MAN-WHENCE AND WHITH-ER?" 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 Epiritualist, and her advocey of the truth which she loved was of a kind which com manded the respect of the community in which the lived. A large divise of relatives and friends will long erish her in memory. C. B. Lyan conducted the luneral exercises on Sunday, Sept. 14th.

ALL SORTS OF PARAGRAPHS.

The Constancia for July, besides its usual series of interesting articles, contains an answer to an attack on Allan Kardec, by El Estandarte, 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 Burnham in Trenton, N. J., and a scance 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 1960:

Ah! yes, my child, 't was '84:
The year I well remember;
Ifroze my nose in full July,
And burnt it in September.

Friends of the sailor will be pleased to hear that the raish 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 Niscero, 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. Bisbee being speaker. The opening service will be held at 3 o'clock on the afternoon of Sunday, Sept. 28th. Inquiries bearing on this organization, its finances, its aims, etc., can be addressed to Mrs. Bisbee at Clark street, Dorchester District, this city.

The Don Hermanos, 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 Ciericals has grown so serious as to threaten culmination in that greatest of evils-civil

In Binghamton, N. Y., awhile 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. If 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 poc-

A Mississippian 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

ANOTHER CREEDAL SURRENDER .- A Jerseyville, il., despatch for Sept. 9th, 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 ear 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 Marcia 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 racination eraze. 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 potsoning of little children is not likely to last long.—National Reformer, Eng., Aug. 3d.

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 who have passed from earth have there an abiding-place; that they have a home adapted to their needs and requirments; 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 Omniponent embraces all, let this suffice for you until you pass to that eternal world and investigate its laws and conditions for yourselves. - Spirit John Pierpont.

Mediumistic Bureau. A Public Want-Suggestions Respecting its For-

mation.
To the Editor of the Banner of Light: To the Editor of the Banner of Light:

In reading the weekly reports of scances for materialization, independent siste-writing, etc., published in the Banner of Light; it is doubtless the impulse, often, of spiritualists to wish to refer some friend—a non-believer—who may be about to visit New York or Boston, to some medium where they may enjoy the opportunity of receiving such indubitable 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 reputed to produce such manifestations. The writer believes a large number of the readers of the Banner will concur with him as to the necessity of the formation of a Mediumistic Bureau, giving the address of such mediums—of any known reliable specialty—as the Banner itself can unhesitatingly recommend; 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. "Slate-writing," etc., etc., ditto. This notice could be cut out and given to persons visiting the East, and would, doubtless, result in making many acquisitions to our numbers, which means simply that if Bpirtiusialism has been of benefit and comfort to us, individually, it will prove qually so to others.

[The American Spiritnalist Alliance, Whose

[The American Spiritualist Alliance, whose headquarters are at 187 West 85th street, New York, is the place to make the inquiries suggested above by Bro. Taylor. The Bureau is in working order. Address J. F. Jeaneret 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. of L.

Movements of Mediums and Lecturers

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

Bishop A. Beals is engaged at Kansas City, Mo., dur-ing the Bundays of September, and can be addressed 1831 Cherry street, care of J. L. Morton.

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

October.

Dr. J. K. Balley, we are informed, was recalled to Queen City Park Camp, where he spoke on Saturday, th last, to 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.

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 scance for the season Bunday evening, Sept. 21st.

J. William Fletcher can be consulted every Monday for the present at the Dwinell 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 olairvoyantly seen to be present by Dr. Mills.

Mrs. Hardinge-Britten will be obliged to postpone her tout 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 84th attact New York

street, New York.

Julia M. Poole writes that Mr. J. Frank Baxter

Julia M. Poole writes that Mr. J. Frank Baxter delivered two very interesting loctures in Hanson, Mass., last Bunday, 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.

Miss L. Barnicoat of Chelsea, Mass., has been speaking in Harrington, Me. Of her labors in that place O. Plummer says: "She is a fine test-medium and an interesting lecturer, of pleasing address. We are delighted to have ber with us. Bhe has proved a bleasing to us and we shall regret to part with her. May she soon visit us again."

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 Harmony Hall, Boston. Prof. Milleson will accept engagements to lecture in like manner elsewhere. Address him care Banner of Light, Boston.

Walter Howell of England was to return to Philadelphia, Pa., Sept. 17th. He spoke in Lynn, Mass., last Bunday 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 widely employed upon the Spiritualist platforms of America.

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

Mrs. Willis-Fletcher's address is 2 Hamilton Place, Boston, Mass., care of J. Wm. Fletcher. W. L. Jack spoke, Sept. 14th, at Northampton, Mass. He can be engaged for lectures during the present season if applied to early. Address him at Haverhili, Mass.

Mass.

G. W. Kates, editor of Light for Thinkers, was an-conneed to speak in Chattanooga, Tenn., last Sunday. G. W. Kates, editor of Light for Thinkers, was announced to speak in Chattanooga, Tenn., last Sunday.

Zalda 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. Chainey, nor shall we have. He is a gentleman of ability, shall we have. He is a gentleman of ability, decidedly the most eloquent orator in 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. 13th, Mrs. Elizabeth W. Day (relict of Capt. Joseph Day, father of J. W. Day of this paper), aged 72 years 6 months

and 7 days.

The deceased was born in Annisquam March \$th, 1812, and passed most of her long and useful fife there, with the exception of some years when she resided in the cities of Portsmouth (N. H.) and Gloucester. She belonged to a large family, of which she was one of the latest members to survive. She was the mother of four children (three girls and one boy), two of whom—a young babe, and her dearly loved son Leonard A. Day, who died of yellow fever in Maragone Bay (W. I.) in 1867—preceded her to spirit life.

The immediate cause of her decease was lung fever, from which she was a sufferer some eight days. She possessed her faculties to the latest hour. The funeral services occurred at her home at Annisquam on the afternoon of Tuesday, Sept. 18th, Hev. Richard E. Eddy (Universalist)—her former pastor—officiating, and good singing being furnished by a choir drawn from the ranks of her friends and neighborn.

The deceased was a faithful wife, a devoted mother, and an earnest seeker after spiritual truth, reading the Bawser of Light weekly with great satisfaction up to the time of her final iliness. She has now entered into the full enjoyment of the next state of being—regarding which she cherished so lively an interest—whose chief crown of rejoicing, to those who have loved on earth, is redinion with their cherished ones in a land where "there shall be no more death, neither sorrow nor crying,... for the former things are passed away!"

Hoston, Mass.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two by sanding in the monactory.

SPRINGFIELD, MASS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Springfield and Reformatory Works published by paper or two by sanding in the monactory. on the address. The paper is discontinued at paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers.

The First Boston Spiritual Temple Will resume its regular Sunday services in Lower Horticultural Hall, Tremont street, commencing Sunday, Oct. 5th, with Mrs. Amelia H. Colby as speaker for the month of October, to be followed by Mrs. R. S. Lillie, Mr. J. Frank Baxter and Mr. J. Wm. Fletcher.

With such an array of talent the efforts of the consentation in disseminating analysis.

the organization in disseminating spiritual knowledge cannot fail in the season to come to be attended with the marked success that has been so apparent in those of the past.

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

The veteran Spiritualist and eloquent speaker, Allen Putnam, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.
THEOLIVE BRANCH. Published monthly in Udea, N. Y.
1,00 per annum. il, 00 per annum. Lightr: A journal devoted to the Highest Interests of Hu-nanity, both Here and Hereafter. London, Eng. Price THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

For Sale at this Office:

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1.50. Single copies 5 cents.

THE HELICIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2,50 per year.

FACTS. A Monthly Magazine, Published in Boston. Black copies 10 cents.

THE ROSTRUM: Published at Vineland, N. J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism,

THE VALVE BEARON: Uses, A. T. A montally. President Oceans, St. A montally in Charles of Partical Countries. Pablished monthly in New York. Price 10 cents.

THE SHAWES MANIFESTO. Published monthly in Sharts, E. J. 60 cents per annum. Single copies 10 cents. The Theodormist. A Monthly Journal, published in India. Conducted by H. P. Blaystaky. Single copies, 60 cents. pents. The Telegraphics Published weakly in Atlanta, Ba. Bingle copies, 5 cents. BATES OF ADVERTISING.

Hach line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and afteen cents for each subsequent in sertion on the seventh page.

Special Setices forty cents per line, Minion, each insertion.

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

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

Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 19 M. on flatarday, 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.

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

BUSINESS CARDS.

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

TO FOREIGN SUBSCRIBERS

The subscription price of the Hanner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

MOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hammer of Lightst fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 201 Euston Road, London, N. W., England, where single copies of the Hammer can be obtained at 4d. each: if sent per post, 3d. extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by Colby & Bich.

ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Beforma-tory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TEHRY,
NO. 84 Russell Street, Melbourne, Australia, has for sale
the Spiritual and Heformatory Works published by
Colby & Rick, Boston.

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the spiritual 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. OUBHING, 15 Willoughby street, Brooklyn, N. Y., keeps constantly for sale the Banner of Light, and will supply any of the Appletical and Beformatory Works published by Colby & Rich. Mr. Cushing also has a Free Spiritual Library and Reading Room connected with his Agency.

THOY, N. W., AGENUY.

Parties desiring any of the Epiritual and Hefermate
ry Workspublished by Col'y & Rich will be accommodate
by W. H. VOSHUROM, P. H. oslok street, Troy, N. Y.

ROCHESTER, N. Y., BOOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade Hall,
Rochester, N. Y., keep for sale the Spiritual and Heform Works published by Colby & Rich.

AUBURN, N. W., AGENCY.

Parties desiring any of the Spiritual and Boformatory Works published by Colby & Rich can procure them of J. H. Hartek, Auburn, N. Y.

ST. LOUIS, MO., BOOK DEPOT.

THE LIBERAL NEWS OU., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Referentery Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and dépôt for the Byritual and Liberal Books and Fapers published by Colby & Rich.

NEW YORK ROOM DEPOT.
The Spiritual and Reformatory Works published by Colby & Bloch can be found at the office of The Truth-Seeker, 21 Clinton Pisce, New York City.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Heformatory Works published by COLBY & RICH are for sale by J. H. MHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the Hanner of Light can be found for sale at Academy Hall, No. 818 Rpring Garder street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

HARTFORD, CONN., BOOK DEPOT. i. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps istantly for sale the Hanner of Light and a supply the Spiritual and Reformatory Works nublished by Colby & Bloh.

AUGUSTUS DAY, 83 Bagg street, Detroit, Mich., is agent for the Hanner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

BOCHESTER, N. Y., HOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Bochester, N. Y., keep for sale the Spiritual and Beform Works published at the Banner of Light Publishing House, Boston, Mass.

The Boberts Bookstore, D. MUNGEY, Proprietor, No. 1010 devent strock, above New York svenue, Washington, D. C., keeps constantly for sale the Bannes of Light, and a supply of a prittens and Hefermatery Works published by Colby & Bioh.

ADVERTISEMENTS.

NOW'S THE TIME & OPPORTUNITY

For Health and Spirit Communications. Wondorful Curen are Wrought; Truthful Messages and Beliable Information and Advice Given by Spirits through

Given by Spirits through

DR. PEIRCE, this system. Upon receipt of 50 cents, with a lock of patient's or spilcant's hair, orrecent handwriting, real name in full, sex, age, subject, or description of disorder, he will mail to writer's order, as requested, either Diagnosts of the patient's diseases, if curable, etc., or a Prescription of American Capital Prescribed Hemedies, or one (spirits) powerful curative trial Healing Treatment by magnetized medicated paper cards, letters or other vehicle, prepared especially for the patient, which may be all will need to cure; or a brief Communication from a spirit friend, person, or relative, which (spirit), if selected, state, with order, such spirit's mane in full at death, sex, age and relation to applicant. Other tests than names, etc., given for identification; or Information and Advice about a states subjector matter of Business, Social, Matrimonial or other safair; or Delinesation of Character; or a Treatment to Develop Hediumship; or to remove and cura Obscasion or Possession; or to cure Desire for, or Habit, using Tobacco, Opium, or Intoxicants. For required services exceeding a brief trial, remit \$1,0,6,2,10 to \$6,00 or more. For a Test Examination of the patient for disease, omit disorders and send him \$1,10 cm more for that. Permanent address, DR. G. AMOS PEIRGE, P.O. Box 1133. Lewiston, Maine.

Sept. Z.—Stowis

SPIRIT PHOTOCRAPHS.

SPIRIT PHOTOGRAPHS

DB. KEELER, the Spirit-Photographer, is prepared to operate upon Photographs sent by mail. Those desiring pictures of departed friends in connection with their own likenesses, can be accommodated by enclosing a two-collar postal nots and their own photo, to be magnetized and copied. In case of failure to secure result, money refunded, Address all favors DH. W. M. EELLER.

The Doctor is not yet prepared to give personal sittings. Due notice of resuming operations at his pariors will be given through these advertising columns. 1w-Sept. 20.

PROBLEMS OF MATURE.

A SEMI-MONTHLY Publication, containing a discussion of all scientific subjects. This Paper is intended as a substitute for the greater and more expensive publications of a scientific nature. Subscription, one year, \$1.80; six months, 75 cents: single or sample copies, \$ cents; foreign subscriptions, \$2.00.

Offices of Electricity in the Human Body. Pam-phlet, 32 pages of two columns. 30 cents. Offices of Electricity in the Growth of Finate.
amphiet, 32 ages of two columns, 25 cents,
Address, PRUBLEMS OF NATURE, New York City,
Bept. 20.

FRED CROCKETT MAGNETIC PHYSICIAN, Hotel Madison, 1006 Washington street, Suite 12, Boston. 1W-Sept. 20.

NEW ENGLAND HEAT, LIGHT AND POWER CO.

Executive Office, 178 Devonshire St.,

BOSTON, MASS. OFFICERS:

FRED. H. HENSHAW, PRESIDENT. H. C. GOODSPEED, TREASURER. DIRECTORS

Hon. SAMUEL BABCOCK, Hon. A. C. WOODWORTH.

President Middletown Savings Bank
and Vice-President
Hartford and Conn.
Valley R. R., Hartford, Conu.
President Ames Manufacturing Co., Ohloopee, Mass.
Firm of Henshaw &
Cushing, Importers,
42 Chauncy st., Boston.
President Bagadahock
National Hank, Bath,
President Robinson
Iron Works, Plymouth, Mass.
President G. W.
Smith Iron Works,
Boston, Mass.
178 Devenshirestreet,
Boston. FRED. H. HENSHAW, Esq., FRANKLIN REED, Esq., INCREASE ROBINSON, Esq., § GEO. W. SMITH, Esq., H. C. GOODSPEED, Esq.,

ATTORNEY: Hon. D. W. GOOCH, 28 School street, Boston.

Hon. D. W. GOOCH.

28 School street, Boston.

BANKERS AND TRUSTERS:

AMERICAN LOAN AND TRUST CO.,

58 Congress street, Boston.

The Capital Stock of the Company is \$2,000,000, divided into 40,000 shares, of the par value of \$50 per share, is full paid and unassessable. A limited number of shares only will be offered to the public at \$15 per share.

The Company owns, by purchase, the entire rights fer the New England States, of the justly celebrated ficiliand Process for generating Heat. Light and Steam Power by the use of water and olfs as tuel in the manufacture of water gas for locemotives and stationary beliers, and for domestic uses; in fact, wherever a safe and perfectly clean fire is desired, and it is beyond question the cheapest and purest gas for lighting.

We have no hesitation in recommending this enterprise as one of great merit and importance, second to none other that has been brought to the attention of capitalists.

All moneys for stock to be paid into, and the stock issued by the American Loan and Trust Company, Hankers and Trustees of the Company.

Descriptive pamphlets and all information concerning this great invention, can be chiained at the Executive Office, 175 Devonshire Street.

Aug. 10,—dwis

MISS DR. MERRILL CIVES special attention to the Treatment and Cure of the following complaints, viz: Pneuments, Diphtheria, Renatitive Throat and Lungs, Loss of Appetite. Wakefulness, Camker, Dyspepsia and Impoverished Blood, Weak Stomsels and Languidness, Oxnobers, or a tendency to Paralysis, White Swelling, Kidney Complaints, thronic Dysensers, and Distributes, A course of three months treatment only \$5. Aliare benefited, and many entirely cured with one course of treatment. No. 7 Hotel Hudson, 79 Church street, near Columbus Avenue, Beston, Mass. No Postal Cards answered.

BERRY SISTERS.

SEANCES Sunday, Tuesday, Wednesday and Friday evenings, at 7:45; also Thursday and Saturday afternoons, at 2:30. No. 1 Arnold street, Boston. Sept. 20.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Séances for Full-Form Materialization, and Com-munications from spirit-friends, in answer to written questions, on Bunday, Wednesday and Friday evenings, at 8 o'clock, and on Bunday and Tuesday afternoon at 2 o'clock, sharp, at their residence, 323 West 34th street, New York, Bept. 20.

DR. JAMES A. BLISS,

Developing Medium. CIRCLES Tuesday, at 8 F.M.; Sunday, at 10:30 A.M. and 3 F.M. Admission, 25 cents. Private Sittings daily, from 9 A.M. to 5 F.M. Terms, \$1,00. 121 West Concord street, Boston.

MRS. J. A. BLISS,

Materializing Seances EVERY Sunday, Wednesday and Friday evening, at 8 o'clock; also Saturday afternoon, at 2:30 o'clock, at 121 West Concord street, Boston. MR. AND MRS. JOSEPH CAFFRAY, No. 12 M. AND MINS, JUSEPH CAPPRAI, NO. 12
Hend street, Boston. Independent State-Writing.
Full-Form Materialization and Physical Manifestation—
three Circles in one. Séances Monday, Wednesday, Friday,
Sunday evenings, at 8 o'clock, and Thursday afternoon at
20'clock. Circle limited to 15. Call or send letter. Take
Shawmut Avenue or Tremont street car, Get of at Milford street.

WANTED—A well-situated house, or a nice fat, or good suite of rooms, with carpets and shades. Any person having such to let, will please communicate with W. J. COLVILLE, by letter, care Banner of Light, Boston, Mass.

SAN FRANCISCO.

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

RARE WORKS BY P.B. RANDOLPH,

Woman's Book: A Life's Issues of Love in All its Phases.

This very extraordinary work on Love, Man, Woman, the Laws of Affection and Marriage, is subject to no description, critique or synopsis that can give an adoquate idea of the author's peculiar genius and style of treating upon Love, Woman, Couriship, Marriage, the Laws of Happiness, the Family, Vampyrism, Love-Starvation, Affectional Health, the Grand Secret, Magnette Leechings, Good and Evil Effects of Varied Magnetisms, the Infernalisms of Modern (o-called) "Philosophies." A book for every man, but especially every woman in the land.

Cloth. Price \$2,00; postage free.

The Divine Pymander.

This most ancient and giorious book ought to be in the nouse of every Christian, moral and religious person in the and. Price \$1,50; postage free.

Dealings with the Dead. The Human Soul; Its Migrations and its Transmigrations.

"I have found it! This night have I read the Mystic Scrolls! The Grand Secret of the Ago stands revealed! It is mine! Alone I delved for it, alone I have found it! Now let the world laugh! I am immortal!"—P. B. R. Cloth, Price \$1,00; postage free.

For sale by COLBY & RICH. The "Delusion" of Spiritualism

COMPARED WITH A BELIEF IN THE BIBLE,

COMPARED WITH A BELIEF IN THE BIBLE.

Those who have been interested in PROF. J. W. CAD-WELL'S "Experiences" in the Banner of Light may be glad to know that he has just published a small work of fity-two pages bearing the above title.

If the History of the Creation and Fall of Man is not true, there is no need of a Jesus to save from the fall. In this book it is proven untrue by the Bibliotizelf; therefore a bellef in Jesus to save you is necessarily the greatest "delusion" the world has ever known.

Spiritualists, this book will defend you as no other work ever issued has from the sneers, insults and misrepresentations of the enemies of Spiritualism. Get it to read, to loan or to give to your inquiring neighbors and friends. It is of itself a sharp reply to the violent tirades of Taimage and other defamers of Spiritualists. It also contains instructions for obtaining development for all phases of mediumship.

Price is cents. For sale by COLBY & RICH. HOW TO LIVE A CENTURY AND

GROW OLD GRACEFULLY. BY J. M. PEEBLES, M. D.,

Author of "Travels Around the World," etc. In preparing this work, while avoiding technicalities and Greek and Latin phrases, the author has simed to be practical—rather than original or elegant; aimed to bring to mind and clearly present the vital importance air, food, clothing, drink, sunshine and sleep in such varied ways as to inspire the reader with a proper and peralstent use of them that the number of years upon earth may be many—even a hundred!

Paper. Price 50 cents.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

A SOUTHERNER AMONG THE SPIRITS:
A A Record of Investigations into the Spiritual Phenomena. By MRS, MARY DANA SHINDLER, author of "The Southern, Northern and Western Harps," "The Parted Family," etc.
Mrs. Shindler, the widow of an Episcopal clergyman, has investigated Spiritualism and its phenomena from Boston to Texas, with the most remarkable mediums, and has given her experiences in this work, which will be found to be very hinteresting to the reader. This book is printed on white paper, clear type, and contains 169 pages.

For sale by COLBY & RICH.

A DISCUSSION between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Subject discussed—Resolved, That the Bible, Ring James's version, gustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism.
Price 10 cents, postage 2 cents.
For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, Hosworth greet (formerly Montsomery Piace), overy Tursday and Friday Affensoon. The Hall (which is used only for these sances) will be open at 20 clock, and services commence at 30 clock precisely, at which thus the doors will be closed, allowing no egress until the conclusion of the sance, except in case of absolute necessity. The public are cordially invited.

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

The successive their spirit-friends will verify them by informing us of the fact for publication.

An Atural flowers upon our Circle-Hoom table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral offerings.

We invite suitable written questions for answer at these scances from all parts of the country.

(Miss Bheliamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

Lewis B. Wilson, Wastrman.

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

Report of Public Séance held June 6th, 1884. Invocation.

Once again, oh our Father, our hearts turn to thee in love and praise. We thank thee for this beautiful day, and for the occision it offers to returning spirits to manifest to those they love; also we bless thee for the blooming flowers that speak so plainly of thy love, in beauty and fragrance returning praises to thee for their existence. And oh, our Father, may these human hearts strive to be as sweet and lovely as the fragrant blossoms, that they may send forth a rich incense, a purifying influence that will bless every soul with whom it comes in contact. We would receive to-day, from thy great storehouse of knowledge, new gleams of truth, new expressions of wisdom, and grasp from thy angelic realms those truths which we require for our souls' unfoldment. And as we receive may we be willing to give them forth unto others, that they too may be led over the pathway of life.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.
QUES.—Jesus said: "But whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." Will those to whom the above refers ever become harmy?

ever become happy?
Ans.—We believe that all humanity will at some time in eternity attain a condition of hap-piness; those who have committed offences must of necessity pass through a period of suf-fering incident upon a realization of the wrong they have committed. But even this suffering, they have committed. But even this suffering, long and severe though it may be, will pass away, and the spirit, in its efforts to atone for the past and to attain a nobler life, will emerge from its condition of pain to one of peace and tranquility. The passage referred to by your correspondent is somewhat obscure; we take exceptions to it. We believe much has been attributed to Leave which he present attached. attributed to Jesus which he nevered uttered, and that were the Nazarene to communicate with you intelligently to day, he would disown many of the sayings that have been attributed to him, among them this one which you have

Q.—[By A. M. Stoddard, Cal.] If a person goes to a scance draped in crape, mourning for a departed spirit, would that condition prevent

a departed spirit, would that condition prevent the spirit's return and manifestation?

A.—Spirits are very susceptible to existing conditions—some more so than others. Certain spirits are very positive in their nature, and therefore can control conditions which might otherwise subject them to annoyance or to discomfort; while others are very sensitive, yielding, receptive or negative in their natures, therefore they are easily affected by surroundings and conditions. A mortal friend of the latter class of spirits, visiting a scance habilitated in deep mourning or garments of crape, might bring to their returning friends a feeltated in deep mourning or garments of crape, might bring to their returning friends a feeling of depression. These mourning garments exhibit signs of woe, and the spirit gazing upon them feels that his earthly friend suffers because of his departure from the body, consequently the spirit suffers through sympathy, and is not enabled freely to express himself through the laws of mediumship. Spirits who are positive, who do not pay much attention to physical surroundings and conditions, who believe all suffering is eventually to become merged in peace and happiness, are not affected by these external surroundings and can ed by these external surroundings and can easily manifest to their friends, whether these friends are clothed in the habiliments of woe or garments indicating cheerfulness. Intelligent spirits never approve of garments which are sable in hue, especially those of crape. They understand that the coloring matter contained within these robes is detrimental to the physical health of their friends, therefore they deprenate their use.

Q.—There appears to be abundant evidence, in these latter days, of the existence of a supernal or celestial region. (For more recent evidence see the work lately given to the world by this gifted medium.) But its location does not appear to be defined. Is it a reality, com prising location, or simply one of condition, or

A.—Spiritual life is one of condition, certainly. Spirituality belongs to the interior being, but this may be expressed in external forms. Spiritual life is not only one of condition, it is one of locality likewise. The spirit-world is a world in itself. It has its external surroundings, its place in space; but of what benefit would it be for us to declare to you that the spirit-world proper is situated a million or two miles from this planet? You could not verify the statement, and you might receive conflicting statements through other channels, consequently our declaration would only engender confusion and perhaps incredulity. You would not be able to settle the question to the satisfaction of any one. So 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 A .- Spiritual life is one of condition, certaina 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 calcu-lated 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, ers of their beings. Diagrammung an ame, 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 can pass to that eternal world and investigate its laws and conditions for yourselves.

Gen. William MacRae.

This is the third time, Mr. Chairman, that I This is the third time, Mr. Chairman, that I have attempted to speak at this place. Somehow, I was foiled in my former attempts. Today I am very glad to come. (I feel a strange pain shooting through my lungs as I attempt to speak to you, and I marvel at this, because I know these organs are not my bodily organs, that I am using the physical powers of another person.) I do not understand the laws governing this thing, but I am quite willing to learn. I died somewhat suddenly, so some of my friends thought, and I heard the difficulty termed "congestion of the lungs." I can hardly tell what the physical disease was which carly tell what the physical disease was which car-ried me from the body. I know that I felt much more than I could express to my friends, and it seemed as though the various organs of my sys-tem were very much affected. But I do not de-

tem were very much affected. But I do not deplore the change which came to me, although I was an active man of the world.

I was well known in railroad circles, sir, and held an interest in one of your Western railroads. I wish to come into personal contact with my friends, and to give them a message explaining certain matters which I have in mind, which would prove satisfactory to them. I do not find opportunities for making myself known in the Southern portion of our country, where my interests are at present centered. I died at Augusta, Ga. Thave been told that

Lingle v In Idago do a la

think I can do a good work in that section. I have come here to gain experience, and to learn the laws of mediumistic control, also to send greetings to friends and assure them I am well and quite satisfied with the spirit world. I reckon they will feel pleased to hear from me, if I can convince them of my identity. If I fail to do so here, I may succeed at some other time and place. I was known as Gen. William MacRae. Mrs. Mary Aun Lamson.

of the mediums who may be present—for I think I can do a good work in that section. I

I have been gone a few years. I was in my sixtieth year when I passed from the body. I left a loved and loving family on the earthly side, and oh! they felt so sorrowful when they knew my spirit had departed from its tenement of clay. While they tried to bear up with Christian fortitude, and to feel that all was well with me and with them, yet sorrow darkened all around them, and the presence of death brought a chill to their hearts which no amount of fortitude could entirely dispel. I tried to bring them comfort, and to assure them of my loving presence with them, to give them some token of spiritual power, and to express my great and undying affection for each one. I could not succeed, and oh! it seemed as though I must burst the bars which bound and held me aloof succeed, and oh! it seemed as though I must burst the bars which bound and held me aloof from them. Yet it was only their condition of mind, their lack of comprehension of spiritual power and presence, and my lack of knowledge concerning those things, which prevented me. I have been eagerly seeking for information and the truth since I passed out of the body. I found that I was mistaken in some of my ideas concerning the future life and the conditions of the departed, but, when I discovered this mis-

the departed, but when I discovered this mis-take, I eagerly sought to understand the truth,

and accepted it.

I now know that spirits can return, that those who die to the flesh are alive in the spirit, and that, in reality, there is no such thing as death—which means decay, and unconsciousness for the soul—because it blooms out into a new realization of life, and understands more fully those things which belong to itself than it did before. Its powers seem to quicken, and it can take up ideas much better

quicken, and it can take up ideas much better than it could when encased in the flesh. I found it so with me, and others express the same concerning their condition; so I come to tell my loved ones I am not dead, that I live in a bright home, in a beautiful world.

I have met many dear friends who have passed from earth, and they are happy, leading busy, useful lives, doing God's service in trying to bless humanity. I come with a song of joy in my heart, feeling that I can praise the loving Father above for all his mercy—especially for that grand boon to humanity which enables those who die to the flesh to return to earth and manifest to their friends: spiritual communion.

Oh! if my loved friends would only seek to understand something of this, to learn the laws of Spiritualism, and comprehend how it is that those who pass on can return and speak or com-municate in some way, it would give me great pleasure, and I know that it would prepare them to appreciate the spirit-world when they reach it. I come with messages of love, with floral gifts, sweet, beautiful things belonging to the spirit. I wish to send an influence of peace to each one, that they may know and realize within themselves that life is eternal; that love can never die; that there is no separation be-tween kindred bearts; that all those who are bound together by the laws of sympathy will remain akin, and in constant association for-

I am Mrs. Mary Ann Lamson, wife of A. B. Lamson, Exeter, N. H. I have many friends there.

Jefferson Currier.

How do you do, Mr. Chairman? I am very glad to meet you, though you are a stranger, but I think you may be a friend. I am Jefferson Currier. I was formerly a ship-carpenter, and was well known in my business. I think I can say I was a thorough workman.
I died suddenly; some said it was apoplexy. It may have been. I know I felt a rush of blood to the head, with fluttering around the heart and unpleasant sensations generally.

heart and unpleasant sensations generally. I know the attack was a severe one, and I was glad to be freed from it. I cannot say I was attogether satisfied when I stepped out of the body. At the moment little things came up before me which ought to have been attended before me which ought to may been attended to, or which, at least, it seemed to me ought to have been attended to—things I did not think of before—and for a little while I felt as though I had not finished what I should have done; but that feeling has worn away, and I am quite gratified with the life before me.

I am not now a ship-carpenter, nor interested in that kind of labor particularly. I have been busying myself in going out, here and there, exploring this new country, and in doing so I have many times come back into contact with the people of earth. I have seen places which I never visited before. I have been quite taken up with all I have seen and heard. I feel as though the time had passed on swiftly, although it is not very long sluce I went out of the body. I have felt I would like to come back and announce myself to former friends and tell them I am in quite good condition. I do not want to come back here to live. I would prefer, if I had the choice, to stay where I am, for it is altogether so new and pleasant I am not ready to give it up; but it would do me a great deal of good to come back and manifest in the vicinity of my old home; I think I could rouse attention to this thing and make people know that the dead can talk and look round here on earth. I am trying to do that thing. I hope before long to make some stir in that community which will leave lasting effects. I intend, if possible, to manifest elsewhere. I belonged in Essex, Mass.

Melissa Howard.

My name is Melissa Howard. I was twentytwo years old when I died. I have been gone a few years. My friends will not expect to hear from me, but I am very anxious to get to them. Most of those whom I care about, who live on earth, are in Springfield, Mass. One of my very dear friends reads your paper; she is in-terested in Spiritualism, but cannot make up her mind whether to accept it or not. I have seen the state of her thoughts, and often wished I could speak with her of what I have seen and found on the spirit-side, for I believe it would clear up many points which are now perplexing

I send my love to her and all my friends. I send my love to her and all my friends. Tell them, if you please, I am happy; they sometimes thought I was not reconciled to death. I was disturbed in mind, although I did not express such a thought, because I knew. I could not get well. I was not very much disturbed, although I felt a little shrinking sensation when I thought of death, because I wondered what I should find beyond; yet generally my mind was tranquil, and I anticipated the inavitable without a great deal of fear.

inevitable without a great deal of fear.

I have fourd many things pleasant. I have seen but few which were disagreeable. I have met my dear friends whom I loved, some of whom passed from me when I was a little girl, and left me mourning for them through all the days of my earthly life. They are gathered to gether and I am with them. We are pleased with our spirit-home; we are not idle; we have many things to do, some of which are connected with earthly friends, others belong entirely to the spiritual condition; we have no moments to spend in repining or in sadness, for we find so much to do we have no time to be sad.

so much to do we have no time to be sad.

I have sometimes thought I would be able to manifest personally to my friends, for there is a medium in Springfield whose hand is used mechanically, and spirits give written messages; in that way I hope sometime to make use of that instrument, and if I do, I am certain I shall be able to give something which my nearest friends will recognize and which will be of service to them. I want them to feel that I am by their side. I sometimes come, bringing my love and sympathy, and craving theirs in return. If they welcome me, if they invite me to their home, I can come stronger. I ask them to do this, because they are very near to my heart. near to my heart,

there was to be a Spiritualistic Convention at Chattanooga very soon. I am in hopes of making myself known at that time, through some of the mediums who may be present—for I munion between the two worlds; I felt the nearness of the angels, and was always glad to re-ceive from them some evidence of their presence. From those of my own family I gained spiritual blessing, and my heart went out to the dear ones of the other life always with a welcome greeting. I knew that I should pass to the home of those dear ones when I was taken from the body, and so I went with confidence, unfaltering, knowing that all would be well with

me.
I tried to manifest at your last circle, because that was the anniversary of my death, and my spiritual birthday. I wanted to send a greeting to loved ones, but the power falled me, so I was

to loved ones, but the power falled me, so I was glad to come here to day.

Five years have gone since I slipped from the body; five years of joy and pleasure have come to me in the spirit-world. I have passed through beautiful experiences during there years. I know I have gained in spiritual unfoldment and knowledge, and that I stand higher in attainment to-day than I did five years ago.

I bring beautiful flowers to my friends as an offering of love. I entwine them around their hearts. Oh! may their perfume and beauty bring a sweet influence to their lives which will be like an angel's blessing. I feel that I must exert all my power to go forth to those who are hungry for the bread of life, who do not know what grand truths lie just within their reach, who are mourning for dear ones who have gone who are mourning for dear ones who have gone out from their homes. If I can bring them a little word of encouragement, or some knowledge of the divine life, I will feel that I am per-

I come sometimes in contact with mediums. I am always glad to give them a little word of encouragement, or an influence that will stimulate them to press on with their work, and so I

am happy.
I do not forget my earthly friends. I bring I do not forget my earthly friends. I bring them all the love which they require. I give them my sympathy, and seek to bless them. I point them on to higher paths and grander lives than earth can know, on to that goal toward which they are pressing, and which they know they will reach by and-by. Indeed, there are times when they feel that the angels are hovering around, and that a blessed communion is permitted between them and the dear ones gone before. At such times the gate way of heaven is open, and the spirits come, bringing messages of love and influences of cheer to those of earth; and those of the angel-world are benefited, strengthened and blessed by such seasons of enjoyment, and all allke become invigorated enjoyment, and all alike become invigorated through them.

Tell my dear ones that I watch and wait for the time when they will meet me, as I know we shall meet in the sweet by-and-by. Until then I shall be content to go on with my work, knowing that every experience which comes to my loved ones is for their good; that the discipline of life on earth will only prepare them to appreciate and understand the existence of the

eternal future.

1 lived in Bath, N. Y. I am Mrs. Marion K. Young, wife of Mr. C. H. Young.

John Ward.

John Ward.

My name is John Ward, Mr. Chairman. I am an old traveler. I feel as though I was, for I have been gone over a score of years. Between twenty and twenty-five years ago I passed to the spirit-world. I belonged in Boston. I have friendshere now, I trust, for I cannot feel they have forgotten me. They have passed through many experiences since I was with them. Some of my friends have had hard lines, others have seemed to sail upon smooth waters. I have kept track of them, but they have lost all trace of me, I presume. Well, that hardly seems to be just right, but I am quite ready to tell them all about myself, what I have been doing, and where I have been traveling, if they care to hear from me.

I was a shoe maker by trade, and I was a preity busy fellow. I lived a good many years in the body, and I was hardly prepared to give it up when I was called upon to do so, not because I had much fear of what should come to me, but I was quite satisfied with the life I had here; I did not feel the effects of age, as some people do; indeed, I did not believe in folks growing old; I did not think there was any sense in it; if a man takes proper care of himself, at the same time tries to do his duty and keep active in mind, does not allow himself to run off into the dumps, to get easily discouraged, or feel that he is growing old and cannot exert himself, but must drop takes proper care of himself, at the same time tries to do his duty and keep notive in mind, does not allow himself to run off into the dumps, to get easily discouraged, or feel that he is growing old and cannot exert himself, but must drop out of the old place which he has filled, and leave it for some one else to take up or to fill, he will stand a very fair chance of moving along for a great many years without much trouble. Some of my friends will say, "Because you found it so, is no reason we can." But I believe they can. I don't think much of this allowing one's nerves to run away with them, and growing tired of existence because they put on growing tired of existence because they put on steam and use up the strength they have in one day that ought to last them six. I don't believe in this rushing business at all. I do believe if folks will go along smoothly and quietly, taking care of what comes to-day, and leaving to-morrow alone, they will not wear out as quick as they do.

as they do.

True, I had to give up, after a while, pass out and leave a place for some one else. I don't mind that now, but, as I tell you, I didn't feel old or worn out, and I was quite ready to go on a few years longer if the powers above had deemed it best. They did not, and I had to step out; that's all there is about it. But I've come back in very good condition. I don't feel a bit old and tired now, and I'm quite ready to go to work and help any man who is tired. If any of my friends need my assistance I am quite ready to offer it to them.

I am quite ready to offer it to them.

I was called a sort of a queer old fellow when I was caned a sort of a queer our renow whom I was here. People needn't suppose I am opposed to knowing and understanding what they thought of me; some of them thought Uncle John a little cracked. That was because I believed in living a clear, common-sense sort of a little I believe in the true the same now, and I life. I believe in it just the same now, and I want to assure them my head is altogether level and I can exercise my reason on matters which come up before me. They may think that I am making an exhibition of my peculiar queerness in coming back at all. Some of them perhaps will say, "Why could n't he stay comfortably put?" Because I believed in making myself understood, if an opportunity was given. fortably put?" Because I believed in making myself understood, if an opportunity was given, and I want to convince some of those who knew me that death doesn't end all there is of a man; rather it gives him something new to work upon, something that will make his life stronger and better, if he cares to use it. I want, in Boston circles, to materialize so as to show myself with the old deformity—for I

had a deformity of a limb. When I do come back I want to come in a representation of the

back I want to come in a representation of the old body that will be recognized, and if I do n't give something that will assure those who knew me that I am still Uncle John Ward, I am pretty much mistaken.

[To the Chairman:] I hope you will excuse the old fellow for his rambling talk; somehow I cannot be any other than myself, and that is why I come as I do. I feel pretty sure that what I have said will be seen by some one who remembers the old fellow, and if it is I shall feel everlastingly glad to think I came. Much obliged to you, sir, and I will try to return this good turn by another one, if I everget a chance to help you along. to help you along.

Report of Public Seance held June 13th, 1884. Questions and Answers.

QUES.—[By W. E. W.; West Pittston, Pa.] Why is it that some spirits make their presence known by seemingly rude and boisterous mani-festations, such as discordant performances on musical instruments, and rough handling of objects in the room?

Ans.—There are certain persons in the body who always make themselves known by loud and bolsterous manifestations. Those who are of a rude and bolsterous nature, not refined and cultivated in their habits and tendencies, on passing to the spirit-world do not change their dispo-sition or character; their babits, at least for a invite me to their home, I can come stronger. I ask them to do this, because they are very near to my heart.

It is sweet to me to teturn here to your Circle.

It is sweet to me to teturn here to your Circle.

It is sweet to me to teturn here to your Circle.

cal body, they are allied closely to the external life; their aura or atmosphere is far more material than spiritual; they live in the atmosphere of earth, and gather up elements from physical life, with which they can clothe themselves for the time, or by the use of which they can manifest to mortals in a vigorous manner. In making themselves known such spirits make loud noises; move heavy objects; give exhibitions of what they are pleased to call their musical abilities, which are of a harsh, discordant nature, and thus perhaps may succeed in demonstrat ing their power over matter, and the individuality of their spiritual presence, but do not succeed in convincing mortals that they have

ality of their spiritual presence, but do not succeed in convincing mortals that they have gained in refinement or intelligence since passing to the other life.

Q.—[By H. A. R., Olean, N. Y.] I had a dear friend, quite aged, who became prostrated by a nervous disease and suffered therefrom for twelve years. He was a good, sympathetic man, believed what the spirits said of their homes and longed to be with them. From taking an over-dose of morphine he passed on. Will such an one suffer greatly for such an act? A.—Such a spirit will not suffer to any marked extent from such an act, for it is to be presumed that the many years of suffering which he experienced on earth gave him ample opportunity for reflection, and facilities and opportunities for developing spiritual aspirations and power. Probably this man, through the effects of a long physical illness, found his mental powers deteriorating. He could not cultivate his positive will nature, and the negative side of his character gained the ascendency. We do not censure such an one, nor judge him harshly. Undoubtedly, upon becoming freed from the physical, he may sea places or points in life where he might such an one, nor judge sim narshiy. Undoubtedly, upon becoming freed from the physical, he may see places or points in life where he might have gained further experience for his spirit had he been patient enough to remain on earth until natural dissolution should take place; but while he will suffer on this account, the effect of such sorrow will soon pass away; and, finding himself freed from the physical, he will be enabled to go forward in the spiritual world, to expand in intelligence and power; he will be be enabled to go forward in the spiritual world, to expand in intelligence and power; he will be able to labor for others, which will cause him to emerge into a condition of peace and comparative happiness. We do not mean to advocate the theory that when one has suffered long, he should commit an act which would free his spirit from the body, because we believe that an Infinite Intelligence governs all life, and that in his own good time every soul shall be released from its experiences of earth; but we can afford to exercise the most boundless charity for one who, having lived a good but we can afford to exercise the most boundless charity for one who, having lived a good and consistent life on earth, having done his duty so far as he understood it, and having suffered long years of sorrow and trial, as well as physical illness, in a moment of despair commits the deed which sends him to the spiritworld. Surely an Infinite Being will kindly judge his child, and will not entail upon him extreme suffering. He will be obliged, of course, to come under the operation of natural law; and if he finds, on reviewing his past life, that he has made mistakes, has erred, and learns that it was unwise for him to pass out of the body unprepared, he will suffer to an extent. But the operations of nature are always

upon those who are of themselves spiritual, or ready for spiritual labors. Q.—[By J. A. B.] A subject introduced in your "Questions," at your session Feb. 19th, in regard to a spirit coming back to earth for inregard to a spirit coming back to earth for information, reminds your present questioner of a similar case that occurred in his experience. Through a medium came a spirit to him, stating that he was once a king on this planet, but had been beheaded. He seemed to be in search of higher conditions, but stated that the conditions presented to him to reach that higher state were such that he (in his kingly pride) could hardly bring himself to accept. He stated to this writer that he had been directed to abase himself by humbly kneeling, as a sign, I suppose, of his humility, but the requirement called for too abject a submission for him to endure. He was willing to present himself on one called for too abject a submission for him to endure. He was willing to present himself on one knee, but could go no further. Said he had been sent to this writer for help. I told him that no unjust or unfair imposition could be placed upon him (because he had been a king), but that he must rield all pride and underplaced upon him (because he had been a king), but that he must yield all pride, and understand that he stood not above the humblest child of humanity; that the time, I thought, was not far distant when all humanity would stand upon one level, and would need to possess the spirit of true humility and teachableness, and that then wise spirits would have the nower to wisely instruct and lead the world an humble inhabitant of earth for a reasonable explanation?

A.—We know nothing of the case in point, but we do know that the conditions of spiritual elevation and unfoldment are not more arbitrary than are the conditions of natural law; that they are one and the same thing. The very fact that this spirit, to whom your corre-spondent refers, confessed that the conditions required of him, probably by wise and exalted teachers in the spirit world, were so debasing to his kingly pride as to cause him to reject them, proves that he was not humble in spirit nor prepared to lay aside the claim to authority nor prepared to lay aside the claim to authority and kingly government; nor yet was he ready to accept the higher life and the teachings of the spiritual world. In the eternal life there is no kingly pride. Those who possess this haughtiness of spirit must return into contact with physical life and bear some of its friction and unpleasant conditions, so their spirits may grow humble, and learn through lessons of hugrow numble, and learn through lessons of humility that they are not, in spirit-life, kingly potentates whose every word is law, but that they are merely human beings, and stand upon the same plane as any and all of God's children, and are amenable to the same laws, and can claim no higher authority, no grander privilege than can any soul in his eternal kingdom. It was undoubtedly necessary for this spirit to return to earth to learn these lessons. Wise teachers, perhaps, required of him, as he terms return to earth to learn these lessons. Wise teachers, perhaps, required of him, as he terms it, to abase himself, to bend his knees and acknowledge higher authority and power than his own. He rejected this condition of receiving elevation, and consequently was directed to earthly life in order to receive the needed lessons of instruction. On coming into contact with a comparatively humble individual on the earth he must have readily understood that his power, his authority, had departed be his power, his authority, had departed; he must have learned a lesson of humility and must have learned a lesson of humility and been glad to receive consolation and instruction from any mind whom he could reach. By once more realizing the conditions of external life he could more fully comprehend that he had forever departed from the old conditions; that his state was entirely different from that of the past. Thus having gone through a brief experience and discipline, in contact with some mortal mediumistic organism, he was prepared to receive instruction from those to whom he listened, and undoubtedly when he returned to the spirit-world his haughtiness of spirit would have departed, and he would not only be willing to bend the knee in recognition of a higher power than his own, but to receive instruction upon the spiritual questions which appealed to his comprehension. The spirit life appealed to his comprehension. The spirit-life affords opportunities for the advancement of every soul; therefore one is not obliged to re-turn here to learn the grand lessons of unfoldment because there are no wise instructors on high. Those who are haughty in spirit will not receive the teachings of exalted intelligences, but turn away from them in soom; conse-quently they are brought back to earthly life to be shown precisely the position which they hold, just as an offender on earth is sent to a reformatory institution to acquire knowledge, an understanding of his own position and of the duties which lie before him.

Link la tim plane ... at 1 0: Fanny Burbank Felton.

It ever gives me pleasure to announce myself as a returning spirit, for I like to have my friends, understand that I am working with them; and that I do not forget them for a single moment: When the who has a bored for the cause of truth passes out to the apprint all world.

he does not wish to have it felt by his friends ne does not wish to have it felt by his friends and co workers that he has gone onward and takes no active part in their labors—that he is deaf to their interests; on the contrary, he is glad, if he is an earnest worker, to seize every-opportunity of assuring, not only his friends but the world, that he still labors on in hearty support of the cause of progress and the great questions of truth which arise before the mind of humanity.

of humanity.

I wish my friends and fellow-workers to understand that I am with them, heart and soul, in every good work, and that my voice is raised continuously for the advancement of our glori-

continuously for the advancement of our glorious philosophy.

I do not always announce myself by name, but I do strive to inspire feeble hearts with courage, and weeping souls with hope for the future. I do endeavor to speak words of comfort and consolation to those who are yearning for the knowledge of immortal life. I am glad sometimes to know that I do accomplish something in this direction—that I speak to the hearts of the people and call them out into active expression. I would inspire their souls with greater courage for the future.

hearts of the people and call them out into active expression. I would inspire their souls with greater courage for the future.

If I had the power I would send the light of truth flashing into every home, until its illuminating rays were perceived by every soul. I would, if possible, ring out the grand knowledge of immortal life far and wide, until the earth itself caught up the strain and echoed it back to the skies; for it seems to me that no grander, purer labor can be accomplished than that which appeals to human understanding—bringing knowledge and information concerning life itself to intelligent, reasoning souls.

As I pass on from one place to another, I discover that humanity is advancing; that mind is becoming quickened; is growing more receptive to the higher teachings which Spiritualism has to offer; that souls which twenty years ago seemed to be merged in darkness are now stepping out into the light; those who seemed flooded with ignorance are receiving truth and appropriating it to themselves—making it a part of their lives. Human beings are constantly pressing onward. pressing onward.

pressing onward.

It seems to me there is great hope for the future, and I want every earnest soul who understands Spiritualism to do his part toward spreading the light of truth, making humanity better, making the world brighter and sweeter because he has lived Spiritualism here. If each one will do his duty this earth will blossom like

a rose, I am certain.

I have listened with some interest to what the nave istened with some interest to what the spirit had to say concerning those who have passed to the spirit-life, possessing haughty spirite—who felt themselves grand and kingly, who had grown dictatorial, and thoughtless of the had grown dictatorial, and thoughtless of the claims of others, because wrapped about in their own selfishness. What the speaker had to offer I can indorse, because I have watched the career of spirits who have entered spirit-life under just such conditions, and I wish to briefly speak of a case which came under my observation a few weeks since:

A woman, who was known in one of our large cities as possessing great wealth, who had gained influence and power, and ruled her own special circle of society with a queenly sway, passed out to the spirit-world. She had become enveltent. But the operations of nature are always consistent, and do not entail extreme suffering oped in the pride and arrogance which had circled around her; she had grown vain, ambicircled around her; she had grown vain, ambitious and selfish; every thought was for a personal end; and when she went into the spirit-world she found herself in a strange condition. At first she could not realize her surroundings, When she discovered she had passed from earth, that now none would listen to her word of command, her terror and indignation were great, and she begged to come back, to again take up the mortal form and resume her old position. That was, of course, impossible, for she was subjected to one of those arbitrary laws and conditions which the gentleman spoke of in his conditions which the gentleman spoke of in his question. For a long time earnest, sympathetic, tender spirits reasoned with this woman, but in vain; she would not listen, to them; she oried out for her old place—her old home and its material surroundings. What cared she for spiritife and its conditions? She had never looked forward to envisioned.

terial surroundings. What cared she for spiritlife and its conditions? She had never looked
forward to anything of the kind; she had never
cared what should come to her after death had
severed the tle which bound the spirit to the
body; so she had nothing to bind her to the
spirit-world. There were no treasures in heaven
for her; she cared nothing for its surroundings.
This spirit was obliged to come back to mortal life to gain a lesson. She went into her own
home and addressed its inmates—at first in a
tone of command, for they had been wont toreadily hasten to obey her lightest word—but
they took no notice of her; then she shouted,
then entreated, but to no purpose. Her former
employes did not know the spirit of their mistress was present. She began to realize that
now indeed her power had departed. She whose
word had been listened to with fear and trembling, who had been smiled and fawned upon
by those around her, was taken no more notice
of than though she had been a senseless stone.
Here was the first bitter lesson she had to learn.
When she had grown weary of remaining in
contact with physical conditions without recelving recognition from any one of her friends
—her slaves—whom she had once known, she
turned aside to the spirit-world. There she also
understood that power was not for her; that
she was but as one of many around her. Her understood that power was not for her; that she was but as one of many around her. Her

she was but as one of many around her. Her command was unnoticed; her wish not regarded by those about her, because it was for purely selfish, personal purposes. After a time the lesson of humility had been learned, and she was willing to enter upon a course of instruction from wise and intelligent spirits.

A few weeks since I came into contact with this woman, and discovered her to be entirely different from what she had been some time before. Then she had assumed a haughty, commanding manner, and frowned upon any who dared to oppose her lightest wish. Now she is grateful for a word of sympathy and tenderness, willing to learn of those who desire to teach her, and eagerly seeks opportunity for gaining instruction concerning her new life.

Oh! my friends, you have no idea of what processes of discipline some spirits have to pass through before they are prepared to accept the teachings of the spiritual life. A whole volume upon these points might hel unfolded before you but mine is not the mission to nerform this

teachings of the spiritual life." A whole volume upon these points might hel unfolded before you, but mine is not the mission to perform this work. By-and-by, when humanity becomes prepared to undertake a study of these laws and lessons, they will be provided them by the spirit-world. Until then, mortals will have to wait for higher instruction concerning these things. things.

Lings. ... live my love to my personal friends. I wish to give my love to my personal friends. I want to say to day that I come to announce myself prepared for work in connection with them and others. During the coming summer your camp-meetings will be open, and words of truth from the spiritual world will be spoken. I trust those words will sink deep into the hearts of the people who gather at your great camping grounds. I hope they will dome with hearts alive to the reception of truth, earnestly seeking for light and knowledge from the angel-world, for there are thousands of earnestspirits who are ready to bestow upon them the lessons which they have learned in higher schools than this of earth; and if you are ready to welcome them, if your souls are attuned to the harmothem, if your souls are attuned to the harmonies of the spheres, rest assured you will receive all that is necessary for the enlighten-ment of your spirits, and for the refreshment of your physical beings.

My friends, I shall be with you at those places:

My friends, I shall be with you at those places; it matters not whether I announce my name or not; I will do what I can to exert an influence of peace, purity and happiness upon those who gather there, and, if at any time I can speak a word that will appeal to the reason and understanding of my hearers, that will call them out to a thought of the higher life, that will indeed cause them to aspire toward nobler endeavors for righteous living, I shall most assuredly do so. To one and all I give my love and my blessing Fanny Burbank Felton.

ing Fanny Burbank Felton.

MESSAGES TO RE PUBLISHED.

June 18.—Olive Moder Emmis F. Dallinger: Margaret Newman: Henry Howard. Samuel Henderson; Violetta-Jone 20.—Hir, Sarah Miller. Eer Herman Highes: Karl Jone 20.—Hir, Sarah Miller. Eer Herman Highes: Karl June 21.—Mary allianser; Stirranger Stirranger Stirranger Stirranger Stirranger Stirranger Stirranger Stirranger Stirranger Mary Committee (Samy Green McDought: Haziel-Jackson). Williard Hatching, Birthy Tongton.

June 22.—Jahn Plespont; Lobia, for Margaret B. Barrenger Jacks. Jahn Plespont; Lobia, for Margaret B. Barrenger Jacks. Jahn Plespont; Lobia, for Margaret B. Barrenger Jacks. Jahn Web Lilly, Hiram Maran, Nellis Histor, Willie Knappi Jacks. Okari John Bichardson, Sarah Jang Johnson, Hartleng Clark, Ulary Baron, 2014; 1915.

All June 1914; 1914; 1915; 1916; 1916; 1916; 1917; 1917.

All June 1914; 1916; 1916; 1916; 1916; 1917; 19

Adbertisements.

Mrs. Sarah A. Danskin WIDOW of the late Washington A. Danskin, and Pupil of Dr. Benjamin Bush, continues her practice at her home, 481 North Glimor street, Baitimore, Md. Mits DANSKIN treats clairwysauly from lock of hair, For Medical Examination, \$2.00 and 2 stamps. 988-Bupt, 6.

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

Clenora, Yates Co., N. Y. DR. WILLIS may be addressed as above. From this pour he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all slesses of the blood and nervous system. Cancers, Bereiuls in all its forms, Epilepsy, Parsiysis, and all the most delicate and complicated diseases of both series.

Dr. Willis is permitted to refer to numerous parties who save been caused by his system of practice when all others had failed. All letters must contain a return postage stamp. Bend for Oirculars and References. July 5.

Dr. Jos. Rodes Buchanan. TOBT AVENUE, BUSTON, is now giving attenpeychometric disenses, aided by
peychometric disenses, aided by
peychometric disenses and the use of new remedies discovored by himself. His residence is in the most elevated,
healthy and picturesque location in Boston, and as can receiven few invalids in his family for medical care. His
work on Therapeutic Barcognomy will be issued in Beplember-price by mail, postpaid, \$2.25. MRB. BUCHANAN
continues the practice of Fsychometry. July 5.

DUNKLEE'S

HAS been in extensive operation for seventeen years, to all the modern improvements of the day, which make it the most perfect heating apparatus now in the market.

Economical, Powerful, Durable.

This combination of valuable qualities gives it the lead of all first-class furnaces. A ow manufactured and sold under the name of the

NEW GOLDEN BAGLE FURNACE

G. C. DUNKLEE & CO., 111 and 113 Blackstone Street,

BOSTON. Also for sale, wholesale and retail,

THE CELEBRATED

NEW MODEL PORTABLE RANGE Which for

Economy of Fuel, Durability and Perfect Baking, Has No Equal.

The judges at several different Fairs p'aced the MODEL on record as the BEST FAMILY RANGE OVER ALL COMPETITION. Sept. 6. -- Steo

PLATE IRON FURNACE

THE selection of Heating Apparatus should receive most careful attention. A Good Furnace

Is a blessing, but a poor one is a curse.

Sond for a Descriptive Circular of the Magee Sta ard, and read what the users say about its merite. It is the

Most Carefully Constructed, the most Powerful Heater, and the most Economical of any Furnace in the Market.

We warrant it absolutely gas and dust tight, and to give perfect satisfaction in every particular.

MAGEE FURNACE CO.,

32, 84, 86, 88 Union St., 19, 21, 23, 25, 27 Friend St., BOSTON. Sept. 6.—Steow

There is nothing more uncomfortable than a BOIL, and it it develops into a CARBUNCLE, it is often

"Pratt's Boil and Carbuncle Specific" has not an equal for their thorough cure.

: \$1,00 a box; postpaid by mail; if druggist don't have it. TALUUTT, FRISBIE & CO., Agents, Hartford, Conn. L For sale by all druggists.

Self Cure Free.

Norvous Cure Free.

Mankoed Facility Cure Free. A favorite prescription of a noted specialist (now retired)
Druggists can fill it, Address DE. WARD & CO., LOUISIANA, MO.

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

SAMPLE Copies, 10 cents; \$1,00 per year. FACT PUB. CO., P. O. BOX 2529, BOSton, Mass. tf-April 19. PROF. J. L. HUBER, of Mechanicsville, Ia., through the agency of Electricity, removes the cause of disease and nature restores the balance. Send name, age, one leading symptom, and 52c, stamps, and he will tell what to do.

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and Illustrated manipulations, by DR. STONE. For sale at this omce. Price \$1.25. cloth-bound copies, \$2.50.

The Writing Planchette.

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

DIRECTIONS.—Flace Flanchette on a piece of paper dynaming or writing will answer!, then place the hand lightly on the board; in a few minutes it begins to incove, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remuserate you for the time and patience bestowed upon it.

The Planchette is furnished complete with box, penetl and, directions, by which any one can easily understand how to use it. bow to use it.

PLANUERTE, with Pentagraph Wheels, 80 cents, securety packed in a box, and sent by mail, postage free.

ROTICE TO RESIDENTS OF CANADA ARD THE
PROVINGES.—Under critising postal arrangements between the United States and Canada, PLANCHETTES
cannot be sent through the mails, but must be forwarded by
cryptes only, at the purchaser's expense.

For tale by COLBY & BICH.

Bisbee's Electro Magnetic Flesh Brush WIII be sent by mail postage free, on receipt of \$2,00.

DIAGNOSIS FREE, CEND two 2ct frame tor of bair, name in full, are S and sex and I will give you a CLAIR YOYANT DIAGNO-GIS FREE, Address J. C. HATHORE, M. D. Frincipal, Magnetic Institute, Jackson, Silen. im-dopt. 6. Mediums in Boston.

J. A. SHELHAMER, MAGNETIC HEALER,

Office 81 Montgomery Place (Room 8), Boston, Mass. Unice 83 Montgomery Place (Room 3), Boston, Rass.,

Will treat patients at his office or at their homes, as
desired. Dr. 8, prescribes for and treats all kinds of
diseases, Specialities: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders, Consultation, prescription and advice, \$2,00. Moderate rates
for Medicines, when furnished, Magnetized Paper \$1,00
per package. Healing by rubbing and laying on of hands.
Parties wishing consultation by letter must be particular to
state ago, eax, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing
Pilla, 25 cents per box, or five boxes for \$1,00.

Office hours from 10 A. M. to 3 P. M.—except on Tuesdays
and Fridays, when he attends out-of-town patients. Letter
address care of BANNEE OF LIGHT.

JAMES R. COCKE,

80 Worcester Square, Boston,

CIVES Sittings daily for Tests, Development of Medium-of ship, Business, and Clairvoyant Diagnosis of Disease, with Magnetic Treatments. Holds Developing Circles ev-ery cunday morning at 10 colock and Thursday evening at 8. Also Circles for Inspirational Music, Communications and Tests, Thur clays at 3 P. M. and Bundaya at 8 P. M. Admis-sion to each, . cents. Private Sittings for Development, \$1,00. Arrangements will be made for a series of six at reduced rates. Bept. 20.

Bliss's Developing Paper LIBERAL OFFER.

TROM July 16 to Nov. 16 only, to give my Developing P Paper a fair public trial, I will reduce the price from 25 cents per sheet to 16 cents per sheet, or 7 sheets (sealed envelope) for \$1,00. All that have used it speak in the highest praise of its wonderful power in developing persons at distance for all phases of mediumship. Letters of inquiry containing 22-cent stamps answered free of charge. Black-cot's Magnetized Paper to heat the sick, 12 sheets for \$1,00. Sept. 6. JAMES A. BLISS, Sta. A. Boston, Mass.

Medical and Trance Medium, 2 Hamilton Place. BOSTON.

AN EXCELLENT OPPORTUNITY

Develop Your Mediumship. JAMES R. COOKE is now forming classes of six for development. Terms, 43 for each person. These classes give all the advantages of a private sitting, it they are harmoniously arranged. Call at his office, 30 Worcester Equate, Boston, and make your arrangements.

MRS. DR. COLLAMORE TCLECTIC and Magnetic Physician, Surgeon, Chiropo-Ly dist and Manicure. Corns extracted without pain, Finger Nails shaped, pollshed and beautified. Gives Elec-tric and Vaporized Medicated Baths, Office 25 Winter st., Reom 18. 4w*—Sept. 6.

MADAM FURMONT,

GIFTED TEST MEDIUM in Business Matters. Describ-ing Persons, Giving Names in crout of the Form; also of Great Healing Power, Describing Diseases and Pracrib-ing Medicine. Residence, 484 Tremont street, Boston.

MRS. M. A. HOWES, INSPIRATIONAL, Psychometric and Test Medium, at 6 Worcester Square, Reston. Hours 9 A. M. to 5 F. M. Beances every Tuesday evening at 8 o'clock. Bept 13.—3**

MISS HELEN SLOAN, MAGNETIC PHYSICIAN, combined with the cole-brated "Acid Cure," Office, No. 777 Washington street, Roston. Patients received from 9 to 8. Sept. 6.

DR. J. N. M. CLOUCH, MAGNETIC and Electric Healer, 633 Tremont street Boston. All diseases treated without the use of medi-cines. Diseases of Eyes, Nerves, Brain and Lungs, spe-cialties. Will visit patients.

DR. H. F. TRIPP,

BOSTON'S Heater and Psychometrist, who has so suc-cessfully labored for Hoston and other places, is still as 3 Common street. Boston, Mass. Letters psychometrised, 41.00; Minerals, 42.00.

MRS. ALDEN,

TRANCE MEDIUM: Medical Examinations and Mag-netic freatment, 43 Winter street, Boston. Sept. 6.—5w*

MRS. FAY

HOLDS her Séances Tuesday, Baturday and Sunday at 8 P. M., and Thursday at 2:30 P. M., commencing Oct. 2. No. 156 West Concord street, Boston. 4w*-Sept. 6.

MRS. CLARA A. FIELD. MEDICAL Examinations and Treatment, Psychometric and Business Bittings, 43 Winter street, Beston, Jan. 5.

MRS. FANNIE A. DODD

MAGNETIC PHYSICIAN, 48 Winter street, Room 11. Aug. 9.

TEST and Business Medium, 18 Lawrence street, Boston Hours 10A.M. to 5 P.M. 18 Lawrence street, Boston 1 W - Sept. 20.

A. S. HAY WARD, Magnetic Physician, has eignal success in healing with his powerful Spirit-Hannsised Paper. Two packages sent by mail on receipt of st. Will visit the sick by letter appointment. Address 9 Bosworth street, Boston.

MRS, JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Bix questions by mail 50 cents and stamp. Wholelife-reading, \$1,00 and 2 stamps. 7 Kendali street, Bosten. MRS. C. H. LOOMIS, Trance, Test, Business And Healing Medium. Six questions by mail, 50 cents. 128 West Brookline street, Boston, Mass. 2w*-Bept, 13. JOSEPH L. NEWMAN, Magnetic Healer. No. 8½ Montgomery Place, Boom 4, Boston, Mass. Office hours, from 1 to 4 F. M.

MRS. J. C. EWELL, Intuitive and Medical Medium, 717 Tremont street, Boston. Sept. 18.

STELLAR SCIENCE.

Twill give a test of it to any person who will send me the place and daste of their birth (giving sex) and 25 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 225 Washington arrest. Round ngton street, Room 9.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1684, Boston, Mass. July 19.

SOUL READING.

Or Psychometrical Delineation of Character. Or. Paychometrical Delineation of Character.

M. 18. A. B. BEVERANOE would respectfully announce M. 18. A. B. BEVERANOE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and uture life; physical disease, with prescription therefor; what husiness they are best adapted to pursue in order to be successful; the physical and mental adaptation of those including marriage; and hints to the inharmoniously married. Full delineation, 22.60, and four 2-cont stamps. Brief delineation, 51.00, and four 2-cent stamps.

Oentre street, between Church and Frairie streets.

White Water, Walworth Co.; Wis.

Consult Prof. A. B. Severance, TF you are in trouble; if you are diseased; if you wish to in marry-if you are living in unbapsy married relations; if you wish to consult your spirit-friends upon any subject pertaining; to stactical life. Send look of hair or hand writing and one dollar. Address 219 Grand Avenue, Milwankoe, Wish.

MRS. L. A. COFFIN

ASTONISHING OFFER. CEND three 2-cent stamps, lock of hair, age, sex, one lead-ling symptom, and your disease will be diagnosed free by independent slate-writing. Address DB. A. B. DOB-SON. Maquoketa, lowa. — 4w—Aug. 20.

LIBERAL OFFER TO ALL DY Wonderful Chairworant and Magnetic Healer. Send age, sex lock hair, one leading symptom, and 4 2ct. stamps, we will give disgnosts free by independent spiritwriting. Address DB. J. S. LOUCKS, Maquoketa, Iowa. Sept. 20.—12w***40034.

Mrs. Abbie M. H. Tyler, TEACHER and Demonstrator of Metaphysical Meal-frage, Vapor Baths. Obesity cured. Failing Sight ar-rosted and sight preserved. To Diver street, Boston. Hours from 10 A. M. to 2 P. M., except Fridays and Saturdays. May 24.

MINERAL RODS.

1 700

TMPOBTANT to Miners and Treasure-Beekers. Send I stamp for circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass. 4w-Sept. 6.

New Books.

PROCEEDINGS OF THE

OF LONDON ENG.

VOI. I.—PART I.—Objects of the Society: Address by the President; Report of the Committee on Thought. Reading, by Professor W. F. Barrett, Edmund Gurney and Frederic W. H. Byers; Note on Thought Reading, by Professor Balour Skewart; Note on Thought Reading, by Rev. A. M. Grery; Appendix to the Report on Thought Reading, by Professor W. F. Barrett; List of Members and Associates; Constitution and Rules of the Society.

Paper, 60 cents.

Paper, 60 cents.

Paper, 60 cents.

Pant II.—Becond General Meeting. President's Address; Becond Report of Committee on Thought-Transference (with Illustrations); Proliminary Report of the "Reichenbach" Committee; First Report of the Committee on "Haunted Houses"; Report of the Literary Committee; On "Clairvoyance," by G. Wyid, M. D. (Abstract); Annual Business Meeting, Report and Financial Statement, Olicular Letter to Members and Associates; Objects of the Society; List of Members and Associates.

Paper, 75 cents.

Paper, 75 cents.

PART II.—Third Report of the Committee on Thought-Transference (with Illustrations); First Report of the Committee on Mesmerism; First Report of the "Reichenbach" Committee; On Some Phenomens Associated with Abnormal Conditions of Mind; Circular Letter to Members and Associates; Objects of the Society; List of Members and Associates;

Associates.
Associates.
Paper, 75 cents.
Paper, 76 cents.

Paper, 75 cents.

Pabr V.—Fourth Report of the Committee on Thought-Transference; third Report of the Committee on Meamer-ism; An Account of Some Experiments in Thought-Transference (with Illustrations), by Malcolm Guthite, J. P.; Second Report of the Literary Committee; Note on the Existence of a "Magnetic Bense," by Professor W. F. Barrett; The Stages of Hypnotism, by Edmund Gurney; Report on Wells Bunk at Locking, Somerset, to Text the Alieged Power of the Divining Rod, by Professor W. J. Solias, M. A., D. So.; The Divining Rod, by Edward R. Peaset Appendix I.—Tabular Abstract of Evidence on the Divining Rod, Collected by Mr. E. Yaughan Jonkius; Appendix II.—Selected Cases from the Bane; Annual Business Meeting; List of Elections; Supplementary Library Catalogue, Paper, 75 cents.

For sale by COLBY & BIOH.

PRICE REDUCED From 35 Cents to 15 Cents.

SUMMARY

SUBSTANTIALISM;

Philosophy of Knowledge. BY JEAN STORY.

The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the GoOD in humanity; thence urges the utter repudiation of the soul degrading practice of idoi-worship, whether the idois be ideal-gods, or sun-gods, or men-gods, or leading men, or animals, or inanimate things. The subjects treated of are chaptered as follows:

inanimate things. The subjects treated of are enaptered as follows:

Knowledge Man's Savior. The Heavenly Hosts. Egyptian Mysteries. Christian Idolatry. Nature's Genetic Frinciples. Genesis of the Human Organism. All Nutriment Metaphysical. All Organization Essential. Lopetition of Inherited Qualities. Repetition, Evolution, Immortality. Gex. Soul. Spirit. Life. The Mind's Conceptive Creations Noccessarily Endless. The Physical and Metaphysical Necessarily Immortal.

The book is 12mo, paper, small pica, 113 pages. Price is cents. For sale by COLBY & RICH.

Whence and Whither?

BY RICHARD B. WESTBROOK, D. D., LL. B., Author of "The Bible-Whence and What?" etc.

The author has here presented in his peculiarly pungent style about all that can be said for the existence of God and the future lifeof man, while he practically dispose of many obligation of the sim and Orthodox Theology are equally robust. Those who have read his *PSID's=*Whence and What!" will not fail to read this timely work.

The contents contain chapters on the following subjects:

Is Man a More Animal? Common Dogma of Man's Origin. The Evolution Hypothesis.

Answer of Theism as to Man's Origin. Is Death the End of Man? The Foundation of Faith in a Future Life. After Death... What?

Science and Theology. Cloth, pp. 228. Price \$1.00. For sale by COLBY & RICH.

MARRIAGE AND DIVORCI BY RICHARD B. WESTBROOK, D. D., LL.B.

BY RICHARD B, WESTBROOK, D. D., LL.B.
This work treats on the following subjects:
Preface; introduction; Chap. 1. The True Ideal of Marriage; 2. Free Love; 3. The History of Marriage; 4. The Old Testament Divorce Law; 5. The New Testament on Divorce; 6. Divorce as a Question of Law and Religion; 7. Rational Deductions from Established Principles; 8. Objections to Liberal Divorce Laws Answered; 9. Prevention Botter than Cure. Appeadix: The Doctrine and Discipline of Divorce, by John Milton (1643, 1644).
This book is not an apology for free-and-casy divorce, and is not intended to undermine the foundations of marriage or the sacredness of the family relation.
Cloth. Price 50 cents, postage free,
For sale by COLBY & RICH.

The Bible---Whence and What? BY RICHARD B. WESTBROOK, D. D., LL. B.

"And now comes a Doctor of Divinity, with his reason, logic and learning, and tells us what the Bible is and whence it came. . . This volume casts a flood of light upon things not generally known, but which linguistic and biblical scholars admit, and the author thinks that the people have a right to know all that can be known. . . ."—The Republican, St. Louis. Printed from good type and bound in cloth. Price \$1,00. For sale by CULBY & RICH.

TIPPING HIS TABLES; Ramblings after a Rambler; Exposures of an Exposer, ellicited by "An Expose of Spiritualism by Rev. John Gregory, Northfield, Vt., 1972." By ALLEN PUTNAM. In response to a general demand, this able production issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and earnest thought.

Paper, 25 cents, postage free.

For sale by COLBY & RICH.

For sale by COLBY & RICH.

OUINA'S CANOE and CHRISTMAS OFFERNG, filled with Flowers for the Darlings of Earth,
Edited by "OUINA." through her Medium, "WATESLIX," MRS. CORA L. V. RICHMOND.
Of the gifted mediumistic author of this new work, not a
word is necessary to commend it to the favor of all. This
work for the children is just the thing long wanted.
Of the beautiful spirit-author, "Ouina," so well known
on both sides of the Atlantic, we can only say, words are
inadequate to express how highly she is esteemed. The
CHRISTMAS OFFERING opens with a history of her
earth-life and its tragic class.
Cloth, glit, pp. 160. Price \$1,00; postage free.
For sale by COLBY & RICH.

CHRIST, THE CORNER-STONE OF SPIR DISCUSSING. "THE LORNER-STONE OF SPIR DISCUSSING." Talmudic Proof of Jesus's Existence;" "The Distinction between Jesus and Christ;" "The Moral Estimate that Leading American Spiritualists put upon Jesus of Nazaroth;" "The Commands, Marvels, and Spiritual Gifts of Jesus Christ;" "The Belief of Spiritualists and the Church of the Future." Paper, Price 10 cents, postage free, For sale by COLBY & RICH.

Torsale by COLBY & RICH.

IMMORTELLES OF LOVE. By J. O. BAR-RETT, author of "Spiritual Pilgrim," "Looking Beyond," "Social Freedom," etc.
Ariomatic; Radical; Spiritual; Equality of the Sexes; Moral incidents; Portected Marital Relations; Improved Childhood Demanded; Sacredness of Home; Mated Souls in the Eden of Love.

Bound in titled paper, beveled boards, \$1,50, postage 5 cents. Plain cloth \$1,00, postage 5 cents. Plain cloth \$1,00, postage 5 cents. For sale by COLBY & RICH.

THE DAY OF REST. By W. McDONNELL, author of "Exeter Hall," "The heathens of the Heath," etc.

This little pamphlet, from the pen of the well-known author, will be found to contain an able argument against the enforcement of a Puritanic Sabbath handled in a masteriy

For sale by COLBY & RIOH;

THE BIBLE IN THE BALANCE. A Text-Book for Investigators. The Bible weighed in the balance with History, Chronology, Science, Literature and itself. By J. G. FiBH.

An able work, so arranged in its several departments and inder as to form a most perfect, desirable and useful handbook for the investigator; and its material, drawn from the highest living and post historical, and scientific authorities, is most reliable.

To make by COLBY & RICH.

New Books.

WORKS ON HEALTH.

THE MENTAL CURE. By REV. W. F. EVANS.
The philosophy of Life: Illustrating the Influence of the
Mind on the Body, both in health and disease, and the Peychological Method of Treatment, 364 pp. The work has received the encomium of able critics, and is considered one
of the best books in the English language, adapted to both
sick and well, also the physician, and shows how persons
can ward off and eradicate disease without medicine.
(Hoth. 81.80. rostage 10 cents. Cloth, \$1,50, postage 10 cents. For sale by COLBY & RICH.

MENTAL MEDICINE. A Theoretical and Practical Treatise on Medical Psychology. By Rrv. W. F. EVANS. One of the best, clearest and most practical treatises upon the application of psychicor montal force to the cure of the sick. Its clear—minded author has focalized what light upon this great subject he could obtain from accessible sources, and herein so illuminates the subject that persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the healing art, enabling parents to be their own family physician.

Cloth, 1,34, postage 10 cents. Cloth, 1,25, postage 10 cents. For sale by COLBY & RICH,

SOUL AND BODY; or, The Spiritual Science of Health and Disease. By W. F. EVANS, author of "Montal Cure," and "Mental Medicine." A work worthy of being spread broadcast over the land. It is calculated to do good whorever read. Cloth. Price \$1,00. For sale by CULBY & RICH.

THE VITAL MAGNETIC CURE. By a MAGNETIC PHYSICIAN. The Philosophy of Realth; A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both Healer and Patient as far as is practical, and must become a standard work, as these natural forces are cternal and universal.

Cloth. 8.100. Dottage 10 cents. Cloth, \$1,00, postage 10 cents. For sale by COLBY & RICH.

NATURE'S LAWS IN HUMAN LIFE. By a MAGNETIO PHYSICIAN. The Philosophy of Happiness, or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and con. Distinguished Theologians, Professors, D. D.s. and others in opposition to itstruthfulness; Normal, Inspirational and Trance Speaker and Writers in favor. Is Immortality Universal? Knowledge of Nature's laws and the destiny of the race result is happiness, slso proves an antidote to "Free Love" 1888. Cloth, \$1,50, postage 10 cents.

For sale by COLBY & RICH.

THE DIVINE I.AW OF CURE. By W. F. EV-ANS. This treatise is the result of the author's last six years of careful research, study and experience, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. It is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is trapplicable to persons who recognize the growing demand fer more knowledge in regard to utilizing the power of mind over disease and the authle forces that are in the universe, Price §1,50, postage 10 cents. Price \$1,50, postage 10 cents. For sale by COLBY & RICH.

COMPILATION OF THE LECTURES

Given by the Spirit-Band THROUGH THE MEDIUMSHIP OF MRS. MAGDALENA KLINE,

AND WHICH IS CALLED THE EVERLASTING GOSPEL.

A work which has long been promised to the world, was desired and anxiously looked for by thousands who have lived and gone from earth, and which is now being given through the inediumship of Mrs. Magdalena Kline, in lectures, containing Revelations from the ligher Courts, upon the God-Ilead; also a part of the Universal and Covenant Laws; Evolution; the Origin and Creation of Man; the Plan of Redemption and the Regeneration and Transformation of Mankind from the Lower Nature to the Higher and Divine; together with Toachings and Preparatory Lessons by the Angels for the benefit of all, etc. It is a work for the world.

This book—Vol. 1st of The Evorlasting Gospel—contains nearly five hundred pages, filled with rare and grandlessons upon the present and future life, which should be learned by the whole lumnar family.

It is not claimed that this volume—or others which are to follow this—contains all of The Everlasting Gospel, for all that is Truth, and which enables mankind to free themselves from Error, is, in its place and degree, a part of The Everlasting Gospel; nor is the Bible to be denied or set aside, for this volume contains many quotations from both the Old and New Testament, as an evidence that it should be studied and compared with that now given as The Everlasting Gospel.

Large gray. Oloth. Price \$3.00; postage 14 cents.

ng Gospel. Large 8vo. Cloth. Price \$3.00; postage 14 cents, For sale by COLBY & RIOH.

NEW EDITION.

Strange Visitors A SERIES OF ORIGINAL PAPERS, EMBRACING Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humor,

Narrative and Prophecy. BY THE SPIRITS OF Irving, Willis, Thackeray, Bronté, Richter, Byron, Hum-boldt, Hawthorne, Wesley, Browning, and others now dwelling in the Spirit-World.

BY MRS. SUSAN G. HORN. Among the essays contained in it may be found:

Professione and Prophecy, Life and Marriage in the Spirit-Land, Predictions of Earthquakes, Causes of Insanity, Apparitions, The Mormons, Invisible Influences, Lo-cality of the Spirit-World, Drama and Painting there, etc., etc.,

Cloth, price \$1.50; postage free. For sale by COLHY & RICH.

Angel Voices from the Spirit-World: Essays taken indiscriminately from a large amount written under Angel Influence.

BY JAMES LAWBENCE,

Dial and Transcribing Medium and Reputed Author. These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, its truits are presented in contrast the errors of the past in a reasonable and convincing manner, the thought impresses you everywhere, and you say to yourself, flow desuitful this is I it is a religion worth having; it satisfies the min d; it rests the heart!

Cloth, pp. 400. Price \$1.00.

For sale by COLBY & RICH.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RICH.

Sent tree on siplication to COLBY & RICH.

Books from India.

A COLLECTION of Lectures on THEOSOPHY AND ARCHAIG RELIGIOUS, delivered in India and Ceylon, by COL. H. S. OLCOTT. Cloth. Price \$1,50. THEOSOPHICAL MISCELLANIES, No. 2. Unpub-ished writings of ELIPHAS LEVI. Paper. Price 75

A FULL REPORT OF THE PROCEEDINGS OF THE GENERAL CONVENTION of the Theosophical Society, and Celebration of its Eighth Anniversary. Paper. Price 50 cents.

For sale by COLRY & RICH.

The Identity of Primitive Christianily AND MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D.

BY EUGENE OROWELL, M. D.
DEDICATION.—To all liberal minds in the Christian
churches who are disposed to welcome new light upon the
spirituality of the Bible, even though it may proceed from
an unorthodox source, and who dare weigh and consider,
even though they may reject the claim herein made for
the unity of the higher teachings of Modern Spiritualism
with those of early Christianity, this work is respectfully
dedicated.

Two large octave volumes, handsomely printed and bound
in cleth: Price \$4.09, postage free.
For sale by OOLBY & RICH.

THE HEREAFTER;

A Scientific, Phenomenal, and Biblical Demonstration of a Future Life: By D. W. Hull.
In this book Mr. H. discusses the question of the origin of the Physical and Spiritual man. One chapter is devoted to the demonstration of a future life by the occult aciences. Then follow arguments based on Phenomenal Spiritualism, Clairroyance, Mesmerism, Somnambulism, and the Bible. Cloth 76 cents.
For sale by COLBY & RICH.

THE INNER MYSTERY. An Inspirational Poem by Miss Lizzie Dotten, This Poem was delivered by Miss Doton at a Festival commemorative of the twenticth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston. Price 35 cents, postage free. For sale by C()LBY & RICH. THE GOSPEL OF SPIRITUALISM: The Electric Light of the New Era. By W. STODDART,

B. A. A. Lecture delivered before the Newcastle (England) Spiritual E vidence Society, and printed by special request, l'aper, price 10 celty, a RICH.

For sale by COLMY & RICH. A BRIEF HISTORY OF THE AMERICAN
REVOLUTION. Written by Thomas Paine while he
was at the head of the American army with Gen. Washington, during the seven years' war with Great Britain, from
1776 to the close, 1783.

Paper. 10 cents, postage free. For sale by COLBY & RICH.

Rew Nork Advertisements.

HEAT YOUR HOUSE $\overline{ ext{WARM}}$ AIR FURNACES,

THE BEST IN THE WORLD.

Fuller & Warren Company. INSURE WARMTH, PERFECT VENTILATION AND FREEDOM FROM DUST OR GAS.

Troy, N. Y., Cleveland, O., Chicago, Ill. Aug. 9.-18W York. PROF. JOHN McLEOD,

DRACTICAL PHRENOLOGIST and Healer, also pos-sessor of the highest known phase of Mediumship, namely. The ability to confer upon Sensitives perfect Clair-toyance and Clairaudience by the laying on of hands, etc. Rooms No. 305 West 30th street, New York City. MRS. M. E. WILLIAMS'S MATERIALIZING BEANCES, 222 West 46th street, New York. Béances: Monday, Tuesday and Thurs-day evenings, at8 P.M., and Baturday afternoon at 2 o'clock. Beats secured in advance, personally or by letter. Sept. 6.

DR. DUMONT C. DAKE, PEMOVED to 5 East 12th street, New York City, Curse by "Incurables," Magnetism a specialty. Remedies sent by Express. Diagnosis by correspondence. Send for Circular.

MRS. L. M. MARSH.

229 WEST 40TH STREET, New York City, Magnetic 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. 18w-June 20. ROBERT THAYER WILDE, the Natural Magnetic Manipulator and Healer, 237 West 23d street New York City.

LOTTIE FOWLER, MEDICAL and Business Medium, for a short time only at Hotel Imperial, 8 14th st., New York. Hours 2 to 4.

Practical Psychometry. Mrs. M. A. Gridley, 417 Summer Avenue, Brooklyn.

N. N. T. gives written readings from handwriting or locks of hair. Delineations of character, 42.00; prophetic readings, 43,00; instruction upon personal development of mediumship, 43,00; psychometric examinations of ore, 46.04.

Please enclose return postage. No personal sittings given. Sept. 20.—12w* PSYCHOMETRY.

MRS. ANNA KIMBALL gives soarching analysis of disease and medial faculties, with messages of compact from guardian spirits. The late Prof. Win. Denton said: "I have found MRS. KIMBALL a Psychometer of wonderful power and accuracy." All readings \$2.00. Address P. O Box 24, Dunkirk, N. Y. Sept. \$. **RUPTURES** CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS. Smithville, Jefferson Co., N.Y. [Mention this paper.] Sept. 13.—13w*

The Spiritual Offering,

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 P. FOX......EDITORS.

EDITORIAL CONTRIBUTORS. Prof. Henry Kiddle, No. 7 Kast 130h st., New York City.
Prof. J. S. Loveland, San Bernardino, California.
'touina, 'vibrough ber medium, Mrs. Cora L. V. Richmond,
'64 Union Park Place, Chicago, Ill.
Clara Dixon Davidson, Kirkville, lows.
Among its contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scientine, Philosophical and Spiritual subjects, Spirit Communications and Mossages.

TRIME OF SUBSCRIPTION: Por Year, \$1,50; Six Months, 75 cents; Three Months, 40 cents.

In remitting by mails Post-Office Money Order on Ottum-wa, or Draft en a Bank or Banking House in Chicago, New York City, pepalie to the order of D. M. Fox, is preferable to Bank Notes. Single copies Scents; newsdesters 3 cents, psyable in advance, monthly or quarterly.

By arrangements made with publishers of the Phrenelogical Journal, we can offer the following liberal clubbing rates: Offering and Phrenological Journal, 2,75; with premium bust, \$1,00. The subscriptions at clubbing rates cannot be for less than one year.

HATES OF ADVERTISING.—Each line of nonparell type 15 cents for first insertion and 10 cents for each subsequent insertion. Fayment in advance.

The circulation of the Offering in every State and Territory now makes it a very desirable paper for advertioner. 28.

THE ROSTRUM. A. C. COTTON, Manager and Assistant Editor. A Formightly Journal of Thirty-two Columns devoted to the Philosophy of Spiritualism, Liberalism and the Progress of Humanity.

All communications for the pages of the ROSTRUM MUS The ROSTRUM will be supplied to subscribers at the following rates:

La Lumiere. A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUCKE GRANGE, Editor. The ablest writers contribute to its pages. Terms of Hubscription, in advance, per year, \$1,20. In remitting by mail. a Post-office order on Paris, France, to the order of J. DAHOY, Manager, 75, Houlevard Montgroup.

PROPHETES ET PROPHETIES, by Hab. A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12nd, pp. 240. Price & cents, postage free. For sale by LA LUMIERE, Paris, France.

The Boston Investigator,

THE oldest reform journal in publication.

Price, 83.00 a year,
\$1,50 for six months,
\$1,50 for six months,
New is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind,
Address Fritzm Butt,
Investigator Office,
Paine Memorial,
April7. Bestern, Mass.

Light for Thinkers. A WEEKLY PAPER, put ilshed at Atlanta, Ga., in the interest of Spiritual sm, at \$1,50 per annum.

G. W. KATES, Editor.

A. C. LADIS, Publisher. May 19.

A. C. LADD, Publisher.

DOEMS OF THE LIFE BEYOND AND
WITHIN. Edited and compiled by GILES B. STEBBINS. These Peems are gathered from ancient Hindoetan,
from Persia and Arabia, from Greece, Bome and Northern
Europe, from Catholic and Protestant hymns, the great poets
of Europe and our own land, and close with inspired volces
from the spirit-land. Whatever seemed best to libusirate
and express the vision of the spirit catching glimpees of the
future, and the wealth of the spiritual life within, has been
used. Here are the intuitive statements of immortality in
words full of sweetness and glory, full, too, of a divine philosophy.

Cloth.: 270 pages, 12mo, Plain, \$1,50, postage free.
For sale by GULBY & RICH.

THE GUIDE TO ASTROLOGY. By RAPHAEL, Astrologor. Containing the Complete Rudimental Part of Genethiacal Astrology, by which all persons
may calculate their own Nativity, and learn their own natural character and proper destiny, with rules and information never before published.
Cloth. Vol. I. Price \$1.00.
For sale by CULEY & RICH.

WHAT MUST WE DO TO BE SAVED?

A Lecture by ROBERT G. INGERSULL. Contents:
Introductory. The Gospel of Mark. The Gospel of Lake. The Gospel of Lake. The Gospel of Louis. The Bespel of John. The Catholics. The Episcopalians. The Methodists. The Prespyterians. The Evangelical Alliance. What do you Propose?

Paper, pp. 87. Price 25 cents. For sale by COLBY & RICH. HOW TO MAGNETIZE; or, Magnetism and Clairroyance. A Practical Treatise on the Choice, Management and Caubillities of Subjects, with Instructions on the Method of Procedure, etc. By JAMES VIOTOR WILSON.

WILSON.
There has been, and is, a growing demand for information on the subject of Magnetism and its application. This has led to the publication of this little work, which contains in a condensed and concise form more information than can be found in many of the larger works.

ismo, paper. Price 25 cents, postage free,
For sale by COLBY & RICH.

Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 20, 1884.

Spirit Identity Established Through Direct Writing.

The following letter, addressed to the editor of the London Medium and Daybreak, gives substantial proof not only of the possibility, but

the reliability of direct spirit writing: Since my last communication with you lave sustained the first real bereavement of my life, in the passing over of my mother. I had been separated from her, with the exception of a few brief intervals, for more than ten years. Seven of these I spent in Wales, and then the Seven of these I spent in Wales, and then the work of the Spiritualistic movement called me out here, in conjunction with Mr. Spriggs, to the most distant part of the globe from my home. Though from my mother's advanced age, which was seventy, I could not reasonably expect her to be very long for this world, yet I always cherished the hope of seeing her once again before the angel of death called her away; the shock was consequently severe, and the thought of having been so far from her the thought of having been so far from her during her last moments upon earth was painful in the extreme. She was struck suddenly down, and never fully regained her consciousness. She was deeply attached to me, as the youngest member of her family, and I was, I know, constantly in her thoughts since I have been here. The only time during the six days of her last illness, when she for a few minutes opened her eyes, was to fix them upon my portrait, and to murmur a few incoherent

words, as though speaking to me.

Nevertheless, as every cloud that darkens our pathway in life has a silver lining, as the dull sky overhead is ere long spanned with the resplendent arch of the rainbow, as the grim chill of winter is surely succeeded by the sweet, warm breath of spring—so this event, distressing to me as it is, has resulted, by the kind astering of our sprint-filends, acting through sistance of our spirit-friends, acting through Mr. Sprigge mediumship, in a most beautiful manifestation of the presence of my mother with me here. All my past experiences have been crowned with this positive proof, the power of which my reason will forever own, of the sublime truths that there is a spirit which survives the dissolution of the physical body, that carries with it the mind, memory, thought, affection; all that go to make up the individuality of those we love—a spirit that can annihi late time and space when prompted by that feeling of affection to seek its object, and when guided by more experienced intelligences in spirit-life, operating under appropriate medi-umistic conditions, can manifest its presence most unmistakably.

Although these experiences are sacred to my

self, yet I feel impelled by a sense of duty to make them known for the sake of others, and in grateful recognition of the efforts of these noble spirit-workers, and the same reasons must be my excuse for intruding my private griefs

upon your readers.
Shortly after receiving the intelligence of my mother's decease, I heard from our spirit-friends that they had seen her, had found her well and happy and with friends, and they well and happy and with friends, and they thought that, although there might be some prejudices to overcome, a little persuasion would induce her to come and speak to me at our circle. These prejudices, I may mention, arose from the fact that, when in earth-life, while she fully accepted upon my testimony the reality of the Spiritualistic phenomena, yet the effects of the theological creed, impressed so firmly upon her mind in youth, prevented her from entirely shaking off the fear that there might be something Satanic about them, and consequently she would attend no circles, and consequently she would attend no circles, and this feeling of repugnance seems to have followed her into spirit-life, and held sway over her there for the time. I knew, however, that, before the influence of her attachment to me, the feeling would be dissipated, as snow melts before the warmth of the sun. I heard no more before the warmth of the sun. I heard no more until the evening of the 27th of March last, on which what I am about to narrate occurred. On that evening both Mr. Spriggs and myself returned late to the lodgings which we occupied together. I arrived home first, but sat up for a time reading, as I expected him before long. I then retired to rest, leaving the lamp burning brightly. The bed-room is separated from the sitting-room by large folding-doors, which I left open. I remained awake, thinking of the loss I had sustained, and in a short time I heard Mr. Spriggs come in We occupied not only the same room, but the same bed, and in a few moments he had extinguished the lamp, and was by my side. His head had scarcely touched the pillow, when he was deeply entranced. This was totally unexpected by both of us, but I conjectured that I was about to receive some news of my mother, and remained passive. No word was spoken, and the trance of us, but I conjectured that I was about to receive some news of my mother, and remained passive. No word was spoken, and the trance seemed deeper than that usual for speaking, and was accompanied by slight convulsive movements. The hand was vibrated rapidly for a time, and the thought at length struck me that the spirit-friends might reply to my questions by movements of the hand. I accordingly asked if my mother were present, and received a response in the affirmative. After a few other questions I paused, but the hand continuing to be moved, as if to attract attention, I inquired of the controls if I should repeat the alphabet, and being answered "yes." I did so, and by that means received the following message—
"We are assisting her to write." I asked, "Now?" in some surprise, thinking only of "automatic" writing through the medium's hand, and that for this time and place were somewhat inopportune, but the answer was "Yes." "Then" I inquired, "shall I get pencil and paper?" No." Pausing in some perplexity as to how they proposed to manage without materials, they immediately gave the message—
"Peter will get things." and then a further mes."

to now they proposed to manage without materials, they immediately gave the message—"Peter will get things," and then a further message—"Look in ten minutes." On asking, "Where shall I look?" I at once heard raps upon a small table about two feet high, standing three or four feet away from the left hand side of the bed, and from this I concluded that it was there I was talock. it was there I was to look. Immediately after the knocks Mr. Spriggs regained consciousness, the knocks Mr. Sprigs regained consciousness, and half jumped up in a nervous state, exclaining that he felt sure some one was in the room. I explained a little to him, and we then talked of other matters. In a few minutes I rose, obtained a light, (Mr. Sprigss wondering what I was about) and walked toward the little table. The surface of this had been a blank when we retired to rest, but now to my astonishment I saw on the one side my own inkstand of violet ink, on the other my ivory-handled pen, both of which it has been my habit to keep in a particular place on the cheffonier in the sitting-room, and between the two lay a sheet of writing-paper, clean and free from crease. These ing-paper, clean and free from crease. These articles must have been carried to the table by our spirit-friend "Peter," as promised. It was with mingled feelings of surprise and delight that I discovered on this sheet of paper a communication addressed to myself, in what I instantly recognized as my mother's familiar handwriting. It ran as follows:

"Dear Alired—Harriet wrote to you and told you I had left the earth. I was glad to go. I am happy. I shall speak soon. Tell Harriet I have been. God bless you; your ever Affectionate Mother."

The words "I am happy." are underlined. I

The words "I am happy," are underlined. I believe that in one or two places where the ink was thicker, it was scarcely dry when I first looked at the message, but as my memory does not make me quite certain of this, I do not urge that puts as I desire only to give a box and that point, as I desire only to give a bare and exact statement of the facts. The chemical nature of the ink used is such that it dries in a ture of the ink used is such that it dries in a very few moments after leaving the pen. During the execution of the writing, I observed that the medium's right hand, although some six feet away from the little table, sometimes exhibited a peculiar slight jerky or twitching movement, which was no doubt caused by the action of the controls in drawing the force necessary for the materialization of the hand that held the pen. This pen I will never part with, and I shall always preserve with gratitude the memory of the spirit-friends and medium through whose cooperation my mother was enabled to give me this tangible and lasting proof ther continued existence and presence, the of her continued existence and presence, the radiance from which so effectually dispelled

those clouds of sadness that even my conviction of the reality of the inture life could not altogether prevent from overshadowing me. Whatever I may have done toward assisting the spirit world to manifest its presence and power during the past eight years, was fully repaid in the course of that brief ten minutes.

I have been minute in my description of what transpired for two reasons—first, that it may be seen that all my faculties were on the alert; secondly, that your readers may be the better able to realize the circumstances for

I have since carefully compared the handwriting of the communication thus received with that of letters received from my mother during her earth-life, in order that there might be no ground for imagining that my naturally partial eyes may have fancied a resemblance where none existed. I have done this letter by where none existed. I have done this letter by letter and word by word. The result is, that in addition to the general similarity, which is palpable to any one at the first glance, there is, in the formation and style of similar letters, words, and phrases occurring in the two, complete identity. There is the same use throughout each of the old-fashioned form of the letter out each of the old-fashioned form of the letter "r"; the same habit (an uncommon one) of commencing the word "affectionate" with a capital "A"; of forming the first "f" in the same word with the lower loop turned to the left instead of to the right; and, what is very strikingly evident, there is the same familiar habit (acquired in earth-life through a weakness of the right hand, caused by its muscles having been sprained) of writing almost every letter separately, instead of our usual practice of running off words and phrases without once lifting the pen; besides many other similarities lifting the pen; besides many other similarities patent to the eye, but which verbal description would fail to convey. As to the composition of the communication also, there is evident the same habit which characterized her in her let-

ters of coming at once to the point.

I have shown these letters to many friends, that they too might compare the writing with that of the communication, with the result that they declare them to be identical. Indeed, that they declare them to be identical. Indeed, any expert would testify in a court of law that the hand-writing of the letters, and that of the communication, were done by the same person. Yet the former were written fourteen thousand miles away on the other side of the world, while the latter I know was executed here in Melbourne, a few weeks ago, after my mother's death, in the privacy of my bed-room, and in the silence and stillness of midnight.

My mother has since frequently spoken to me

My mother has since frequently spoken to me at our circle in the "direct" voice, and given me fresh proofs of identity. At one of these another very beautiful manifestation was produced. I thought I heard something like a another very beautiful manifestation was produced. I thought I heard something like a piece of paper fluttering down close to my feet. Immediately my mother spoke, and asked me if I remembered a scrap of poetry she had once sent me (a cutting from a religious paper), the theme being, "Shall we know each other there?" I replied that I did remember it, and that I had it still somewhere at home. She then said that "Peter" had fetched it from there to the circle. On looking, I discovered at my feet the identical cutting referred to, brought from my home a mile away. On another occasion, she asked me to place writing materials by my bedside at night, and on my doing so, I discovered in the morning a second communication in her familiar hand-writing addressed to my sister in England.

At a materialization séance which we held the other evening, one of the spirit-friends stepped forth in the form before the sitters, and addressed them, stating who he was, that in earth-life he had been a Wesleyan, and strongly opposed to Spiritualism; that after passing over he had been induced to attend some circles, but still remained antagonistic for a time; he had ultimately, however, yleided to the truth, and become a worker in the movement

he had ultimately, however, yielded to the truth, and become a worker in the movement in spirit-life, his great sorrow now being that through his own teachings in earth-life his wife's face was set against it, and she would not receive any communications, and was consequently truly as one dead to him, and he warned all who heard him to be careful how they rejected that which might be true. I could not help thinking how fortunate I was that no such barrier existed in my case, but that the chasm had been bridged over, and that now there were no prejudices on either side to cause a separa-tion which physical dissolution alone was pow-

erless to bring about.
Yours sincerely,
Melbourne, June 1st, 1884.

Mrs. Fay's Materializing Seances. To the Editor of the Banner of Light:

It was a small but harmonious number that greeted Mrs. Fay's return to her medial duties at 156 Concord street, on Tuesday night the 9th inst. Though the summer vacation has improved this lady's health, those who were familiar with the subtle conditions and laws pertaining to materializing séances anticinated, nevertheless, a checking influ pressing heat that no ventilation could wait into a temperate freshness. What the séances would have proved under more favorable circumstances may be presumed by the actual manifestations, which were both numerous and of a convincing nature. I will briefly relate what occurred on Tuesday night and Thursday afternoon:

"Auntie," the controlling cabinet spirit, was in a benignant mood; she greeted the circle and promised to do her best, which she most assuredly did, even beyond our expectations. Spirit forms appeared in quick succession, and were several times most enthuslastically recognized. One form with bare arms transformed a gentleman's handkerchief into a lace fabric of considerable length, and in sight of all again dematerialized it so as to present its original shape. This same spirit knelt down on the floor in the middle of the room, and, working very intently at something we could not perceive, produced, after a few moments. a live-kitten. Two small children appeared at the curtain, but did not walk out, while the near relative of a well-known gentleman present came out many times, bearing in her arms her infant baby and showing its dear little face, with a pair of large, wondering eyes, to different persons in the circle. Dematerialization took place outside the curtain, visible to all. One spirit demonstrated it in a very effective manner by gradually descending, as it were, until the head and its long black hair only rested upon the train of her robe, where it remained for some time and then finally disappeared. A female spirit, who purported to be a quondam inhabitant of "Atlantis," came to a medium amongst us, and was introduced under the name of "Barah," but the appearance of this form presented no particular feature, though its history, as related after the scance, contained many interesting

On both occasions the appearance of illuminated forms was striking and most beautiful. The light having been lowered, so that anything white, as a handker-chief, was but dimly visible, these forms walked out from the cabinet with an elastic gait and a proud and dignified bearing. Judging from the draping of their garments, and their dark colored hands and feet, they all belonged to the southern hemisphere, while their features, less clearly discernible, leif doubt as to their respective nationality. Those who have seen a thin parafine mold lighted will, from the delicate class. Obscur of the thicker parts, blending with the brightness of the even surfaces, get an adequate idea of these illuminated robes. It was the writer's good fortune to be greeted by one of these spirits, affirming that he was one of his ancient medical guides; and referring to previous circumstances, he may have been one connected with the temple of Cos, dedicated to Masser and their contents of the content medical guides; and referring to previous circumstances, he may have been one connected with the temple of Cos, dedicated to the sculapius, of whose records it is said that Hippocrates; made great use. The tissue was of an extremely fine fabric, and adhered, as shown in the instance of a graceful girl, to the arms and neck, as if moist, but that this was not the case was made evident by the touchproving it to be a pliable, gazuty texture. It is, perhaps, of interest to remark that no door emanated from these garments, and that the light was con, fined to the drapery itself. A female figure made the only exception, as she brought with her as delicious aroms, and her face and hands were just as resplendent as the richly-flowing robes. Once or wife the perfume of attact of roses was thrown round the circle with the hands.

We would have felt as if imposing upon "Auntile" it asking for, a more abundant display of suprammedate. On both occasions the appearance of illuminated

possibilities, and considering our 'own dissolving tendencies in about 800, the making up of anything solid and fresh as those appearing friends, seemed itself a startling feature. The medium herself, when she emerged from the cabinet, proved, by her exhausted and perspiring state, that her sufferings from the heat had surpassed even ours, and it was deemed a wise and humane decision in her and everybody's favor to postpone the seances to the commencement of October, in antici-

pation of a cooler temperature. DR. H. G. PETERSEN. 33 Somerset street, Boston, Sept. 12th, 1884.

Office of the Working Union of Progressive Spiritualists, 275 Columbus

Avenue, Boston, Mass. SEPT. 13TH. 1884.

To all Friends of Spiritual Progression, Greeting: In December, 1883, through the Banner of Light, We, the Working Union of Progressive Spiritualists, took the occasion to make a few statements as to our position, purposes and designs as a society, but then recently organized and incorporated under the statutes of this Commonwealth, for the practical work of establishing a system of Educational and Benevolent Labor, upon a basis so broad and comprehensive as to include the Mental, Physical, Moral and Spiritual Spheres of Hu-man Life, for the object of disseminating the Grand Truths of Spiritualism necessary to a higher Spiritual Life, which we deem necessary to a purer and a more enlightened Civilization. As a requisite to our work we referred our readers to the commencement of the erection of the "First Spiritual Temple," which we promised would be "a suitable edifice for the spiritual home of both mortals and angels, that in point of beauty and utility will compare favorably with any building dedicated to similar purposes in any part of the world, and such a one as every public spirited and Progress ive Spiritualist may have reason to feel proud of in any land, as being worthy this great cause of Human-

To-day, the "First Spiritual Temple" is nearing its completion in fulfillment of our promise to the world, as evidence of our faith and intentions in our cooperation with the angel-world to perform the part allotted to us, and as pledged, and prompted by conscience and duty.

Accordingly, we can now state that all necessary arrangements are perfected for its completion, within the limits of our own small society, without the necessity of calling upon the many generous men and women of wealth and benevolence, and the love of spiritual purity, who we feel would gladly have aided us in our enterprise both spiritually and materially, and assisted us to lift the heavy burden from the few, who as mortals are virtually carrying the weight alone, could they have rightly understood our motives, purposes and designs in contradistinction to the ambiguous statements, impressions and fancies of the misinformed and ignorant, who always have existed and will continue to exist as stumbling-blocks and hindrances in all reformatory movements.

Therefore, we deem it necessary to make this statement at this time, so that they who are so inclined can be set right as to our material affairs and desire to be numbered among the co-workers and patrons of this good work, and have the opportunity of the present occasion with ourselves to become contributors, with joint investments and interests, in this our common cause; although not fully prepared to enter into all of the active duties and services now demanded, but are ready and willing to sustain those who are called to do so.

That such an opportunity may be offered, we are now instructed by our guiding spirit-band to issue this call to all liberal and benevolent Spiritualists and citizens, from the humblest to the most affluent, who feel in sympathy with our work, to give all such the privilege of giving of their means, from the smallest amount to the greatest, for the purpose of assisting in the furnishing and maintaining the current expenses of the Temple.

The estimated expense of the furnishing is about 250,000, which will include as the principal items : The seating of the Main Auditorium with theatre seats, and requiring 1,500, also 2,000 seats for the other Halls, Séance Rooms and Library; Organ, Gas Fixtures. Plumbing, Carpeting, Book-Cases, Furniture, Internal Decorating and Heating Apparatus.

No further donations are now required for the erection of the Temple, (which is the PROPERTY OF THE Working Union of Progressive Spiritualists, donated by a single individual,) but subscriptions will now be received from all those who wish to aid in its furnishing and maintenance. Subscription books are now open to receive pledges

or donations, in full payment, or on installments, best suited to the convenience of the donor. Parties at a distance desiring to donate may call on

or send their contributions to J. C. STREET, Secretary, 275 Columbus Avenue, or to M. S. AVER, 191 State Several members of the Union are also authorized

to solicit and collect subscriptions, having books bearing the signature of the Treasurer, to whom subscriptions may be given should they call on you. Persons wishing for further information regarding

the work of the Society can receive the same by addressing the Secretary as above.

J. COMMODORE STREET, Secretary.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 2 Bosworth Street—Every Tuesday and Friday afternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Horicultural Hall.—Boston Spiritual Temple. Lecures Sandays at 10% A.K. and 7% F.M., commencing Oct. th. Mrs. A. H. Colby speaker for October: Mrs. R. S. Lillie for November. R. Holmes, President; W.A. Dunk-

Paine Memorial Hall, Appleton Street, near Tremont.—Children's Progressive Lyceum No. 1. Ses-sions Sundays, at 10% o'clock. Benj. P. Weaver, Conduct-or. All are cordially invited. Seats free.

or. All are cordially invited. Seals free,
712 Washington Street.—The Fraternity of the
White Cross holds regular Sunday meetings at its Rooms
at 10% A. M. and 7% P. M. Also on Tursday evenings for
discussion, public circles, social or other entertainments:
on Thursday evenings its regular business meetings, and
on Friday evenings are relected for spiritual culture. Admission free on Sundays and on Turesday venings; Thursday
and Friday evenings only members and such as they may
invite. John Orvis Secretary.

College Hall, 32 Easex Street.—Sundays, at 10%
A. M., 2% and 7% P. M.
Harmony Hall, 34 Easex Street (ist flight).—Sundays, at 10% A. M., 2% (seats free) and 7% P. M.; Thursdays,
at 3 P. M. Prescott Robinson, Unairman.

Working Union of Fragreesive Spiritualists.—

Working Union of Progressive Spiritualists. J. Comodore Street, Secretary, 275 Columbus Avenue. Hadley Hall.—Meetings will be held in this hall, East Somerville, during the fall and winter on Sunday afternoons and evenings.

PAINE HALL.-Sunday, Sept. 14th, another well at-

tended Lyceum session; indeed, more interest is cer-tainly manifested in our work than has been noticed

HARMONY HALL, 34 ESSEX STREET, BOSTON .-Services on Sunday, the 14th, were commenced by Miss M. A. Keating, who gave a fine address and good tests. Dr. Tripp gave psychometric readings; he is an expert in this line, and a fine healer. Allen Putnam delivered an admirable discourse on the present perihelion of the pianets and drew valuable deductions therefrom, bearing upon the probable continuous duration of this present wave of Bpiritualism. He is a deep thinker, expresses his views clearly, and a noble soul; may his life of usefulness on earth long continue. Prof. Milleson referred to the statement in the Banser of Light by Spirit John Pierpont of having met Jesus of Nazareth in spirit-life. This Mr. Milleson considered reliable authority, as he considered Mr. Pierpont a spirit of unquestionable veracity. Mrs. Pennell was in her brightest mood; she is most excellent in described spirit-friends admirably. Mrs. Waterhouse spoke finely, and was well appreciated. Mrs. E. C. Dickinson described spirits in an able manner. Miss Lowe recited a poem, which was well received. There is a brilliant future for her. Dr. Thomas's guides afforded relief to several who were sick.

At 2:30 the fourth lecture on "Spirit-Art" was given by Prof. Milleson and specimens exhibited. Prof. M. speaks again next Sunday at the same hour. Never has a course of lectures on this subject been se well attended as has this—and by such intelligent people. The hall was full. Excellent volunteer choir. Miss M. A. Keating, who gave a fine address and good

Spiritualist Meetings in New York. The American Spiritualist Alliance meets every Sunday atternoon at 2% o'clock in Republican Hall, 55 West 23d street. Headquariers and Reading-Room for members at 137 West 25th street, where social meetings are held every Weduesday evening at 8 o'clock. J. F. Jeaneret, Becretary, 137 West 25th street.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 23d street. Morning service il o'clock; evening, 7:45. Seatsfree. Public cordially invited.

Arcanum Etall, 57 West 25th street, corner 6th Ave-ue. The People's Spiritual Meeting (removed from Fro-lisher Hall) every Sunday at 2% and 7% F.M. Frank W. fones, Conductor.

People's Spiritual Meeting, New York.

To the Editor of the Banner of Light: Sunday, 7th inst., notwithstanding the intolerable heat, was a day of great interest at Arcanum Hall, 57
West 25th street, this city. The subject for the afternoon conference was "Obsession." Instructive remarks were made and personal experiences related
by Mr. McLeod, Mr. Ostrander, Mrs. Emerson, Dr.
Van Horn and others. "Magnetic or Spiritual Healing" was the theme under consideration for the evening, and called out remarks from Drs. Gibbs, Van
Horn and Laroche, and Messrs. Snipes and Ostrander,
Mrs. Dr. Rowe and Mrs. Morrell. The hour devoted
to the mental phase of mediumship was well utilized
by Dr. Paxson, Mrs. Morrell and Mr. Philleo.
Sunday, 14th. Interest in the meetings still greater.
"Obsession" was again chosen for the text for both
atternoon and evening conferences, J. M. Roberts of
Philadelphia leading in the afternoon, and Mrs. Shepherd in the evening. Dr. Edwin V. Wright of Boston
differs from all the other speakers, inasmuch as he attributes all obsessional influences to hereditary conditions and mundane influences to hereditary conditions and for the devention of the second of the spiritual.
Prof. McLeod, Mrs. Austin, Mrs. Morrell, Mrs. Emerson. Mr. Ostrander filed up the time with interest and
profit to all.

The afternoon séance was opened by Dr. J. M. Shea. heat, was a day of great interest at Arcanum Hall, 57

son. Mr. Ostrander filled up the time with interest and profit to all.

The atternoon scance was opened by Dr. J. M. Shea, who described several spirit-forms; all recognized. Mrs. Morrell gave several spirit-descriptions, also a large number of names, nearly all being recognized. Mrs. Henderson, Mrs. Dexter, and Mr. Oakley spoke very acceptably.

In the evening Mrs. Morrell gave the names, also descriptions of a large number of spirits, nearly all recognized.

cognized.
On Sunday next, "Obsession" will be the theme of the conferences.
F. W. JONES, Conductor.
New York, Sept. 15th, 1884.

Spiritualist Meetings in Brooklyn. The First Seclety of Spiritualizis holds its meetings every Sunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morningsevice at 11 o'clock, evening at 7145. J. Wm. Flether, speaker for September and October: Dr. F. L. H. Willis for November, December and January. Spiritual literature on sale in hall. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation holds religious services at the hall of the Brooklyn Institute Building, Washington street, near Concord, every Sunday, at 3 and 7:45 P. M. The public are cordially invited. Daniel Coons, Clerk.

The Eastern District pritical Conference meets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7%. Oharles E. Miller, President; W. H. Comn. Secretary.

The Everett Hall Spirifual Conference, 898 Ful-ton street, meets every Saturday evening at 80 clock, Spir-tinal papers and books on sale, and meetings free, W. J. Cushing, President; Lewis Johnson, Vice-President

Brooklyn, N. Y.

Mr. J. William Fletcher will begin his lectures in Brooklyn, N. Y., in the Conservatory Hall, corner of Bedford avenue and Fulton streets, next Sunday at 11 A. M.; subject: "The Handwriting on the Wall"; and at 7:45 in the evening, subject: "At What Shrine shall We Worship?" followed by a descriptive séance.
Mr. Fletcher's engagements are as follows: September and October, Brooklyn, N. Y.; November, Troy, N. Y.; December, Haverhill, Mass., and Bath. Me.; January, Providence; February and March, Brooklyn, N. Y.; April, Boston; May, Providence and Haverhill.
All letters addressed for week evenings or other dates, 9 Hamilton Place. Boston. Mass. Bedford avenue and Fulton streets, next Sunday at 2 Hamilton Place, Boston, Mass.

Entertainment in Salem, Mass.

To the Editor of the Banner of Light: In place of the regular meeting Sept. 14th a musical and literary entertainment was given at Cate's Hall, Washington street, for the benefit of the mediums who have given their services in order to sustain the meethave given their services in order to sustain the meetings through the summer months. It was a very pleasant affair, and great credit is due to Miss Amanda Bailey for the interest she shows in getting up these musical entertainments. The singing is a great feature in all spiritual meetings, and I think I can truly say that as far as the singing is concerned, no society is favored with better than our own in Salem. The attendance, considering the fact that the concert was not advertised, was good. Many expressed the wish that it should be repeated. If this is done, and it is well advertised, a full house will be the result.

Miss. G. R. Knowles, Cor. Sec. S. S. 291 Essex street, Salem, Mass.

Meeting in Omro, Wis. To the Editor of the Banner of Light:

The meeting just held in this place was a marked success in every particular; with Mrs. Lake and A. B. French no meeting could be a failure. The philoso-French no meeting could be a failure. The philosophy and the phenomena of Spiritualism and the practicalities of life were thoroughly discussed. One of the fine features of the meeting was the excellent music furnished by the Cross Concert Troupe, which gave universal satisfaction. The selection of officers for the ensuing year resulted in the unanimous redection of Prof. Lockwood President, and the writer as Secretary. Mrs. M. J. Pratt was elected Vice-President, and John Challoner, Treasurer.

The next meeting will probably be held in Milwaukee the first of December next, due notice of which will be given.

Sec. Wis. State Association of Spiritualists.

Sept. 9th, 1884.

Announcement for Leominster, Mass. The Spiritualists of East Princeton, Leominster and vicinity convene again in the Wachusett Park Groye, near North View House, Wachusett Lake, Sunday, Sept. 21st, 1884. Ready speakers and good test mediums will serve the large and lively gathering expected. Temperance, Morals, Politics and Spiritualism will be spoken upon by people irrespective of sex, age, race, party or sect. Welcome, all. Come, let us reason together. It is hoped this is only the beginning of what is to be done at Lake Wachusett.

FANNIE C. WILDER.

The Oakland Spiritual Society meets at Odd Fellows' Hall, corner of 11th and Franklin streets, every Sunday afternoon at two o'clock. The Society proposes to incorporate very soon, and already has quite a large membership. The meetings are very interesting and ably onducted. The officers of the Society consist of a Board of nine Directors, by whom all the business is transacted. From among this Board the presiding officer is elected. Mr. Hugh Bankinead at present fills that responsible position.—The Carrier Dove, (Oakland, Cal.)

Testimony and argument will never con-tince a skeptic. Bring them to the tircle; facts are truths, and truths are knock-down argu-ments.—The Carrier Dove Onkland, Oak

to furnish said cake. This excursion will be free to Lyceum scholars; regular price to all others.

Mr. Wm. Parsons, for many years our efficient treasurer, having resigned that office, the following was adopted by the Association:

Rasolved. That the thanks of this Association are eminently due and are hereby tendered to William Parsons, Eag., for the valuable services he has rendered this Association as its Treasurer.

Mr. Parsons will still work for the Lyceum, but desired to be relieved from official duty.

Morrioz.—Our Lyceum session Sunday, Sept. 21st, will be held at 2:30 P. M., instead of the usual time, to accommodate our Hebrew brethren, who desire the hall for a morning service. This change is for one Sunday only.

Francis B. Woodbury, Cor. Sec.

Harmony Have the Research of the Sunday of the Sunday only.

Harmony Have the Research of the Sunday of the Sunday of the Sunday of the Union with his magnetic remedies. Below is given what Mr. John W. Lyon says:

Kind Dr. Loucks—Mrs. Eckhart wished me to write you she is gaining in strength rapidly, your remedies. As for myself, I think I am getting along as well as I can expect. I expect to grow strong mentally as well as physically as time goes by. When I first wrote you I was a physical wreck, and suffering the most intense pains from various chronic diseases of Kind Dr. Loucks—Mrs. Eckhart wished me to write you she is gaining in strength rapidly. She grew better immediately after receiving your remedies. As for myself, I think I am getting along as well as I can expect. I expect to grow strong mentally as well as physically as time goes by. When I first wrote you I was a physical wreck, and suffering the most intense pains from various chronic diseases of many years' standing. I was so very bad that life had become a burden to me; but your magnetized remedies did good work, and I grew better from the first application, and after one month's treatment from you I had gained ten pounds more in fiesh, and the change in my general appearance was so great that it was a pounds more in flesh, and the change in my general appearance was so great that it was a matter for remark among my friends; and will say that I had employed the best medical aid I could get here, but they gave me no relief whatever, and I was gradually growing worse under their treatment, and I have no doubt that if I could not have received your aid I would not to day be in the land of mortals. I consider your magnetic remedies a dead shot. You can make such use of this letter as you choose. It may be of some benefit to some suffering mortal as it was to me.

Most sincerely yours, JOHE W. LYON.

Decatur, Macon Co., Ill., Lock Box 226.

SECULAR PRESS BUREAU, ORGANIEM UNDER THE DIRECTION OF

AMERICAN SPIRITUALIST ALLIANCE, 127 West 25th Street, New York. ENRY HIDDLE, Chairman. BREY J. NEWYON, Corresponding Secretary. F. JEANEZET, Secretary.

J. F. JEANERET, Becretary,
The Beautar Fress Bureau has been reforganized for efficient work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Eureau, to
J. F. JEANERET, Begretary,
J. F. JEANERET, Horedary,
J. F. JEANERET, Horedary,

A PERFECT Distinction in Converge POWDER, a sure pr

CHOLERA.

OZONE

A valuable remedy in all NERVOUS AFFECTIONS. For internal use in HIDNEY DISEASES, FEVER. BLOOD POISONING, &c.

FOR INHALATION In Asthma, Catarrh, Croup and Diphtheria. PHYSICIANS are familiar with the medicinal proper-

ties of OZONE, and all may have knowledge of its merits

Our OZONE Preparations sold by Druggists. THE CHEMICAL OZONE MFG. CO.,

124 and 126 PURCHASE STREET, BOSTOM. COLD MEDAL, PARIS, 1878.

BAKER'S

through our Pamphlet, free.

BREAKFAST

COCOA.

the excess of Oil has been re-moved. It has three times the strength of Cocce mixed with Starch. Arrowroot or Sugar, and is therefore far more economical. It is deli-cious, nourishing, strength-soling, easily digested, and admirably adapted for in-valides as well as for persons in health. Sold by Grocers every

BAKER'S

Breakfast Cocoa.

Warranted absolutely

pure Coces, from which the excess of Oil has been re-

W. BAKER & CO., Dorchester, Mass. THE MASTEREON; or, Reason and Recom-pense. A Revelation concerning the Laws of Mind and Modern Mysterious Phenomens. By MARUENUS R. WRIGHT.

author says in his dedication: "To those who seek The author says in his dedication: "To those who seek for knowledge, who love reflection, who enjoy freedom of thought, are unbiased in mind and unprejudiced in purpose, who are fully released from the trammels of a comfortable intellectuality and all associative, circumspection in life; to those who are ministers of their own mentality, and hold to a studied consistency in all dealing, who are willing to acknowedge the truth without self-abuse of conscience, and who labor for the general good of man, this, the first volume of the 'Mastereon,' is most respectfully dedicated by the author."

Cloth, \$1,25, postage 5 cents.

A DEFENCE OF MODERN SPIRITUALISM.

A By ALFRED R. WALLAGE, F. R. S., etc. With
This exceedingly interesting, most important and truthrul essay, has attracted the attention of the whole civilized
world, and the secular press everywhere speak in compilmentary terms of the exhaustive arguments of its talented
author.

Paper, 25 cents, postage free. For sale by COLBY & RICH.

WAS JESUS DIVINE? A Critical Exam-ination of Hiblical Theology. By M. B. ORAVEN. Paper. Price 10 cents. For sale by OULBY & RICH.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED

TO THE SPIRITUAL PHILOSOPHY ISSUED WEEKLY

At Bosworth Street (formerly Montgomery Place), Boston, Mass. COLBY & RICH, Publishers and Proprietors.

18AAC B. RICH......BUSINESS MANAGER, LUTHER COLDY......EDITOR, JOHN W. DAY......ASSISTANT EDITOR, Aided by a large corps of able writers.

THE BANNER IS a first-class Family Newspaper of EIGHT PAGES—containing PORTY COLUMNS OF INTEL-RETING AND INSTRUCTIVE ENADING—embracing

A LITERARY DEPARTMENT,
BEFORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects.
EDITURIAL DEPARTMENT,
EDITURIAL DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year Ex Heaths Three Houths Postage Pres.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Collet's Billed, is preterable to Bank Notes. Our patrons can resist suite fractional part of a dollar in postage stamps—ones and twose preferred.

ADVENTIFICATION BUBLISHED ST. Wently cents per line for the first, and fifteen cents per line for each subsequent insertion.

Bubscriptions discomitmed at the expiration of the time paid for.

paid for.

Ag Specimen copies sent free, at 112 2 241

From List of Books and Engravings given at Premiums to Subscribers, will hetesful be printed every other week, instead of weekly as heretofore. COLBY & RICH

Publish and keep for sale at Wholesale and Retails com-plete assertment of suppose with the Spiritual, Progressive, Reformatory.

Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the atthors are Andrew Jackson Davis, Hon-Robert Date Owen, Dr. James M. Poshies, Henry G. Wright, Giles B. Bubbins, J. D. D. Home, T. B. Hamste, William Denton, Bey, M. R. Craven, Jindey J. W. Smonds, Prof. B. B. Brittin, A. Corven, Jindey J. W. Smonds, Prof. B. B. Brittin, A. B. Chinam, Epos Surger, W. F. Lvans, Kerney Gravet, A. B. Chind, F. B. Randonk, Warren S. Barkey, J. C. Barrett, Mrs. Emiss Harding, Britten Miss Lance Doten, Mrs. Maria M. King, 404.

Any Look Judicials in Empand or America and only in the Control of the Samuel Control of the Control of