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Original Essay.

A PRETTY DEBATE.

There appeared in the Popular Science Monthly in January last an article by Herbert Spencer, reprinted from the Nineteenth Century, entitled Religious Retrospect and Prospect," This article was reviewed in a satirical strain in the same magazine by Frederic Harrison, under the caption "The Ghost of Religion." The article of Mr. Harrison was answered by Mr. Spencer in a second article entitled "Retrogressive Religion." This second article of Mr. Spencer, and that of Mr. Harrison, appeared in the August number of the Popular Science Monthly for this year.

As illustrating the views of persons so eminent in the world of science and letters as are the writers, these articles are deserving of careful study. Though belonging to different schools, the writers have much in common. Both admit that the proper domain of religion concerns the unknowable. But Mr. Harrison. a disciple of M. Comte, seems to believe that though the object of religion is unknowable, it is possible to establish a cult, that is, a system of rites and ceremonies that will engage and retain the observance of mankind. And if we may trust the assertions of Mr. Spencer. Mr. Harrison is in fact committed to the religious system devised by M. Comte, and which has been, to a certain extent, initiated by that philosopher's disciples. On the other hand, Mr. Spencer considers it impossible to foretell or prescribe the forms in the assumed authors or controllers of Nature." which the religious sentiment of men will find its last and most satisfactory expression; and in his first article, tracing the historical genesis of religion, and from its known development making a general forecast of its future, he reaches the conclusion that with the advance of the human intellect, the Supreme Cause, the chief object of religion, will simply become more and more mysterious, just in proportion as the human mind is gradually driven to divest it of all conceivable attributes except that of exhaustless energy. The advance of science will "not destroy the object-matter of religion, but. simply transfigure it," while under its concrete forms it will enlarge the sphere for religious sontiment. Though he does not say it, Mr. Spencer seems to imply that rites and ceremonies will vanish from religion altogether, while the religious sentiment will augment in intensity and purity, and at the same time cease to: be a possession for vulgar humanity. He does not say as much, but that is a legitimate inference from his first article. Mystery being the dominant quality in nature that sustains, religion, they only can be most truly religious who enjoy the widest view of her transcendent wonders. It seems also to be implied in that article that both affeotion and dread of the supreme object of religion will also vanish; as would seem highly probable if only cultured humanity is to become its sole possessor The stages of the process of the evolution of religions, as conceived by Mr. Spencer, are somewhat as follows :

of graduated powers for good or evil. The practice of sacrificing continues with variations in the offerings and in religious duties proportionate to the grade of the spirit worshiped.

(6) The merging of peoples with one another by war and conquest, blends worships and intensifies and more sharply disoriminates the qualities and grades of the spirit deities.

(7) A spirit or deity-world having been thus fairly initiated and left subject to the play of the social and individual imagination, the gods develop and change in qualities with the varying social conditions in which their worships exist. This is perfected polytheism.

(8) With the development of intelligence and the contrast forced on the mind between the actual constitution and the supposed attributes of the imaginary deities, there proceeds through disbelief a decrease of their number and a diminution of their attributes. One phase of this change is with some peoples the concentration of all deific attributes in one deity. This is monothelism, in which in process of time the that no idea is so absurd to our "science," Mr. Supreme Deity becomes invested in the mind of the worshiper with only the highest human attributes, but in unlimited measure; that is, the attributes of perfect love, boundless wisdom, and exhaustless power. Into this phase of religious belief the various societies of highest grade of the Caucasian stock have entered or are entering.

(9) The final term of religious development, according to Mr. Spencer, will be to divest the Supreme Being of all attributes but infinite energy, and leave him for the religious consciousness as simply the Unknowable.

I do not pretend to have taken this summary of religious development from Mr. Spencer's first article alone, but from other productions. of his as well : and I think it does not misrepresent his views, even if it is not complete.

Mr. Harrison pronounces this article of Mr. Spencer to be the last word of the Agnostic philosophy in its long controversy with Theology, and to be unanswerable. He has no disbute to make with it, except that it does not duties had been performed in summon to perrepresent what religion is, but rather the ghost of it. He then criticises the "Infinite and Eternal Energy" of Mr. Spencer's philosophy as containing nothing answering to the accepted idea of God, except in its negative aspect. It is simply empty infinity, without any basis in reality-a pure negation, and therefore it is no basis for religion, and cannot be.

He then criticises incidentally Mr. Spencer's theory of the origin of religion, ridiculing the the course of its development will never escape idea of its evolution through the worship of from the groove predetermined for it by the ghosts or spirits; broadly asserting that from yearning for intercourse with supersensible perthe beginning religion was the worship of nat- sonal beings. If such beings are inaccessible, ural objects evident to the senses; that fetich- the religious imagination will create substitutes ism was its original form. Its substance, "in in fictitious deities to be worshiped with fancithe vast cycles of primitive ages was reverence | ful and flotitious observances, until supersensifor Nature as influencing Man": "reverence for The spontaneous and the final religion of man rest on the same elements-bellef in a Power | out of reverence for its forms, from aversion to that controls his life, and reverence for the change, and from the interested support of Power so acknowledged. That Power is Hu- those entrusted with the charge of their obsermanity itself, controlling and controlled by Na- vance. All that goes without saying. But as ture, according to natural laws. Religion is concerned with worship and conduct. But it nies, performed in the interest of religion fails of its purpose in seeking an object in the will come in the end to be seen as destitute of realms of the unknowable. It must come back | any charm over the object of worship, will gradto the known." It has always been and it must ually fall into contempt and disuse, and that ever be anthropomorphic. "Humanity is the there will succeed a worship without rites and grandest object of reverence within the region of the real and the known." In his reply Mr. Spencer commences with a re-statement of his doctrine of the "Infinite and Eternal Energy from which all things proceed," asserting and showing that it is far from being a mere negation, and that he has persistently held and taught that it is a positive reality, the substratum at once of material and mental existence, the Ultimate Cause. On the contrary, he charges the Positivism of M. fection. And as indeed it could be the object Comte, of which Mr. Harrison is an advocate, of no human emotions other than wonder and with studiously ignoring anything outside of or | dread, it could never win a ritual service combeyond phenomena, and as maintaining the monatonce to amultitude of worshipers. So you inquiry for first or final causes to be absurd. He then goes on to show that felichism, or the worship of natural objects, is not a primitive in the higher facts of science, whose exalted form of religion : that it does not first appear adoration could never be shared by the clamorin the lowest stages of society ; that it reaches its greatest height in societies considerably advanced, and that it, with Nature worship, is an serve religion for scientific persons exclusively. aberrant development of ghost worship The remainder of his second article presents a severe exposition of the absurdities of the worship of Humanity as organized by M. Comte, and of which Mr. Harrison is assumed to be an adherent. For Comte, taking for petty miseries of existence. Conscious of this, granted that rites and ceremonies are an er- you perhaps had another motive to attempt sential of, any system of human observances, neither in your first nor second article to sketch truly constituting a religion as they have the religion of the fature. From your standpoint you only saw with certainty that in the ever been, constructed an enormous cult, with future there would be very little religion to Its system of rites and duties, to be performed at stated periods, in honor of noble men who are reputed to have been, while living, benefactors of humanity. He also includes the ing the inadequacy of Mr. Spencer's "Infinite Grand Etre-Humanity itself, in this system of Energy," destitute of all intelligence or emoworship. , It, is clear from this exposition of tion appreciable by man, to serve as the object Mr. Spencer that the worship of Humanity, as of any common worship, and especially a wor M. Comte conceived it; and as Mr. Harrison solp by rites and ceremonics. I see that Mr. may be presumed to accept it, will never win Wilfrid Ward in the National Berlew ("The to its observance the humunity of ract. I in conicidition, Mr. Spencer declares that his ingly of the aduteness with which you have ex-sole object was to aboy, how the religious con-sciousness arcs, and what of that conscious-left as the religious of Mr. Spencer's analysis. forms of religions saddifices: Control of the uncert, and not what effect as a Spencer, with equal soutcases and a more sub-(4) Persistence for emerations in these stated moral agent in society religion will have when the sourchty and more sub-performances and shift and not what effect as a Spencer, with equal soutcases and a more sub-imagined spirits do the basis of a society religion will have when the sourchty and more sub-tradition of shift and more sub-tradition and source states and stone with a plece of granite on each side of it." ness, must, remain after oriticism shall have But do you note that both Mr. Ward and Mr. Construction of the first of the contract and been called that and able with

in their separate existence, and stimulates im-agination to multiply their numbers. (b) Disorimination in the grades of departed sonls next follows, with the ascription to them Spencer, in your theory that systems of religion originated in the worship of deceased anostors. Assuming religion to be in its essence the endeavor to conform human conduct to the demands of a supersensible personal agent, real or imaginary, I should say that it began with the worship of the living, and continued through memory, love and respect from persons living to the same persons dead. Objects of worship must be objects of love and duty before systematic adoration can attach to them. Parents, being objects of love and duty before death, with primitive men continued to be such objects after death. Ido not deny that dreams may have suggested to primitive men the idea

of invisible and intangible men and women, Do you think the idea would be sensibly weakened, if we were to assume that among men and even savages of to-day, intangible men and women (the imagined dead) were now and then seen by persons possessing abnormal powers of vision, suppose we say, clairvoyantly? I know Spencer, as the idea of the existence of persons intrinsically inaccessible to the normal action of the senses of sight, touch and hearing, existing anywhere, in heaven above, on earth, or under it; but I think you are candid enough to admit that if among primitive men a person should appear endued with the power of seeing invisible persons-even though the power were abnormal - such a phenomenon would give a great impulse to the worship of the dead. But without insisting on probable facts of this kind, and without attempting, as you do, to justify by a decisive induction from the practices of savage tribes, the position that religion had its origin in the worship of the so-called dead, I conclude deductively (which I admit. outside of mathematics and formal logic, is not a scientific procedure,) that there is no possibility of explaining the origin of a

stated performance of duties to invisible personal agents by many persons in common. (which are religious duties,) unless similar sonal agents before death had rendered those agents invisible. Let worship begin with duties to visible persons, and among primitive peoples It must run over to the same persons after they shall have become invisible, that is, dead. This is a deduction, Mr. Spencer, and not an induction.

But please let me declare as my further deduced belief that the religious sentiment in all

ers, stones, trees, and the like; is shallow. No stated, regular worship could have commenced in fear and wonder alone; worship common to several devotees could not have originated in an object that did not evoke the sentiments of love and duty, as well as of awe and wonder. No inanimate object, and no animal of a lower grade than man, could have called out worship. Whether the object was animate or inanimate, it must have been invested by the devotee with imaginary personal qualities in order to hold him to the performance of stated duties toward it. An ideal personality, or a fancied relationship to such personality, is the basis of that sanctity in an object which renders it capable of sustaining a persistent system of worship. I could show this more fully deductively, but Mr. Spencer has shown it inductively; that is, that fetichism is a secondary stage in the evolution of religion, which began in the worship of invisible persons.

"How mere a phrase," you say, "must any religion be of which neither belief, nor worship, nor conduct can be spoken !'

Now without recalling the absurdities of the Comtean cult, so fully exhibited by Mr. Ward and Mr. Spencer, let me remind you that the five hundred and fifty-eight saints of the Comtean calendar are, according to the Comtean theology, extinct human beings. "The mountain or sky," you say, "which untutored man worships; is thought to have some sort of vital quality, some potency of the kind possessed by organio beings." This seems to me slightly inconsistent with your assertion that it was "not any immaterial, imagined being inside things, but the sotual visible things themselves," which constituted the object of worship in the various forms of fetichism. You were right, however, in the assertion first quoted ; it is not merely the vital but the personal potency with which inanimate and animate objects are fancifully invested that engages worship. But how can the saints of the Comtean calendar, believed to be extinct, become an object of religious faith ? How can moral and personal vacua be any more objects of faith and love, and exert an efficient control over conduct, than Mr. Spencer's Ab solute Cause? You ridicule the idea that such a Cause with no attributes but infinity and energy can, as an object of worship, be loved, or feared, or control human conduct. Well, then, will a pantheon of five hundred and fifty-eight saints win the worship of men, even though they were once benefactors of the race, if it is thoroughly believed that they are now without vital potency" and personal existence? The show of a worship of such nondescripts may be set on foot by a clique of amateur actors of religion, but it can never win over the world.

You were wrong, Mr. Harrison, in asserting at the Absolute Energy is a

social communion in the worship of dead human beings, provided they be really extinct.

3.

Your discussion, gentlemen, and my own reflections force me to the conclusion, already suggested, that this is substantially the true idea of religion ; the endeavor to conform human conduct to the demands of a supersensible personal agency, real or imagined. 1 am persuaded that every religion that has been, or that shall be, will fall within the scope of this definition. The real object of religious worship must be intangible, invisible and personal. A fetich gets its worshiped attributes from a fancied intangible, invisible personality; and Zeus, Jehovah or Brahma only intensifies to the devotee the same attributes.

Is it natural to suppose that with the flow of time the object of religion shall become more and more fanciful, inaccessible and unintelligible? Not if the religious sentiment is to persist and grow as an element of human nature. Mr. Spencer has shown that the Supreme Deity will increasingly fail as an object of social worship; but he has not shown nor attempted to show that it may not be an object of increasing trust. We can trust in the bridge that has once carried us safe over the torrent below: so we may trust in that Absolute Cause that is self-consistent through the fathomless abysses of space and the shoreless ocean of eternity. But we shall find it ever harder and harder to organize for it an external worship in which we can unite. This worship must take up its seat in the individual soul. It needs and can tolerate no partners.

But the intangible and invisible persons, the first and most natural objects of religion, still remain. They will constitute the objects of the true social worship of the last religion which men can enjoy in common. This is a worship that requires no ceremonies, no incantations, no magical rites, no performances of observances that are mysterious only because they are senseless. Our departed loved ones are coming back to us : though invisible, they emerge from their obscurity in garments of light; though intangible, they put on tangible forms; they beckon us upward from the solling. cares of earth; they ask no other adoration than intelligent love. Always seemingly absent, but ever present, they are our sufficing deities whom we trust next to the Absolute Cause. The day shall come when these gods and goddesses shall visit every fireside, shall converse with us in the stillness of midnight and the early dawn, and sit at our tables on sacred anniversaries. In that day every family shall have its own gateway to heaven, every group of loving friends its communion indissoluble by death. This worship of superabounding love shall be the last religion. D. L.

Washington, D. C., Aug. 30th, 1884.

"The religious consciousness," he: says, "is concerned with that which lies beyond the sphere of sense." But how does man arrive at the notion of agencies transcending perception? This is a gradual process. at a at the station in

(1) Through dreams the primitive man gets the idea of another self, of his double. This other self, in the imagination of primitive man, is a real object. In his sleep, as he fancies, it wanders about, and has all the experiences of a real being.

(2) Belief in his own double leads to the belief in the doubles of his fellows. An invisible population of souls thus becomes an article of faith with primitive populations

(3) Bellier in doubles having been established, performance of certain classes of duties to them arises from the sentiments of love and fear; for example, the supplying, them with food, fire and olothing and other, articles supposed to be re-quired by their mapic, These are the primitive. ble personal agents become accessible.

After the habit of a common worship is es. tablished, a society or people will perpetuate it well as yourself, I see that all rites and ceremoceremonies. I think you saw this, and when writing your first article you hesitated to attempt forecasting the phases which a religion would assume that could have neither stated duties nor common rites. It was a wise hesitation. I fancy, moreover, that you must in your secret heart feel that a Supreme Cause, of which you can neither predicate nor deny a capacity for intelligence, love, or any emotion, can never be an object of permanent human afwere wise again in relegating all the worship it is likely to get to the few master minds versed ous, discordant crowd of ordinary, men and women, You seem to me, Mr. Spencer, to re-And I think you must admit that this sort of religion would have very little influence on the conduct even of the cultivated. Even they could extract from it no practical comfort, solace or guidance in the struggle with the great or the

Speak of a character You are very happy, Mr. Harrison, in depicttion of known reality. You know that an endless series of events will unroll into an interminable future. Where are those events non f They lie latent, evidently in infinite substance and one exhaustless energy. In truth the infinite substance is but one aspect of the exhaustless energy. If we cannot say what this energy is, we can say what it does. It perpetually adds to the sum of existences while as perpetually extinguishing less than all. It therefore guarantees unceasing continuance to some class of beings, notwithstanding their existence had a beginning. The absolute cause is, therefore, anything but a negation. In this Mr. Spencer was right, and you should not have attributed to him a tenet which you must have known he did not hold.

You are both right, gentlemen, in asserting that the human mind cannot ascribe to the Absolute Cause thought or emotion, as we know these qualities. You are, therefore, both right in predicting the steady decline of the social worship of the Absolute Cause by rites and ceremonies. A religious rite or ceremony is the stated joint social performance of an act having no value in itself, but understood to have value as a charm or delight to the object worshiped, and in its consequences to the performer. With increasing intelligence men will cease attempting to charm the Almighty by symbolic performances. The worship of the Supreme Cause by common rites will, therefore, gradually disappear, and will continue only in the sentiment of individual souls.

Very singularly, Mr. Spencer, you derive religion from the worship of deceased ancestors. or ancestral spirits, and you trace its evolution into monotheism, where you seem to see it vanishing as an external visible fact and having no existence except as a sentiment felt but not expressed by the cultured few. This is only one phase of religion, Mr. Spencer. The religion of the uncultured many in groups and associations will still persist, but you have lost track of it.

You are very strong, Mr. Harrison, in your dissent from the view that religion originated in the worship of spirits, and yet you believe that the worship of the Absolute Cause will cease even in individual souls, but that the worship of persons will be the last social religion, the ast religion of human souls in communion. But you insist that the supreme charm of this last religion will consist in the fact that these persons shall be extinct L are call

Let us briefly sum up your respective views. You, Mr. Spencer, believe that religion began

SINGULAR PREMONITIONS. - The following, purporting to be an extract from a private letter from New York, was published originally in the Hartford Times, but is now going the rounds of the press in many parts of the country:

'The lady of the house where I live was brought to New York by her father and moth-er (from Hamburg) when she was eleven years old, and, with her, two younger sisters, all of them charming married women in this city now. It is an old story, but vividly fresh in the minds of the whole family. One night, in this kept up by some household dutles, had gone to bed about midnight, when, beside herself, the whole house was husbed. Scarcely had she taken off her clothes and got into bed when she had occasion to violently wake up her sleeping husband with this: 'Do you know that my mother is in America? She has just been in here, but would not speak to me, and this mo-ment she has gone into the room with the chidren I Go in and bring her out. How she has found us out at this late hour of the night I do not know.' The roused husband went into the not know.' The rouse incoming the set only next room, turned up the gas, and saw only three beautiful little girls smilling and sleeping in one wide bed. He noted date and hour. The next steamer mail from Hamburg brought news that the grandmother of the children, in news that the grandmother of the children, in that very night and hour, had gone to the Be-yond. Did ahe stop in this city to bless the children on the way? Who shall tell? Strang-est of all to the unbelieving-shall I say unin-itiated ?-on the morning after the appearance the three little girls all told at breakfast about having 'dreamed of grandmother.'''

Philosophical materialism holds that matter and motions of matter make up the sum total of existence, and that what we know as total of existence, and that what we know as physical phenomena in man and other animals are to be interpreted in an ultimate analysis as simply the peculiar aspect which is assumed by certain enormously complicated motions of matter... If the world were peopled with au-tomata, if men had gone on from the beginning like puppets, eating and drinking, and marry-ing, working and fighting, exactly as they have done, producing human history in all its details exactly as it has been produced, only without any consciousness, without any sentient life whatever, then materialism perhaps would afford a satisfactory explanation of the world. But the moment the first trace of conscious in-telligence is introduced, we have a set of phe-But the moment the first trace of conscious me-telligence is introduced, we have a set of phe-nomena which materialism can in no wise ac-count for. The latest and ripest philosophic speculation, therefore, leaves the gulf between mind and matter quite as wide and impassable as it appeared in the time of Descartes.—Prof. John Fiske (Excursions of an Evolutionist).

THE BAILWAY SANDWICH .- Bill Nye, in a sketch anent "Triching," thus exceriates the traveler's ter-

" Ham sandwiches at railroad eating-houses do not

BANNER LIGHT. \mathbf{OF}

SOLVED AT LAST.

Lines suggested by the death of Mary Clemmer-Hudson, the cherished friend of Alice Cary, and author of "Lives of Alice and Phabe Cary."

BY MRS. JULIA GREY BURNETT. "Life's fitful fever" overpast.

Its tears and all its misery The spirit gone to solve at last The one great mystery !

Long were the weary days of care. When home and friends seemed vanishing. When night grew black, without a star Its darkness banishing !

The loving heart, the helping hand, So strong to aid the perishing, Have reached at last the Better Land, Love's labors cherishing.

The richest, purest, fairest gem, Most precious for its rarity, Shines brightest in her diadem-

Sweet Christian charity. Now peace and love with sheltering wing Will hover o'er her eagerly; 1. . . And music such as augels sing

Soothe her so tenderly.

Gone is the darkness of the past, Its tears and all its misery Fled like a dream, and solved at last Is life's great mystery!

Washington, D. C.

DORMITORY THOUGHTS. BY JOHN WETHERBEE.

111.

"Who would have thought such darkness lay concealed Within thy beams, oh! Sun, or who could find, While fly, and leaf, and insect are revealed, That to such countless orbs thou mad'st us blind ! Why do we then shun death, with anxious strife? If Light could thus deceive, wherefore not Life?"

Coleridge thought these lines the best in the English language. They may be; that is a matter of taste; but the thought conveyed in them is certainly both hopeful and suggestive, and so is a good introduction to what I have to say in this Dormitory effort.

I think it will not be a digression if I relate an incident that has always interested me, and is made rational by the view I take of sleeplife in these articles. A relative of mine, whom I will call Allen Dole, who died quite an old man when I was a youth, had during his adult life periodical spells of inebriation lasting a day or two, then followed months of creditable sobriety. Except for this one failing he was a very estimable man. When this irresistible thirst came on he had to have his spree, if it could be called one, for he knew when it was coming on, and deliberately prepared for it, passing the dark season quietly all by himself in his own room; hence his weakness was not generally known to the outside world. On one occasion coming among us after one of these retirements, he said he had had a very singular dream, which lasted a good while. "It was more than a dream," said he; "there was something unusually real about it." His brother knowing his habit, said, "Oh I you was only balmy, per-haps out of your head." Allen finding a more hospitable disposition in the rest of us, related it saving he felt then under its influence, as if he had just returned from a long journey. That was natural enough, we all thought, though we did not say so, but listened attentively to the narration of it, which was about as follows:

A person of angelic appearance came and awoke me, and said, "Allen, I want you to go with me." I did not feel much surprised, and prepared to go as a matter of course. I was rather attracted to this visitant from the land of souls. I say this from what followed. I found myself moving along with this messenger -without any mechanical effort glided along, as it were, in his company. This movement seemed to excite in me no surprise nor expectation. I paid no attention to any surroundings, but as I call the vision now to my mind, I seemed to be in a misty or cloudy envelope, my companion, not my progress, being my attraction. After moving along in this way for some time, the misty surroundings having grown into a more beautiful light, my companion said to me, "Here we are, Allen." I don't know when our locomotion changed, but at this time we were walking quickly over the soft, velvet-like, grassy turf, and it seemed to be now the auroral splendor of a new and magnificent morning, and all the landscape was in harmony with it. It seemed to be the most beautiful place I was ever in, and while feasting my eyes on the natural attractions of the locality I found I was in the midst of a large gathering of very happy people. It seemed to be a festival. I felt and breathed pleasure in the happy atmosphere that environed me. I felt at home-that is, I did not feel like a stranger, nor did these happy people seem to consider me one, or as a new comer. The situation, as I now think of it, seems strange to me, but it did not then. One thing was very singular, but even that excited no surprise ; the faces of all these people were the faces of the departed, the vanished lights of human life, the still living forms of the loved and lost. Some of them had died before I was born, but I knew who they were just as well as I did those who had been the remembered faces of by-gone days, and many of them were those whom I had followed to the grave: but they were all alive, as much so as I was then myself. But what surprises me now is, that, finding all these dead faces alive, it did not surprise me then. There was Lucinda (who had died about a year before), not the emaciated. young woman that consumption had had so long in its grasp, but the picture of health and youthful activity; in the words of the poet:

well as method in the circumstances of that somewhat singular dream, which, as Allen said, was something more than a dream.

Schiller, the German poet, says, "The immortal soul does not share the weakness of matter. During the sleep of the body it spreads its wings and goes-God knows where." I do not know as the poet knew any more about it than the rest of us do, but his expression of the thought seems to conform to my dormitory, ideas, so I add it in the way of cumulative testimony.

The relation of the above tradition, and it is something more than a tradition, for it exists in my memory also, as an incident of my youthlife, I trust will not be out of place, but will find itself in order with what I still have to say; l do not like to break the thread of my thoughts by any short cuts. I say this in apology for this episode, for I recognize brevity as one of the virtues in fugitive articles.

A great many people think spirits are in a sense delfic, and know the future; once they thought so more than they do now. I consider them but human beings, like ourselves. Still, as there is a difference among us mortals in the line of forecasting, some being better and more reliable than others, so there is a difference among spirits. The latter, relieved from many of the disabilities of humanity, may have a less circumscribed outlook; still it seems to me that prophecy or prevision must be a matter of mathematics; given the factors, the result can be foretold. That there is an intuitive power also, a sensing of coming events, a sort of royal road to results, I have no doubt, but the domain of mathematics is very extensive, and may include the intuitional. These are often singularly true, yet the factors producing them are too complicated, it would seem, for human beings, or even spirits, to intelligently grasp. In some mysterious way, catastrophies, collisions, shipwrecks, and other events, are sometimes foretold : certainly the command of the factors that produce or bring them about is inconceivable from a human standpoint. My idea, perhaps, will be made clearer by referring to something simpler in the way of known facts-perhaps. however, not simpler. I refer to such cases as Zerah Colburn in figures, or more lately the lad spoken of in the country somewhere, who will tell how many beans or oats are in a lot scattered on the floor; that is, a man may take a handful, or a measure full out of a barrel or a bin, and throw them on the floor, and instantly he will state the number-1,660, or 6,660, more or less-and a careful count proves the number stated to be exactly correct every time; such cases have been called freaks of genius. With such instances in human nature, and the occasional prevision of some coming event that takes many coincidental causes to produce, I hardly dare to use the word impossible, and say they are only lucky guesses. Yet I had rather feel that in some way the magnetic lines of some individuals reach accidentally, perhaps constitutionally, spheres of thought where is understood a higher algebra than we here conceive of. 1 will leave, however, this point, presuming we shall know more of all these matters in the future than is possible now. With all the possibilities referred to, still I think it is not safe or wise to act under the advice of spirits through mediums with any feeling of certainty that their worldly wisdom is better than our own. The spirit communications through business mediums are very often suggestive, but are as often wrong as right, even when the medium is perfectly honest. We must remember also that our own impressions, without our knowing it, may be spirit influences. These rather ragged hints-ragged, because they are a digression from the Dormitory Thought-seem to be necessary to make intelligent what I am now going to mention.

If one could know the thoughts or true in wardness of W. H. Vanderbilt, or Jay Gould, or others, among the great movers in financial matters or speculation, they could act very intelligently, and quickly with prudence reach material success. There are people, and so there are spirits, who feel "booms" and who feel panics in advance of the fact. I think without knowing it they sense the public mind while it is forming, a sort of mind-reading of the community, not individually, but sense, so to speak, the mental atmosphere. Spirits are better mind-readers than mortals are, but the higher read the lower every time, in the form and out of it: the lower do not read the higher. This is Robert Dale Owen's idea. I have had proof myself that such is the fact. It is possible, then, there are spirits who know Vanderbilt's and Gould's thoughts; but who would be sure that the spirits who said stocks were going to rise or fall had seen the thought-figares or mental plans of the big operators, even if they said so? Jim Fisk, it is said, still speculates; some say Jay Gould is his pawn, and Fisk the "Divinity that shapes his ends"; it may be so, but who knows? It does not follow, because a spirit calling himself Fisk comes through some business medium, that it is Fisk, and while if Fisk knew what the Gould moves were to be, and the rise or fall could be correctly foretold, there is no certainty that the sitter could reach either, hence there is many a slip between the cup and the lip even from supermundane sources. and I think it wise that it is so; to use a homely expression, one had better paddle his own cance, and then even it will not be certain who paddles it. Apologizing for this digression, which seemed to be necessary, we will now step back into our "Dormitory Thought." It is possible that in our sleep-life our spirits, being awake, are moving among our attractions, or like-minded souls, the associates to whom we will gravitate when the mortal coil is severed. It is possible a great deal is known in the way of causes by our own spirits in their wakefulness while our bodies are asleep, and much information is obtained that in the future we will remember that does not now reach wakeful consciousness. We may in this state be cognizant of divinities shaping human ends, that if known when awake would enable us to work on certainties and be would enable us to work on certainties and be sure of our calculations; but such a thing is evidently not, the law of our being, and wisely so. There might be rebellion in the ground, stratum of heaven if the skill of the "Fisk," influences could be diverted into public know; edge-there is selfishness, you must know; in both worlds. Still slittle of this light leaks into consciousness now and then in the form of impressions or intuitions, that after all may be the flavor of our spirit-experience, or as the poet would says: " Still slittle of this light leaks of the flavor of our spirit-experience, or as the poet would says: " Still a flavor of the interval of the "That whispers of some unearthly coast." "That whispers of some uncarthy coast." Benerson says. "There is to crack in every-thing that God has, made, and the light of heaven shines through the crevice." Seems to me I have thrown out some hints or sugges-tions in these atticles that above a connection with what I have called an unconscious life. I cannot explain my thought as fully as I want to without being too lengthy, so I will end by quoting a couplet from Tom Bloore as suggestive of a scent from our surrent spiris life: "You may break, you may shatter the vase if your will But the scent of the roses will hang round it still."

foreign Correspondence.

ECHOES FROM ENGLAND. NUMBER THIRTY-BIX.

BY J. J. MORSE, Sole European Agent and Special Correspondent of the BANNER OF LIGHT.

The value of a correspondent is proportionate to the frequency and accuracy with which he relates passing events for the benefit of the public he appeals to. This dictum, if accepted as correct, and such it is, will, unfortunately, react against the present scribe, who, however he may be complimented upon the accuracy of his comments, can scarcely be flattered as to the frequency of his narrations, though if impeached in regard thereto he may well plead in extenuation that having but little to say is a good excuse for saying nothing at all. Indeed, the progress of Spiritualism in Great Britain since my previous communication has been marked by so few incidents in any way note-

marked by so few incidents in any way note-worthy that this letter has been delayed week after week, on the Micawber-like principle of waiting for "something to turn up." The only striking event—but by no means an agreeable one—that has agitated our people here has been the death and burial of the old "Central Association of Spiritualists," origi-nally the "British National Association of Spir-itualists," which, having contracted liabilities to the extent of \$750, and not finding a suffi-ciency of generosity expressed by its own mem-bers, very wisely committed the happy despatch; but has since, phomix-like, risen from its ashes in the form and style of the "Spiritualists' Alli-ance."

The Metropolitan Spiritual Lyceum is dead ; another effort failed, and the president and the writer of these lines are poorer by some hunwriter of these lines are poorer by some hun-dreds of dollars. It, in its career, reminds one of the old proverb, "up like a rocket, down like the stick," the only monument that marks its past existence being the Sunday services it es-tablished and which services the present writer — who was the regular speaker — was compelled to take over to his own responsibili-ty or else they, too, would now be dead. The collapse of the society and the transfer of the meetings occurred in April last, and it is mat-ter of sincere pleasure to record the fact that so far the friends have loyally supported the lec-turer in his effort to maintain what is now the only public Sunday service in London. The writer can scarcely decide in his own

only public Sunday service in London. The writer can scarcely decide in his own mind whether to congratulate America or not upon the fact that Mrs. Emma Hardinge-Brit-ten is now in the land of her adoption, where she will undertake a farewell tour previous to her contemplated retirement from the spirita-al platform. However vicerous in spirit one her contemplated retirement from the spiritu-al platform. However vigorous in spirit one may be, bodily vigor in this telluric life will become reduced, and increasing years bring demands for rest which few can disobey, and, in the case of our sister, long years spent in the tolls and fatigues of active public life have earned her a right to :est and ease from the fatigues hitherto endured. Thousands through-out the world will regret when the time of her rest is come, but none will begrudge her such solacement in thesunset hours of mortal life. It may be shrewdly hazarded that her retirement will be largely nominal, as so active is her mind and so intense her sympathies in regard to spiritual truth and teaching that she will "die bearing harness on her back" to the very end. Spiritualism has just received at her hands a monumental evidence of her painstak-ing and arducus labor in the form of a goodly ing and arduous labor in the form of a goodly volume entitled "Nineteenth Century Mira-cles; or Spirits and their Work in Every Country of the Earth," a companion volume, fit in every way to rank side by side with her former book, the "History of Modern American Spir-it.aliam."

book, the "History of Modern American Spir-itanlism." Mr. W. J. Colviñe, who has aged in appear-ance considerably since his previous visit to this country, has wrought a good work in Lon-don, which has attracted very favorable com-ment. The writer is quite sure that every platform opened for and dedicated to the ser-vice of the spiritual world is an additional bat-tery against the gigantic errors and supersti-tions which prevail on all sides, and Mr. Col-ville's very remarkable utterances meet with cordial approval from those who are the adville's very remarkable utterances meet with cordial approval from those who are the ad-mirers of the plane of thought his inspirers operate from. The young gentleman that Mr. Colville brought from Chicago, Mr. Ingalls, has returned to his home no doubt instructed and benefited by the experiences of his visit. Mr. Wm. Eglinton has recently reëstablished himself as a public medium. He has selected a fashionable locality, and provided himself

with surroundings and accessories in harmony therewith. His mediumship is exciting a large amount of interest, and its presented features amount of interest, and its presented features stamp him as one of our most remarkable me-diums of this present time, particularly in the department known as slate-writing, which phe-nomenon occurs quite readily in his presence. A career of great usefulness lies before him, and undoubtedly the spirit-world will be able to effect much good through his instrumen-tality. tality. Miss Lottie Fowler has left this country, for a time at least, after a very successful tour in various provincial towns as well as an equally profitable residence in the metropolis. Miss Fowler's mediumship is very highly spoken of, and undoubtedly the tests given through her have been comforting, instructive and demonstrative to an innumerable number of clients who have consulted her. Your correspondent has pleasure in reporting that he is making an effort which promises to be successful to popularize the literature of Spiritualism in Great Britain by reducing the prices thereof. His first attempt in that direcprices thereof. His first attempt in that direc-tion has been to publish an English edition of that able and valuable work, "The Solen-tific Basis of Spiritualism," by Epes Sargent, the right to do so having been obtained from the executors of that gentleman, and the pub-lication being effected with the cooperation of Colby & Rich, the original 'publishers. The ef-fort in this direction will be followed by others of a similar nature, and thus American Spirit-ualist writers may ere long hope, to see their works more widely circulated, in Great Britain than ' their hitherto practically prohibitive works more where orreduced, in creat briant than their hitherto practically prohibitive prices would permit. It must gratify your animerous readers throughout the world to know that in spite of ohange on all sides, the BANNER still waves, the foremost standard in the van of spiritual progress. Long may you, sir continue at your post of duty: and long may Golby & Rich con-tinue as household words, wherever our cause is known. For it is good to know that Luther Colby and Isaac B. Rich are kinder in heart than many know, often helpers of the straight-ened, aids of the unfortunate, forgiving and generous of mind and heart. The present writer speaks whereof he knows, after some ten years dealing with them both, and in that time has had many courtesies attentions and considerations at their hands, 'May prosperity' and ever increasing usefulness he yours, gentle-men. than their hitherto precidently prohibitive men. Now, Mr. Editor, on the principle of not wearying your readers with too much at a time, or unduly trespassing upon your already overor unduly trespassing upon your already over-crowded space, let me bring this brief effusion to a close, heartily wishing yourself and every reader God-speed, and expressing at the same time my continually increasing appreciation of the ability and energy and tack to constantly displayed on the pages of the BANNEE, which make it a leading exponent. throughout the world of those high principles pertaining to the Spiritual Philosophy which, mark our faith as the religion of the future, and the only satis-factory demonstration of that immortal life whose inhabitants from time to time greet us. In our journey through mortality, and who shall meet. us, let us trust, with smilles of welcome when we page, from hence, to the land of the when we pass from hence, to the land of the lotus and the amaranth. The Progressive Literature Apency, And sole Huropean Depdi of Coloy & Rich, 201 Buston Road, (London, Eng.)

Biographical.

Mrs. Olive G. Pettis. To the Editor of the Ranner of Light :

One after another of the quite early and efficient la-borers in the spiritualistic field are departing from this mortal sphere, thus furnishing fitting occasions for putting on record brief accounts of her or his life and beneficent labors. MRS. OLIVE G. PETTIS of Providence, R. I., recently deceased, was a born medium, so clairvoyant and clairaudient in very early childhood as to see and hear relatives and friends who had passed on, and so intuitive, in 1848, when the door of humanity was knocked upon at Hydesville, as to divine the advent of a spirit seeking mundane hospitality.

The compiler of most of the present article was in Providence just when funeral services attendant upon Mrs. Pettis's decease were performed. He had heard, often heard, of her as a spiritual healer of marked powers, and an earnest, hospitable. Spiritualist, but had never seen her. Interest growing out of what he witnessed at the funeral has induced him to gather from various sources some definite information concerning one whose exit called forth unusual manifestations of respect and esteem.

The Evening Telegram, Providence, July 29th, contained the following notice:

early days.

early days. Bhe was mother of nine children-four sons and five daughters-all of whom are living; and fourteen grand-children also survive her. Her remains arrived in this city about 3:30 o'clock this afternoon, and were immediately taken to her resi-dence, 81 Seymour street, from whence the functal will take place Thursday afternoon at 2 o'clock."

From an obituary notice in the N. H. Argus and Speciator, Newport, N. H., Aug. 1st, 1884, come the following :

Spectator, Newport, N. H., Aug. 1st, 1884, come the following: "Mrs. Pettis spent most of her early years in Goshen in the house where she died. She was mar-ried in early life,...soon removed to Rhode Island. The family included nine children at the time of their father's death—all of whom, survive both par-ents, and are intelligent and enterprising men and women... When spiritual mediumship was elicit-ing the interest of many, aud, perhaps, the ridicule of many more, Mrs. Pettis's positive nature made her arfardent believer; and to her astonishment she discovered herself to be strongly imbued with the clairvoyant and healing features of the new philoso-phy. It is certain that her gifts secured for lier the confidence and patronage of the most opulent families in Providence, and her profession at once became lu-orative. She followed it for several years with great success, and retired from active life with an ample fortune. Bubsequently she made large real estate. Investments in Providence, and fiberally endowed her family of four sons and five daughters... At her sum-mer residence is he dispensed charity with a liberal hand: bountifully spread her board to kindred and friends, and there she died... Her last hours were soothed by the presence of one son, three daughters and several grandchildren."

The husband left his mortal form in 1855, leaving her with nine children, ranging in age from nineteen years down to one, and with small financial resources. Her position must have been severely trying. But obviously she possessed strength, energy and, will to meet bravely, contend with and surmount the obstacles before her, independently of mediumistic labors. Yet it was by, or because of these, that she was brought from a cramped into an affluent finaucial state.

She is spoken of as having possessed a strict sense of honor and integrity in all business transactions ; as one who "would have hated herself if she should misrepresent, or give short weight or measure " ; as have ing been as firm in principle "as the granite of her na tive State." Though a woman of strong constitution robust health, remarkable efficiency and strong will, "she had a heart as tender as a loving child." Through all her hard contact with the world, up to her last breath, she was kindly thoughtful for others, and al-ways believed the world was good, and a majority of the people in it good. She was fearless, generous and considerate. One season, when times were hard, she reduced the rents of all her tenants without being asked by them to do so. A slip from a newspaper reads thus: "Reduction of rent rates .- Mrs. Olive G. Pettls, who lets from thirty to forty tenements in the ninth ward, South Providence, has reduced the rents of all her tenants two dollars a month each, the reduction to date from November first." The preceding statements exhibit Mrs. Pettis as possessor of uncommon powers to draw forth upor herself and continue to hold the love, confidence and esteem of nine adult children and their offspring. The united love of the family bespeaks strong and ever active winning forces in her who ruled where all loved to meet and tarry. A volume of eulogy is bound up in such fillal attractions. Also skillful judgment and wise liberality seem to have guided her use of her large property. Her children speak of Mrs. Pettis as having been nearly tireless. By birth a Parker, and one in a branch of the Parker family remarkable for both physical and mental strength, she was both able and willing to work day and night, to journey frequently and far to the homes of patients, and, on return, give instant attention to such as in her absence had come to her house for healing aid. 'All persons who have become conversant with the ability of unseen imparters to energize and sustain such physical organisms as are ready recipients of spirit-impartations of force can admit probability that wherever such susceptibility is very large in a constitution inherently strong. active and full of vim, unseen helpers can sustain it to an extent far, very far beyond what seems possible-beyond what can be possible except in a few cases She was, by original construction, very strong and active, and a ready recipient of force imparted by su pernals. The accounts of the extent of her accom plishments , and , labors as a healer are "credible when the sources of her strength are understood. One of the daughters writes that until only a few years ago she-the daughter-was a "thorough unbeliever in her mother's beliet"; that the mother highly val-ued her spiritualistic faith for the bope and comfort it gave herself-she sincerely, thoroughly believed it; still she never sought to force it upon others. Espe cially she left her own children free to think and adopt a creed each for self ; less were her efforts to induce them to believe as she did than to lead others to do so. Her children as well as herself "were all strong willed," and she allowed them to be free think-ers and free actors in reference to spiritual matters. As a result, in this large family, there were and are adhe rents to and worshipers with not less than five different denominations, and yet liberality lifts each to tol. erance of the creed of every other." As years have rolled on, one after another of them has come to embrace the mother's creed, and the tendency of others is in the same direction. This is the same direction of was it indifference or was it intuitive perception of Was it indifference or was it intuitive perception of high wisdom's teachings that allowed those young by men, of the highest character and profe-minds to follow their yearnings or preferences as to sional skill, but the dangers of abuse through is indifference of the read was such and her spirit sonal skill, but the dangers of abuse through is indifference of the read was such and her spirit sonal skill, but the dangers of abuse through is indifference of the read was such and her spirit sonal skill, but the dangers of abuse through is indifference of the read was such and her spirit sonal skill, but the dangers of abuse through is indifference of the read was such and her spirit sonal skill, but the dangers of abuse through is indifference of the set of the sonal skill, but the dangers of abuse through is sonal skill, but the dangers of abuse through is indifference of the set of the sonal skill, but the dangers of abuse through is ventured to point out in streach read was such as the sonal glady have; suffered martyrdom if by so doing abe helped others to believe, for she was of the stuff that martyrs are made of." if the prominent points of a 'A very brief statement of the perminent points of a dangle case of her marked nowers of vision which A very biel statement of the prominent points of a single case of her marked powers of vision, which drew upon her much public attention, is as follows: A puny, sickly little boy of seven or eight years, the cause of whose aliments baffled discernment by his physicians in Brooklyn, N.Y., where he belonged, was brought under inspection by Mrs. Pettik She saw a living, snake in the child. Soon the boy was placed inder, her, care, in Providence, where by was pusced something, soon was brought out of the shifd in such piccos as could be and ware identified as parts of an adder. Also Mrs. P. perceived about the time when, years before the call, of guin of the adder that been drank in by the boy. At the time abe named, the boy

was summering on the south side of Long Island, near a spring at which he often drank.

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That is but one of many cases in which her powers performed wonders, that spread knowledge of her, and called forth demands for her services.

A friend of Mrs. Pettis and of her family has penned the following account of the funeral services :

Her body had been brought to Providence by those of her children who were with her during her brief illness, and the funeral ceremonies were solemnized at her residence in South Providence, Thursday, July 81st. The house was densely crowded with the friends of the deceased, and many were unable to gain admis-sion. The stores in the neighborhood were closed during the hours of the funeral.

The services were conducted by Allen Putnam, Esq., of Boston, Mass., and were very impressive. First a prayer was offered, followed by a quartette

who rendered, " Nearer, my God, to Thee."

Mr. Putnam then followed with an appropriate and instructive address to the assembled friends, telling of the many virtues and acts of kindness he learned had been performed by the dean friend who had passed to the spirit-world. He taught his hearers not to grieve for the loss of their dear friend, as she was still with them. He wished that all could see and feel as he did about laying aside this mortal form. Death should have no terror. It was only just to fall asleep and to awake in the new, bright and glorious life. He next read a poem entitled, "He who died at Azan," with deep feeling and impressiveness, and followed it by a

few more consoling remarks. Mr. Putnam, himself a venerable gentleman of more than eighty years, was not personally acquainted with the deceased, and was therefore laboring under great disadvantage, also he was temporarily less healthful than usual. It had been desired by the family that some one should assist Mr. Putnam, but all such as they wished for being out of the city, they could not be informed in time. Nothing could have improved Mr. Potnam's utterances, and the friends thought they must have pleased the one over whose casket they were made.

The large gathering of hundreds of people in attendance at the funeral embraced members of all denominations, who were highly pleased by the services, and the thoughts of many of his listeners were turned to

the awakening of a spiritual life. The quartette then sang "Abide with Me." After that, time was given for friends to look once more upon the form of her whom so many had loved and reverenced. The body rested upon a bed of flowers in a broadcloth casket upon which was a plate with the inscription: "Olive G. Pettis, born 1813, died July 28th, 1884.-Rest in Peace."

The floral designs were numerous and elegant. Among the most beautiful were an anchor, a cross, star, harp, crescent, sickle, heart, broken column, also wreaths, sheaves of wheat and flat bouquets. The bearers were four of her oldest and best friends, William G. R. Mory, Jabez O. Knight, William Shattuck and David Burgess. The body was placed in her family vault in Swan Point Cemetery, where we left her while rain, gently failing, brought to many minds, "Blessed are the dead that the rain falls on "-- the reviving rain of heavenly spheres.

She who has here been noticed clearly deserves rank among the very efficient mortals through whom spirits have put forth healing powers, and especially among such as have been practical commenders of the copious advent of invisible workers whose teachings and labors among their mortal survivors are prominent features of Modern Spiritualism.

To her many descendants whose love she won and retained to a marvelous extent, we may address the words of Abdullah :...

Bhe lives and loves you; lost, 't is true, By such light as shines for you, But in the light ye cannot see Of unfulfilled felicity— In enlarging parudise, Lives a life that never dies." Boston, Sept. 15th, 1884. OBSERVER

New Publications.

SOCIAL PROBLEMS. By Henry George, author of "Progress and Poverty," "The Land Question," etc. 16mo, paper, pp. 304. New York: John W. Lovell & Co., 14 and 16 Vesey street.

A presentation of momentous social problems, uninumbered by technicalities and devoid of that abstract reasoning which some of the principles of Political Economy require for thorough explanation. The reputation of the author as a clear, incisive writer, the productions of whose pen sparkle with quick, brilliant touches and striking groupings of fact, insures for this volume a wide circulation and a studious reading. In it he asserts that while for every social wrong there must be a remedy, the remedy can be nothing less than the abolition of the wrong." Halfway measures, he says, mere ameliorations and sec-

"It did not seem irrational, or queer.

To thus confabulate in common speech With this old friend who had been dead a year-

Strange things these dreams, and sometimes wisdom teach."

Not one of my living friends was there; not one of you (addressing us). If I had met any living faces there, I do not think they would have seemed strange to me any more than it did to be there myself, but if I had, and remembered the fact now, as I do the vision, or dreamy experience, I should consider it ominous, or prophetic of dissolution. I would feel now that that person was soon to be called home.

This is enough 'to relate of Allen's account. There were other details of no general interest. so I will, only add that after Allen had been there what seemed quite a long time, his moth. er, who, with others, was very near him, said it was time to go! but Allen was reluctant, said he preferred to stay. She said," No, you must go now; but in fifteen years you, will come again, and then stay all the time. like the rest of us." I will add that Allen died in about fifteen years. It was always said by Aunt Fales, hose memory was superstitiously good, that he died exactly fifteen years from the date of that falos. If that was the case, or even if only an approximation, there was prevision as

Gimlet-"By the way I was initiaken about Ole-son." Auger-"In what particular,", Gimlet-"You recollect I and he was a Sundenburghan" Auger-"Yes." Gimlet-"Well, he's a Norwegian."

ondary reforms, can at any time accomplish but little, and in the long run ayall nothing.

THE DEMOCRATIC PARTY: Its Political Histo-ry and Influence. By J. Harris Patton, M. A. 16mo, cloth, pp. 349. New York: Fords, How-ard & Hulbert.

It is claimed by the author that this book is not written in the interest or spirit of partisanship, but is designed solely to give the history of one of the oldest existing political organizations in the world, yet one that has passed its life within the youngest of the famly of nations. For sale by Cupples, Upham & Co., corner of School and Washington streets, Boston.

LIFE OF GROVER CLEVELAND, with a Sketch of the Life of Thomas Andrews Hendricks, By Deshler Welch. 16mo, paper, pp. 222. OVER THE SUMMER SEA. By John Harrison and Margaret Compton. 16mo, paper, pp. 188. New York : J. W. Loyell & Co.

The above are Nos. 427 and 414 of " Lovell's Library," The former gives the leading facts in the lives and public services of the Democratic candidates. The latter is the story in rhythm of a summer trip to Bagland, given in dramatic form, interspersed with song and amusing personal sketches: Angella Hule

49. THE GOLD SEERERS OF THE SIERRAS. BY Joaquine Miller, (author of 'Memorie and Rime,' etc. 16mo, paper, pp. 148. New York : Funk & Wagnalls, A story of the Western mines, replete with strong dramatic situations, swift alternations of pathos and

humor, and delicate puetle interpretations of nature. The unique genius of Mr. Miller, and the abundant peculiarly American material at his command, have enabled him in this, as in previous books, to give his readers something new and in a way charmingly origi-

the desid cause throw by the use of a fit TEN YEARS & POLICE COURT JUDGE. By Judge Wiglittle of a County Circuit. 16mo, paper, pp. 229. New York : Funk & Wagnalls. A record of much that is amusing, at the same time portrayal of human nature that abounds with lessons and suggestions, the outgrowth of close observation and careful reflection 2010203000 800

197 A. recent trial in, England shows that there are psychological experts as "mad door tors "are now called who can see undoubted tors "are now caned...who' can see underse proofs of insanity in what common sense peo-ple regard as more or less tharmless eccentrici-ties...And in some cases the arperts themselves are not free from suspicion of lungoy on their own principles." There is no doubt this some of the private lungtic asylums are presided over

ST. Women certainly take an interest in the government under, which they dives for the conches their interest, which they dives for the or not. Mon are perpetuilly making have deal-ing with the property of women without a sking their leaves . Lice not know of any relation why a woman should not know of any relation why are nor precisely the pine liberty as a man. I would be not precisely the pine liberty as a man. I call upon all converted of the relation of the man should be word of the the any one in to found the all the prove to give the to have set found the all the provestor of the set of the man should be word by average all of the set of found the all the provestor of the set of the set of found to the all the provestor of the set of the set of him the set of the set of the set of the set of the found to the set of the set of the set of the set of the both side *M*. *J. Stronge*.

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gearls.

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

Now came the brilliant mornings, kindling all The woody hills with pinnacles of fire. -[Bayard Taylor.

The only reward of virtue is virtue. The only way to have a friend is to be one.-R. W. Emerson.

Be noble 1 and the nobleness that lies . 14 In other men, sleeping, but never dead. 1. Shall rise in majesty to meet thine own.

-[Lowell. The most brilliant qualities become useless when

they are not sustained by force of character.-Secur. I see again, as one in vision sees,

The blossoms and the bees,

And hear the children's voices shout and call, And the brown chestnuts fall. -[Longfellow.

Two very different virtues may be long at war with each other, but the time will come when they will perceive that they are sisters .- Marie Eschenbach.

Think not, when the wailing winds of autumn Drive the shivering leaflets from the tree-Think not all is over; spring returneth;

Buds and leaves and blossoms thou shalt see. -[Mrs. Stows. 1.3 0

There is more folly involved in suspecting every one than in trusting every one.-Rev. S. P. Herron.

The bird wanders careless while summer is green, The leaf-hidden cradle that rocked him unseen ;

When Autumn's rude fingers the woods have un dressed.

The boughs may look bare, but they show him his nest. - Holmes.

Banner Correspondence.

Massachusetts.

WEST NEWTON .- A correspondent writes : "The residence of Mr. Chas. Jennison, West Newton, Wednesday evening, Sept: 17th, was the scene of a very pleasant event, that of the marriage of J. Frank Vaughan, of Malden, and Miss Catle B. Wood, Assist-ant Librarian of the West Newton Athenaum, Rev. Mr. Babbitt, of Malden, officiating. The house was brilliantly illuminated, and tastefully decorated with brilliantly illuminated, and tastefully decorated with flowers. During the cremony, the young couple stood beneath a floral horse-shoe, suspended from the centre of which hung a white dove. The bride was lovely in pink satin and brocade. A large number of friends were at the reception, which was very pleasant and informal. Among those present: to offer congratula-tions were Mr. and Mrs. J. Wm. Fletcher, of Boston. The ushers. Mr. Benjamin and Mr. Dunbar, were as-siduous in their attentions. A generous collation was served during the evening. The presents were nu-merous and ivaluable, comprising many articles of sliver ware, two. French clocks, bronzes; marble statu-cities. Dictures, plaques, bank checks, goid coins, chair, work basket, valise, toilet setts, china, glass ware, cutlery, etc., etc., sixty presents in all from lov-ing friends. Mr. and Mrs. Vaughan started that even-ing for the White Mountains amid a perfect storm of cold shoes."

BOSTON .- Maj. H. E. Felch writes under date of Sept. 24th as follows: "In my reports of spiritual séances I ende avor to arrive at truth, and in reporting ances I ende avor to arrive at truth, and in reporting what I hear and witness, do so for the sole benefit of the public and the cause of Spiritualism. In my re-port of a séance at Onset, where I alluded to the late Dr. I. P. Greenleaf, as printed in the BANNER August 30th, I spoke, of an alleged conversation that took place just previous to the doctor's exit to spiritelife, the same being current talk at the séance in question, which was claimed to have been made by the doctor with a dear friend. Bince then my attention has been called to the report, and I have investigated as far as possible as to the origin and reliability of the state-meht, and find that some of his most intimate friends declare that Dr. G. was not in a condition mentally or physically to make the statement reported, or under-stand its import, during the last eight days previous to his spirit taking its flight. The persons having the care of him in his last hours state that if such a remark had been made by the doctor they would have known it. As regards the form-imalifestation at the séance in question-which was witnessed by all present-each one must decide. for him or herself whether it was the spirit it purported to be; but, so far as myself is concerned, I am satisfied that the spirit of Doctor Greenlead id produce the manifestations at the sci-ance in question, and that if was a genuine spirit ma-terialization, fully representing the late of all persons inter-ested in the scare, I make the above statement." WORCESTER.-From a letter written us Sept. 13th what I hear and witness, do so for the sole benefit of

WORCESTER.-From a letter written us Sept. 13th by Mrs. K. R. Stiles of Worcester, Mass., we make the following extracts for the benefit of our readers. Dr. Caswell-who is now located at 30 Worcester Square, Boston-has won of late, we are informed, an excellent reputation as a medium, in whose presence form-manifestations take place of a very satisfactory character :

Finally a circumstance happened that caused me to place my face like isteel against the whole business: Abner Kneeland was placed in jail for words uttered they considered 'biasphemy.' I knew him well, being at the time in a store that served him with goods, and a more honest, upright man was not to be found-far better than his persecutors. It would have purified the majority of churches to have such a man waik through them; but he was sent to jail for having ut-tered words which nows-days would hardly provoke a ripple of ministerial excitement. The world is mor-ing on. The handwriting is on the wall. It has been nearly forty years since I have known much of Boston. As I look over three thousand miles away, and contemplate the changes, and think of those who have joined the great army marching on, I can-not help feeling that life is but a dream: That we are but drops of water dried up by the sun-here to-day, gone to-morrow. Homer beautifully gives the picture of human instability in the fields of time; "Like leaves on trees the race of man is found. Now green in youth, now withering on the ground; Another race the following spring supplies; They fall successive, and successive rise. Bo fourish these when these are passed away." Boston, forty years ago and more, had many things that are pow objecto. Then the canal tree to Have the

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They fail successive, and successive rise. Bo generations in their course decay— Bo flourish these when these are passed away." Boston, forty years ago and more, had many things that are now obsolete. Then the canal ran to Hano-ver street. Then Charles G. Greene of the *Post* gen-ially presided over the editorial interests of that pa-per and was reckomed the wit of the Hub; then Schou-ler of the Ailas, George Roberts of the Trimes, (Weeks, the editor, died in Sacramento not long ago,) Buck-ingham of the Advertiser, Sleeper of the Journal, J. N. Bradley of the Mail, Howland of the Bee, Rice of the Oitwe Branch (nurdered in Panama), Miss Wal-ter of the Ital. How many of these are left, and what their experience? Forty odd years ago Peter Brigham sold cysters by the four cents' worth in a little sit-foot place on Hanover street, under Concert Hall; so many crackers allowed—any extra would cost another cent. Harvey Parker got up good game sup-pers in Court Square; what he did was well done, and he proved a success. Camphene was then the popular light. We had pure loak sugar and pure sugar-house syrup, not the doctored products of the present day. The world has grown water, aday, selfahness will creep in. Self-abnegation is wanted to regener-ate the human family. Inthose days Theodore Parker gave the lectures which caused so much disturbance that after that he could not find a church to prescuid his noble work. Mr. Parker at a fine-ail of a friend of mine made the re-mark: 'This little one is not dead, it is still with you, and will be far in advance of you when you come to join it.'' Mrs. Kidder (who I think was to me years before kind of medioine, used to tell a friend of mine, 'Your daughter has not left you is he is with you at the time, and sees your every act.' This was some years before Modern Spiritualism became known.''

New York.

HOMER.-A correspondent writes : "On the 15th of September, 1884, Mr. Alexander Bates, and his wife Lovina, celebrated the fiftleth anniversary of their

har, and miss bates have thus far traveled the jour-ney of life in each other's love and confidence. Seven sons and two daughters came to bless, by their pres-ence, affection, conduct and music, the home of their honored and worthy parents since 'fifty years ago.' Twenty-four grandchildren and three great-grand-children have also been added to the Bates family

In religion, Mr. Bates and his faithful companion In religion, Mr. Bates and his faithful companion were formerly Baptiats, but when the angels began to agitate the 'Pool of Bethesda' in the form of Modern Bpiritualism, they stepped, in, and of the errors and maladies of Orthodoxy were healed. Beer, whiskey and tobacco, as well as slavery, oppression and wrong, received no favors from Mr. Bates. In 1662, when loud calls came for brave men to de-fend the flag of our government, Mr. Bates, with four of his noble sons, gave heed to the call, joined the Union army, and served with honor in the defense of our liberty and our homes."

Maine.

WEST SUMNER.-Frank T. Ripley writes: "God which solution that the second tions."

DOVER.-L. A. Rogers writes: "Allow me to add my testimony to that of Hon. Warren Chase in regard to the Etna Camp Meeting. The lectures were of that soul-educating and soul inspiring nature that would carry one away from the scenes of earth to brighter realms. Perfect harmony existed through the whole meeting. Each one seemed to work for his neighbor's happiness, and the meeting was a perfect success."

Missouri.

KANSAS CITY .-- Bishop A. Beals writes: " I have been reëngaged to lecture here for the First Society. The attendance at my meetings has been large, and the interest manifestly on the increase. Some of the leading members of society here have identified them-selves with the spiritual cause. The President, Dr. Thorne, the most influential and talented physician in

The Camy-Meetings.

BANNER OF LIGHT.

The Nemoka Camp-Meeting, Pine Lake, Mich.

To the Editor of the Banner of Light : The Nemoka Camp-Meeting Society of Spiritualists held its first annual meeting on its grounds at Pine Lake, Ingham Co., Mich., commencing Aug. 7th, and

Lake, Ingham Co., Mich., commencing Aug. 7th, and closing Bept. 1st. The morning of the 7th of August dawned upon us fair and clear, and Pine Lake never looked more beau-tiful in the rays of the rising sun. No one could gaze upon the scene without feeling good will and peace toward all men, and with these sentiments pervading every heart our meeting held its first seesion. Friday Morning, Dr. Dryer presiding. Conference meeting at 10 A. M., followed by a lecture from Dr. Farlin, and singing by the choir, a song by Mir. Joseph Baunders closing the service. Atternoon Session.—Singing by the choir, lecture by J. W. Kenyon, and public tests given by Fred Pierce, who was with us as all the sessions. This programme was followed out the entire week, and only changed somewhat for

Hamston : Dr. Farlin, of Rochester, and J. W. Ken-yon, of Jackson, interspersed with a song by Mr. Bauuders, a poem by Mrs. M. J. Mead, and singing by the choir. During the second week the meetings were for the most part informal, as people were constantly coming and going. A. B. French, of Clyde, O., was with us three days, and by his wise couuse! and sound, logical and eloquent lectures, made us wish we had many more men like blin in the field. He gave for his second lecture bis popular one on "The Mound Builders," by special request, and it was listened to with rapt ntten-tion by an appreciative audience. His farewell lec-ture, "The Religion of Spiritualism," made all who heard it fancy it was not necessary for us to lay aside the mortal coli to find the kingdom of heaven, for it was already in our midst. Mr. Flerce, who is a good clairvoyant and test-medium, gave many tests from the platform, to the en-tire satisfaction of, those who heard him. I attended what he terms a poetical séance, during which he repeats a poem for each person in the olrole ; at the close some triend in spiribile brings aspiritual flower. At the close of the poem he gave me he said, "Rodnay and Myron bring you a Chryssnthenum ; language, truth." These spirits who brought the flower were my brother and nephew, and the medium could not have known their names. Mr. Plerce is a genuine medium and courteous gentieman, and should be pat-ronized by all Spiritualists and investigators. One of the lectures given by Dr. Farlin was on "The Law of Compensation." It was beautiful and strong, and de-livered in a materiy manner. Miss Gleason, from Geneva, Ohio, who came among us during the lass part of our meeting, gave many words of encouragement. Her lectures were fine in sentiment and expression, especially the one given on the last Bunday ovening in the last Sunday and spoke in the morning, Mrs. Mead read an original poem entitled, "The Froblem of Lite," and Mr. Burn han followed with an address on "The Problem of Destiny." The lecture

an original poem, entitled "My Childhood Home," which was pure and good and characteristic of the au-thoress. Our business meeting was appointed on the Batur-day of the last week of the meeting, and was well at-tended. Meeting called to order at 2 o'clock P. M., Dr. Dryer presiding. The first business was the re-port of the Secretary, which was read and approved, and a short address given by her, touching on the ini-tial labors put forth to found Nemoka, the difficulties under which its management had labored, and the good prospects now before them. The following officers were elected to serve the en-suing year : President, G. G. Mead, Mason, Mich.; First Vice Fresident, Mrs. S. L. Shaw, Saranac, Mich.; Second Vice President, Dr. Walton, Williamston, Mich.; Corresponding Secretary, Mrs. S. B. Marcy, Lyons, Mich.; Recording Secretary, Mrs. Gertrude Merrill, Lansing, Mich.; Directors; Mrs. Collster, Wil-llamston, Mich.; Mr. Rix, Williamston, Mich.; Joseph Saunders, Bath, Mich. The Improvement Joint Stock Company met Mon-day morning, Sept. 1st, a Mr. Shaw's cottage, and pur-chased of Mr. Shaw the grove for the Nemoka Spirit-ualit Association. The Company adjourned to meet at Lansing the first day of October, to elect officers and transact all necessary business. The utmost har-mony and good feeling prevailed. Previous to adjournment, resolutions were passed by the Trustees and Directors tendering the thanks of the Association and the Improvement Company to Mr. and Mrs. S. L. Shaw, and Mr. and Mrs. G. G. Mesad, for estabilishing Nemoka, and for the faithful manner in which they have discharged all the obliga-tions assumed by them for the purpose of securing a permanent camp-ground for the Spiritualists of Michi-gan and sister States. MRB. M. J. MEAD, Secretary.

MRS. M. J. MEAD, Secretary.

Mount Pleasant Park Camp-Meeting -Its Prospects.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Some time has passed since the close of the Camp-Meeting at Mount Pleasant Park, Olinton, Iowa, While it lasted it was indeed a city composed of inhab-itants from two worlds; and it must have been a coarse nature that was not agreeably impressed while there. Mount Pleasant is located a little back from the Mis-elssippi River, and is high enough to afford a good where of the velue and routh and Fulton and grand Mount Pleasant is located a little back from the Mis-sispip River, and is high enough to afford a good view of the towns of Olinton and Fulton and grand views of the towns of Olinton and Fulton and grand views of the towns of Olinton and Fulton and grand view of the towns of Olinton and Fulton and grand view of the towns of Olinton and Fulton and grand view of the towns of Olinton and Fulton and grand view of the towns of Olinton and Fulton and view such a place as the human spirit would naturally se-lect to go to for rest, recreation and communion with God and Nature. It is new, just as 'Nature made it, but it is well and artistically constructed. It really consists of two mountains, with a beautiful, winding valley between; the one on the borth rising by a gentle slope from the intervening valley, some hundreds of feet above the other, bringing the wide Mississippi Valley in sight for a long distance. It is proposed, before the next camp-meeting, to connect the two mountains by a nice rustic foot-bridge, several hun-dred feet long. Many other improvements to adorn and beautify the grounds before next July are also contemplated. As I strolled over the grounds and gazed on the scenes about me, consisting of the wide extended prairies, as fettile as the well-attended gar-dens in the Eastern States, and that fiver, called the "Father of Waters," that rolls through millions of acres of such land, I was thrilled with the thought that of all spots I ever was on Mount Pleasant Park was the place to build a thoroughly non-sectarian ed-ucational institution, and that Spiritualists, many of whom have experienced the effects of the errors tangth and the prejudices established in the minds of a large per centage of the world's teachers by the in-stitutions fonnded specifically to establish some creed, ought to move in the matter and give the world a monument that will impress it with the fact that a pure spiritualistic philosophy means absolute freedom of conscience; and in the process of educating men and women, ac

hearts of the people. Daniel Skinner, Clinton, Iowa, will give any business information asked for in rela-tion to the present prospect and standing of the Com-

will give any business information asked for in rela-tion to the present prospect and standing of the Com-pany. The future of Spiritualism depends on its educa-tional influence, and the camp-meeting at present is its college, hence its followers and workers, normal and mediumistic, ought to do all they can to make the cittles where the mundance and spiritual worlds' inhab-itants may meet, veritable gardens of Eden. The general spirit of order, harmony and instruc-tion that prevailed at the recent meeting, and the fra-ternal acqualitances formed will people who are now wide scattered, will long be remembered with pleas-ant feeling by those who participated. As the Spirit-ualists of Chicago are well represented by Mr. E. H. Danforth, who was recently elected President of the Mississippi Valley Conference of Spiritualists, we feel assured of a vigorous cooperative spirit among the Spiritualists of Illinois to make the Clinton Camp-meeting next year one of the grandest educational gatherings ever held on earth. It is the intention of the Conference ere long to put an active missionary in the field and keep him constantly at work in the fi-terest of the Association in the Mississippi Valley. Friends in that portion of the country desiring lectures from an able representative of our cause, as none other will be sent, are requested to address H. H. Roberts, New Boston, II. Yours for truth, J. H. RANDALL.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites,

For Throat Affections. DR. F. B. PHILPOTT, Salisbury, Mo., says : "I have used Scott's Emulsion in Glandular diseases and Throat affections with uniformly good results. It is the only preparation of Cod Liver Oil I use."

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The Annual Convention of the Vermont State Association

The Annual Convention of the Vermont State Association Will be holden at Waterbury, instead of Montpeller, on Friday, Baturday and Sunday, Oct. 10th. 11th and Eth. 1854, in Waterbury Hold Hall, Bei-), Barrett, proprietor. Speakers engaged are Joseph D. Billes, of Boston, Mass.: Geo, A. Fuller, Dover, Mass.; Famile Davis Smith, Bran-don, Vt.; Mrs. Emma L. Faul, Morriaville, Vt.; A. E. Stanloy, Lefcester, Vt.; Mrs. A. P. Brown, St. Johnsbury Centre, Vt.; Mrs. Able W. Crossett, Duxbury, Vt.; Mrs. Sarah A. Wiley, Rockingham, Vt.; and others are expect-ed to take part in the Convention. The Duxbury Glee Olub will turnish good music for the occasion. J. D. Stilles, the wonderful test medium, will be present and give tests from the rostrum, and will probably hold two or more test sciences during the Convention. Aiso Mr. J. V. Mansfield, of New York, modium for an-swering scaled letters, will be present to accommodate the friends. As Waterbury is a good and accessible location, and as the transaction of . Jihor necessary business, we hope to see a large attendance; and cordially invite att, of whatever name or beilef, to come and workip in this temple of the living apirit. Good buard and loging will be furnished at the hotel for sti, Op per day-single meals, supper and breakfast 22 cents. Free return checks will be furnished over the Contral Ver-mont, Montpellor and Wolk River, Burlington and La-molile. and the Passumpsic, and other railroads, to those who have paid tuil for one wy to attend the Convention. Yer order of Board of Managers. W. B. PABISH, Sveretary. Stoue, Vt., Sept. 15th, 1884.

Spiritualist Camp-Meeting in California.

Spiritualist Camp-Meeting in California. The First Annual Spiritualist Camp-Meeting of Califor-nia will be convoced on Long Branch Bathing Grounds. Alameda, in the large Paviliou, to commence Oct. Ist and continue twelve days. There is ample room for tenting, boside nearly three hun-dred unoccupied bath-houses, which dould be utilized for sleeping apartments by men if they will furnish their own bedding at this warm enson of the year on this coast. Long Branch is accluded, gulet place, within 40 minutes? ride from Sange reaving the convoyance at the third station-only a block from the broad arch gateway, where the small sum of 10 cents will admit you to each session, or \$1,00 for a senson ticket. Refreshments will be furnished at reasonable rates, and have promised reduced rates. Oatland and Alameda horse cars and local trains run every half hour to the place. We know of no bolter or more accessible location for the first Camp-Meeting than this one, which has been designa-ted by a stick trains run every half hour to the place. We know of no bolter or more accessible location for the first Camp-Meeting than this one, which has been designa-ted by the angel world through some of its inspired work-ors. Good speakers and modiums of all phases will be present.

ted by the angel world through some of its inspired work-ors. Good speakers and modiums of all phases will be present, and the public, of whatever name or sect, is cordially in-vited. *Bzecutive Committee:* Walter Hyde, Allen Shorkley, E. P. Shephard, Mrs. Julis Schlossinger, Albert Morton, A. H. Wilcon, E. G. Anderson, Mrs. M. Miller. For further information, address Mits. F. A. LOGAN, Long Branch, Alameda, Cal.

TRACTS. By THOMAS R. HAZARD, Eso, AN EXAMINATION OF THE BLIMS IN-BROGLIO, both in its Spiritual and Legal Aspect; to which is supplemented what occurred at an interesting Spirit-Scance entitled A FAMILY RE-UNION. Price 10 cents.

Price 10 cents. **CIVIL AND RELIGIOUS PERSECUTION IN THE STATE OF NEW YORK.** A meaty and tron-chant series of articles, showing up the protonsions of tho fossilized medicos, while pointing out the danger of allowing these bigots to call in the arm of the law for their support in a proscriptive course which seeks by force to rule out of the field all exected. There are more than the set of the second price 10 cents; \$6,00 per hundred, sent by Express.

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NEW EDITION.

IMMORTALITY,

OUR EMPLOYMENTS HEREAFTER

What a Hundred Spirits, Good and Evil,

Say of their Dwelling Places.

J. M. PEEBLES, M. D.,

Author of "Beers of the Ages," "Travels Around the World," "Bpiritualism Defined and Defended," "Joens -Myth, Man. or God?" "Conflict between Spiritual-ism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Inddhism and Christianity Face to Face," "Parker Memorial Hail Loctures," ofc.

This large volume of 300 pages, Svo. --rich in descriptive phenomens, lucid in moral pallosophy, teres in expression, and unique in conception, containing as it does communica-tious from spirits (Western and Oriental) through mediums in the South Bea Islands, Australia, India, Bouth Africa, England, and nearly every portion of the civilised world-ranks as the most interesting and will doubtiess prove the unset influential of all ibr. Peebles's publications. This volume contains twenty-one chapters, and treats of

The Spiritual Body. The Garments that Spirits Wear.

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The Nature of Life.

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OUR HOME DOCTOR.

Domestic and Botanical Remedies Simplified and Explained r Family Treatment, with a Treatise upon Suspended Animation, the Danger of Burying Alive, and Directions for Restoration,

Directions for Retsoration. BY MOORE RUSSELL FLETUHER, M.D. It contains 400 pages of matter, and a portrait of the au-thor; it imparts to the people what they want; it makes known the secrets of centuries among the few; it affords information of alckness or discase, with knowledge of alm-ple, eafo and curative remedies, and why they are given; it also toils them what not to take; it ignoresmarcurals and mineral preparations, also all powerful and dangerous drugs. The writer removes the voli, or divine set of the aling proseriptions and secrets), and calls remedies by their right English names; he toils how to relive pain, before a dector can be had, and avoid needless bilis; he ignores all conventionalities framed in selfshness to decelve man-kind; he explains the solf-evident fact why children seldom dio in rural districts, sway from doctors, where nurses at-tend them; ho shows the failase of the various systems and modicines which have been in used ouring the past thou-sands of years, which were little else but blind experiments with new and doubtful remedies. Ho tronts the subject of Latent to Dormant Life in the lower order of animats, and Suspended Animation, a subject which, so far as we know, has been neglected in Europe and America, cling about two hundred cases of persons buried alive by their best friends, while in a calaleptic, dormant or trance condition, or revived just before burial; many of whom were soci-dentially found afterward to have revied in the alives of it and death. Extra cloth, gift side and back, plain edge or sprinkle. \$2,00; no marbled edge, \$2,20; hill initation Miorecoo, marbled edge, \$3,00; rull sheep, sprinkled marbled edge, \$3,25; hait Mooreco, outra marbled odge, \$4,50; Bubscriptions received by COLBY & RICH. BY MOORE RUSSELL FLETCHER, M.D.

Clear Light FROM THE SPIRIT-WORLD.

BY KATE IRVING.

festations take place of a very satisfactory character: "It is with no desine of Anfinencing the public mind in favor of any particular medium that I ask space in your columns to bear' additional testimony to the re-markable nature of the spiritual manifestations which occur through the mediumship of Dr. D. E. Gaswell. Under similar conditions I have no doubt results equal-ly satisfactory could be obtained through many other mediums. Indeed, I have seen most remarkable mani-festations through the mediumship of Mrs. Bliss, Mrs. Beste and the Berry Bisters, under circumstances less favorable; yet nothing I have or witnessed has brought me into such close rapport with the vast realm of spirit-life as the occurrences of last evening at a private séance given by Dr. Caswell. The party num-bered but four-three ladies and one gentieman; and I belleve I speak truly when I say that we were in as nearly perfect, harmony with ourselves and with one another as it is possible for mortais to be. For myself I can say that during the progress of that scance I breathed an atmosphere of heavenly peace and caim which for the time lifted my spirit into sweet and close communion with the beatified ones who came to us.

I carried with me some white crysanthemums and I carried with me some white orysanthemums and lilies, but on the way to the scance I felt a strong de-sire for some pinks. It was not possible to procure themat that late hour, and I went without them. When my daughter appeared, she had in her hand a large bunch of white pinks. Passing them to me she said, 'Here are your pinks, mamma dear.' This circum-stance was exceedingly beautiful to me, and to any un-prejudiced mind must appear like something more than a mere coincidence. Each of the other members of the scance received gratifying proofs of spirit identity.

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 than a mere coincidence. Each of the other members of the séance received gratifying proofs of spirit identity. As is usual at these séances, several ancient spirits appeared, bringing a great power and giving us many thrilling prophecies. The orditions which are passed upon materializa-tion are not all made by non-Spiritualists. I am sorry to say that from none of them have I heard more un-just and ell timed orditisms than from some who claim to be its advocates. I can excuse in some measure the denunciatory comments of people who make no claim to a belief in Spiritualism, but when those who have been its arowed followers for years undertake to limit the possibilities of spirit and decry all manifestations they cannot understand, I feel like asking for them a fresh baptism of the spirit. Spirit-mal laws are not always made manifest to those who pride themselves on their intellectual attainments. Spiritual things must be spiritually discorned. We must seek for the solution of these supendona. spirit-ual problems in a sphere of humility. Let us enter the séance-room in the attitude of onlidren, with an earnest desire for light, and we shall not go away un-blest.

Carness desire for light, and we shall not go away un-blest. Honess doubters are to be respected. For such, I have no word of coudemnation. My words are for those who, while claiming to be Spiritualists, and to believe in the wonderful possibilities of the spirit, hold themselves aloof from the scance-room; or, if they go, carry with them conditions to which they expect the spirit world to conform, and because they do not re-ceive the evidence they demand, ignore the evidence received by others, as though it were of no value what-ever.

the city, takes a prominent stand in promoting the growth of Spiritualism, as well as all other reforms, social and political. The BANNER of LIGHT is a weekly visitor at his house. Its uniformly dignified course is greatly admired by him, and meets with ap-probation everywhere."

Denunciations of the Italian Government.

For several months past the columns of the Oatholic journals have been filled with denunciations of the Italian government, because, in recognizing the fact that it is a "government of the people, by the people, and for the people," it has obliged the "Church" to disgerge much of its ill-gotten gains, and recovered the money back into the public treasury. Being entirely an ecclesiastical question. It is not at

all strange that even their "left-hand brothers "-the Protestant press-have offered their heartfelt sympathy to the "Church," in this her hour of trouble, and with great unaniminity feel to say that this " recovering" is a shame and a disgrace.

Ecclesiastics of all creeds, no matter how much they may differ among themselves, never like the secular power to interfere. It is their divine prerogative to do all the quarreling. But the Italian government well knows how the vast landed wealth of the " Church " has been gained, and in this movement has struck a blow that will be felt throughout the civilized world, and followed in the near future by other governments. When the "Church" was in the first enjoyment of her temporal power, and rejoloing under the "official stamp " placed upon her by Constantine and his immediate successors, she cast a longing eye upon the temporal possessions of the then Established Church, and one. Julius kirmicius Maternus, a holy bigot, addreased the following letter to the Emperors Constan-

dreased the following letter to the Emperors Constan-tius and Constans; "Take away, take away, in perfect security, oh i most holy Emperors, take away all the ornaments of their temples. Let the fire of the mint or the flames of the mines melt down their gods. Beise upon all their temples. Let the fire of the mint or the flames of the mines melt down their gods. Beise upon all their weathy endowments and turn them to your own use and property. And oh I most sadred Emperors, it is absolutely necessary for you to revenge and pundsh this evil. You are commanded by the law of the Most High God to persecute all sorts of "idolatry with the utmost severity: hear and commend to your own as cred understandings what, God. himself commands. He commands you not to epare your son, or your brother; he bids you plunge the avenging knife even into the heart of your wife that sleeps on your bosom; to persecute your dearest friend with a subling severily into the deart to most holy Emperors I. God promises you this rewards of his mercy, upon condition of your thus acting. Do therefore what he commands, com-plete what he prescribes." The motor of a concentration. By words are formed and the standard of the standard the standard of the standard o

think the Western people like the tent-life better than the idea of octtages. During my two weeks' stay all of the meetings were orderly and harmonicus, and though the weather part of the time was disagreeable, the audiences were very much enlarged by people from the town and surround-ing country. The lectures delivered by the different speakers were all of an exceptionably high order, and all full of good consecutive thoughts, and well fitted to be classed under the several heads of Religion. Phi-losophy, Morals, Metaphysics and Solence. There was a generally fair report current favorable to the majority of the mediums for the various phases of spirit phenomena, and all phases of mediumship were represented.

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porusal. Notices of Bpiritualist 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 Bight.

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

To be Spiritual a Duty.

When people of superficial thought flippantly put the question, as if it were a poser, What is the use of Spiritualism? they may as well be answered once for all with the inclusive question. What is the use of LIFE? We certainly might have escaped a world of trouble. which implies experience and its discipline, if we had never become possessed of a conscious existence. Now if the great end and aim is simply to be selfishly happy, enjoying full physical health, gratifying the physical appetites, it may as well be confessed at the outset that we might as satisfactorily have been created mere animals, and never had the spiritual spark kindled in us which is to become for us the burning light of immortality. Those who put such a question as this do not conceive of the character of the confession which they thereby make of their own spiritual development.

The satisfying, profoundly satisfying, conviction which Spiritualism brings, that the human spirit enjoys a deathless existence, is practically the root and germ of all spiritual aspiration and supplies the stimulus for all spiritual growth. Take that away from mortal consciousness, and the very sun of life is blotted out of our sky. As blind and trusting faith merely, it has shown that it possesses a power with which no other power known among men is able to cope. But adding to this faith knowledge, we are inspired with a confidence which imparts even boldness to all spiritual endeavor and clothes this earthly existence of ours with an entirely new aspect and meaning. This is just what Modern Spiritualism does and is doing for the world; new yet old; modern only in the sense that the time in the world's history is ripe for its revelations. To pause, however, with the mere recognition and acceptance of this vital truth, and be satisfied with the secret enjoyment of it without putting it to earnest use internally, is to pause before the full measure of the work Spiritualism is capable of doing for the individual is accomplished. The phenomena of spirit communion have an esoteric as well as an exoteric meaning in the divine economy; and both should be duly appreciated by the Spiritualists of the present day. We are to breathe their significance as an atmosphere. We are to allow them to act as a tonic in our lives. We are to learn through them, and by their aid, how to change this life of sense and externality into a life of receptivity and spirituality. Having had demonstrated to us the fact of the continued existence and constant presence of our departed friends, we also find that in so far as the human spirit is competent to conceive of the future state. it is forced to acknowledge that the highest and most exalted life consists in the constant development of individuality. In that are included all our loves and friendships, our desires and hopes, our strivings and aspirations. Everything at last collects and centres in the life of the individual soul, and this in turn develops and strengthens, and achieves happiness in the activities that are suggested by instincts divinely implanted, and through which alone immortality itself is made desirable. . It is then most assuredly the clear duty of all upon whom the light of the New Revelation has dawned to assiduously apply this priceless evidence to the profoundest interior uses. This is Spiritualism, and nothing less than this can be reckoned as the full meaning of the term. It consists not merely of a belief, but a be-Hef that permeates the life, inspiring it to the noblest action, teaching the supreme greatness of humility, inculcating the lessons of charity, extirpating from the heart the growths of selfishness in all their forms, daily bringing the receptive and waiting soul into a closer unity with the divine spirit, and penetrating all the commonest and coarsest actions with an influence-that-makes them but subordinate and temporary and the human soul itself sovereign and supreme.

Making Haste to be Rich.

BANNER

Wealth is not the same thing as riches. It is something more. It includes all those resources, not only material but personal, from which mere riches are generated. Wealth has its root setts called upon us recently, stating that in character and conduct, and takes into its account achievements and attainments, and may exist even where riches make a comparatively small show. So that in speaking of riches, let us not confound them with wealth, which is by far the larger and more valuable possession. To be rich is, in this age at least, and in this country, an almost universal desire. There are few indeed who are able to resist the power of the prevailing temptation. Just what people want to be rich for, is a question that they apparently never ask themselves; but so far as the result finally exposes their motives, it is chiefly for the gratification of luxurious desires and to rival, or at least to equal, those who are already rich around them. How far such motives are a worthy inspiration and guidance for the life, every one should be able to judge read-

ily for himself. A rich people means, of course, a people that has completely emerged from the shadows of barbarism and semi-barbarism, and become thoroughly civilized. Its characteristics may be peculiar, but it will not fail to have complied with the fundamental laws of civilized existence. Modern civilization, in fact, rests exteriorly on material well-being and prosperity. Even a high state of morality is wholly incompatible with a state of abject poverty. It has been divinely ordered, and all history makes the fact obvious, that prosperity and the highest forms of development are indissolubly associated in this life of blended matter and spirit. The two factors are an essential part of one and the same problem. What is true of a nation is likewise true of every individual composing it. A man may have a strong, even a controlling, desire to be rich; the only consideration with him in the pursuit of riches should be what it is to cost to acquire them and in what way they are to become serviceable to him. If these two preliminary questions can be answered satisfactorily to his inmost conscience then he is at liberty to enter on the pursuit of riches and acquire all he can in conformity with such reasonable desires.

But it rarely happens that such a man accumulates riches to a very great extent, certainly not to an enormous extent. Peter Cooper never could have been as rich as Vanderbilt, though he had had all of Vanderbilt's opportunities. The reason should be perfectly plain to every person of reflection. Cooper acquired riches, not for the sake of possessing power, but for their valuable use. And even in the other case, and in fact in all similar ones, the purely selfish motive is limited in its operation, and after going only so far on its course is diverted to broader channels for the universal good, in obedience to laws which it finds itself impotent to defy. Riches, in whatever hands. are in the last and truest sense the property of all of us together. Therefore, having placed ourselves in a condition to put our faculties to the best use so far as external conditions go, we are not to permit ourselves to be distracted with the jealousies of rivalry, or torn with the conflicting forces of aimless envy. If others have been allotted to hold the bulk of the current capital, they do it merely as trustees for the rest of us. They can eat and drink and wear no more than we, and unless they put their riches out for the common use, they are no more benefited with them than we are without them.

It is well to have a clear comprehension of this matter of riches and getting rich, that our precious lives here on earth may not be wasted in pursuing we know not what or whither. Once having a distinct and positive view of the field and of our several places in it, we shall find far more reason for contentment in our place than for uneasiness and unhappiness because we are not doing what others are doing. If we were like those others, and were not ourselves, we should then do what they do, act as their people as this spirit does to the readers of become rich like them, and miss of the they act. richer compensations in life for which they go out of the world starving. Of course it is unspiritual altogether to draw comfort from this thought of mere compensation, since it implies a certain degree of self-congratulation, which comes within the domain of selfishness; yet in any mental adjustment of current reflections on life, its opportunities, enjoyments and responsibilities, it is perfectly legitimate to accept what is ours with gratefulness, and thereby rid ourselves of the subtle assaults of envy in every form. We need not throw our lives away because of our disappointment that riches are not more equally distributed. The foregoing reflections relate to the acquirement of riches, which, as we have said, are the evidence of a high civilization. It is plain that some must be the temporary possessors of these riches, and that all cannot be. A few hold in trust for the sake of the ultimate enjoyment and benefit of all. Once apprehended in such a light, the cost of the pursuit of riches for the mere sake of riches becomes self evident, and will incline very few to embark in it; and the perfect folly of being in haste to become rich cannot fail to be painfully apparent. It would be supreme folly to make haste if we design our riches for a wide and high service; and to make haste in order to make them serve our individual selves only would be little less than deliberate insanity. We can clear up all this current confusion in our minds about the attainment of riches by laying hold of a few simple principles and then adhering to them. It is wicked in us to waste this precious lifetime in fuming over what will do us no good, while we neglect that which will really enrich ourselves and dispense blessings around us. This is a subject that ought to be studied in a clearer light and be better understood.

Remarkable Test through Geo. Cole's Mediumship. The widow of a once prominent member of the Regular medical fraternity in Massachuthough she was not yet thoroughly convinced of the possibility and verity of spirit-communion, yet she had just had what herself and friends considered a remarkable experience, which she wished, from a sense of duty to the intelligence claiming to manifest, to place before the public. Her statement was as follows : Her husband, who in earth-life was widely and favorably known as one of the foremost among the physicians of Boston - in which city he practiced medicine for some thirty years-died (speaking after the general usage of the term) some five years since. While she had no particular faith in the verity of the spiritual phenomena, yet-yielding partly to the urgent recommendations of friends who were Spiritualists in belief, and partly to her own natural desire to hear from her loved one, were such a thing demonstrated to her as possible-she finally decided to make a venture, and "try the spirits" through the instrumentality of George Cole, the sealed-letter-answering medium, residing in Brooklyn, N.Y. She accordingly prepared a letter to her husband in spirit-life, secured it against fear of preëxamination, and giving a sitting to obtain a reply. She received in due time an answer, which had been written in the manner usual at his sittings (which we have already described in these columns), but did not attach any great importance thereto, because of the-as it seemed to her-general first perusal, however, she was moved to exam-

ine more closely the envelope in which it came, when, to her utter astonishment, she found before, upon which, in chirography which she clearly recognized as identical with her deceased husband's, was traced the following prescription : Cretæ Preparat. 20 grains ; Spts. Myristica 1 drachm ; Aqua Fontana 13 ozs ; Liquor

Potassæ 10 drops; Syr. Zingib. 2 drachms. A desire was intimated by the intelligence writing the above that as this remedy was intended to relieve her own trouble, (a stomachic difficulty,) she would see that it was placed before the public in the BANNEB, for the benefit of others. This she decided to do, and called on us in pursuance of that object.

She represented herself as particularly pleased was a fac simile of that of her husband, (whose name we withhold at her request, for personal reasons.) even to a habit which he had while in earth-life, of joining the concluding sweep of the initial of his middle name with the top of the first letter of his surname.

The above related experience involves a test with which it seems to us the lady is right in being deeply impressed. Will some individual among those self-conceited savants(?) who have in stock so large an assortment of ready-made solutions" for the spiritual phenomena and their outcome, please bring forward one, if they can, which shall, to any person who dares to use his unbiased reason, explain away this remarkable demonstration-through the instrumentality of an utter stranger to the Doctor had before she passed to spirit-life. She will and his widow-of spirit-identity and continued interest in the welfare of those left behind !

A Heavenly Message.

The message of Spirit Herman Bisbee, given in the Message Department of the BANNER OF LIGHT of Sept. 27th. is one that may well be styled heavenly, for it is all that, both in spirit and expression. It is not a merely personal message to certain others, but is rather the diffusion of a spiritual atmosphere in all directions. The spirit speaking was, while in the flesh, the pastor of the Hawes Unitarian Church, at South Boston. If all preachers would talk to the BANNER and the wider public, nobody would He will be glad to make engagements for any think of questioning for a moment the rapid of his popular lectures at places on the route and immense expansion of their influence. The spirit assures us that "the entire spirit-world is filled with earnest, exalted souls, who are working for the elevation of mankind." Why, then, should not the rest of us work in unison. is desirable? Upon the unfortunate, the ignoconfer the benefits of instruction, that they may be helped to burst their confining bonds, and rise above their depressed condition. He recognizes even the poorest creature that walks the earth as a member of the great family of progressive beings, that are destined to become angels of purity and light. He feels the spirit of tenderness flowing out from himself to all humanity, and can call every man brother and every woman sister. He implores every one to be faithful to the convictions within, to seek for the light and to walk in it, and to try to perform every part of the work allotted him. Above all, he enjoins every one to pay strict allegiance to the promptings of the divine law within him. This is only saying that there is such a principle all the time operating within each one of us; a very different matter from the dread Orthodox dogma that we are wholly evil and cannot find the good with all our seeking. Faithful labor, this spirit tells us, will help us to unfold our spiritual powers, and likewise assist, by the silent influence of example, the weak and faltering to do their duty, and thus unfold their spiritual powers also. An example of right living, we are told, will impart an influence of great good to struggling and weary souls, that would otherwise, with no such light before them, fall into the ruts of error and vice. It is worth thinking of seriously.

"Progress of Spiritualism."

OF LIGHT.

In an article bearing the above heading, a correspondent (T. Y. K.) of The Independent Pulpit (Waco, Texas) says that notwithstanding the many years Spiritualism was scouted by the world as a fraud, and by the church as an effort of the devil to ruin souls that might otherwise find rest and peace within its fold, it has steadily grown, is now rapidly gaining acceptance among all cultivated people, "numbers among its most ardent supporters hundreds and thousands of the foremost thinkers of the world"; and very justly adds: "There can scarcely be found anywhere a man of average intelligence who has patiently and fairly investigated its varied phases who will attribute the phenomena to any other source than spirits." Remarking that Spiritualism has been of immense benefit to the cause of liberal religion, he declares also that humanity owes it a deep debt of gratitude for what it has done toward assisting "the great advance of freethought that has swept over the whole world during the last twenty-five years."

The mission of Spiritualism is pronounced a grand one, for the reason that it has brought immortality to light; its cheering doctrines have brought happiness to many a sorrowing heart and bereaved family. "It teaches," says the writer, "the purest and loftiest morality, forwarded it to Mr. Cole, for the purpose of his and answers that momentous question: 'If a man die. shall he live again ?' It answers that other question so often put by the Christian. namely: 'If you destroy my faith in' my religion, what have you to give me in place of it?' Spiritualists can confidently say to all who seek to know the truth, we will give you a religion character of its contents. Shortly after her founded on reason and experiment, that will remove all your doubts and fears, rendering you happy in this life, and taking away from you all fear of death, of angry gods and cunning devils. therein a small scrap of paper (about half a note Spiritualism furnishes us a key to all other resheet page or less) which she had overlooked | ligions. It enables us to see all that is good in them, and all that is true in Rationalism."

George Chainey

Is under engagement to speak during the Sundays of October in Cleveland, Ohio. He will answer calls to lecture in surrounding towns on week evenings. Address him at Forest City House, Cleveland.

After the expiration of his engagement in the West, we are informed that he purposes returning to Boston to commence weekly lectures in some central location. He would be pleased to hear from such of the Spiritualists of Boston, and others, as may feel favorably with the signature attached to this slip, as it | inclined toward practically developing such a project. He can be addressed by these friends at Cleveland, as above. Mr. Chainey, it is announced, is full of enthusiasm regarding his new work, and determined to devote himself in unstinted measure to the proclamation of the inspiring truth of demonstrated human immortality.

"Facts."

The Facts magazine for September gives a very interesting account of a seance with Mrs. Bertha Fay at Onset Bay, where lace was materialized and dematerialized in Mr. Whitlock's coat pocket; an interesting account of phenomena by Mr. A. L. Hatch, of Astoria, N. Y., in which he relates a dream his daughter Lizzie be remembered by our readers as the one who has materialized at so many different seances. Mr. McElroy, of Pittsburgh, Pa., describes the materialization of four spirit forms at one time, and other interesting phenomena at Mr. and Mrs. Caffray's séances at Onset. This number also contains other descriptions of phenomena. Facts can always be found at the Banner of Light Bookstore. Price, ten cents per copy.

A. B. French.

We are informed that this able lecturer has several engagements, through the Lycenm Bureau, near Boston, in the latter part of December.

OCTOBED. OCTOBER 4, 1884.

Christianity at the Freethinkers' Convention.

Christianity, as it was in its earliest days and as it is now, was subjected to a sharp critical analysis and comparison, and the falsity of many of the claims of the zealous advocates of its latter phase were clearly shown at the recent Convention of Freethinkers at Cassadaga. Mr. A. B. Bradford, a clergyman for thirty years, and at one time American Consul at Amoy, China, appointed by President Lincoln in recognition of his valuable, service in the abolition of slavery in this country, was one of the leading speakers. He alluded to the surreptitious manner in which the clergy had succeeded in putting the religious motto, "In God we trust," upon the coin of the country. As reported in the New York Herald, he said that laws providing for putting such a sentence on coin were crowded through Congress without discussion, and after they were passed many who had voted for them were surprised at their own action in not understanding what they had been voting for. The American people do not, and never did, trust the God popularly desoribed in the Bible, and the motto on the coin was only an exhibition of cant.

Mr. Charles Watts of England, one of the leaders of the liberal movement in that country, denied that the cardinal features of Christianity originated with Christ or in his day, as claimed by many, for they had been known and practiced many centuries previous; he denied, also, the continuity of Uhristianity as such; though retaining its name, it had had, during ten centuries, five radical changes, and is not the same system now as when first established. At first it was asceticism ; after Paul's death it became ceremonial; then came the discriminative period, the reformation; next, non-conformity; and now it is more theoretical belief. there being no such thing as practical Christianity. The notion, said the speaker, is a religious aspiration founded on Christ, and Christ is not the Christ of the New Testament, but one they create for themselves. If Christ could come on earth now he would find more pleasure among Liberals than among those calling themselves Christians.

Thomas Gales Forster.

We deeply regret to learn that this veteran Spiritualist, who was for many years one of the most prominent trance speakers on the spiritual rostrum, and whose utterances were so universally accepted, has been seriously ill during the summer months just closed, requiring medical attendance nearly every day. This will explain the reason why he has not replied to his numerous correspondents in different parts of the country. He has just returned to Washington, we learn, where he expects to remain during the winter months, as its climate agrees with him better than that of any other locality.

15 London, Eng., has a "Society for Psychical Research," whose object is to make a thorough scientific inquiry into such unusual mental phenomena as may fall under the notice of its members. Some of these inquiries and the cases which involved them have already appeared in the pages of the Nineteenth Century, Messrs. Edmund Guerney and F. W. H. Myers being the reporters thereof. We give on our sixth page a specimen of one of these narrations in an article headed "Judge and Reporter." The Christian Union (New York) devotes nearly a page of one of its recent issues to the recital of several of these instances, coupled with editorial remarks concerning the 'telepathic" and other hypotheses under the auspices of which these avant couriers have been sent out-the whole under the heading, "How do you account for it?" In closing the Union editor remarks :

"We have no hypothesis to suggest in explanation of these singular occurrences, of which we have quoted only a few, and of which even the authors from whom we quote have gathered only a few. But we must remind our readers that it is utterly unscientific' to refuse to believe such accounts merely because we do to evoluin the ore the S. P. R. is doing a very good service in making as large a collection of such narratives as practicable, and in submitting them to the closest scientific analysis, in hope of discovering their significance."

All the various public scances in town are well-attended. Greater interest than ever is taken in the manifestations of spirit-power in our midst. - Many of our very best and most intelligent citizens attend the circles, and are satlified of their legitimacy. Trance mediums, also, as well as the healing mediums, are helping on the mighty work that is to eventually poleen the world from the thralldone of ignorance and superstition.

DE. HENBY SLADE, who has been suffering from severe illness at the residence of Mrs. Jacob Martin, Cairo, Ill., has so far recovered as to leave for Evansville, accompanied by his niece, Miss Agnes Slade. Mrs. Martin informs us that during the three weeks Dr. Slade remained at her home he had but few hours when he was able to give free scope to his mediumistio powers : but what then occurred was anfiicient to convince every candid mind that "the manifestations were independent of the medium ; though investigators held different theories as to their cause."

4:5

HT The present issue of the BANARB, as our readers will see, is filled with choice reading matter, such as should occupy the space of a truly spiritual paper. Our sole aim is to do good to benefit our common hamanity, to have charity for the erring, to inculcate the truth, that, in the end, all may become, if not here, hereafter, happy souls, in the realm of the Beyond. a station with

W. J. Colville

Will resume ministrations in Berkeley Hall, Odd Fellows' Building, 4 Berkeley street, Boston, on Sunday, Oct. 5th. Services at 10:30 A. M. 8 and 7:30 P. M. AD inaugural address will be gives at the morning service, and replies to subject of the evening discourse.

Mr. Colville will also hold the first of his series of receptions in BerFaley Hall on Monday evening, Oot. 6th. His friends and the public are cordially invited to attend

Mr. Colville writes to say that his sofourn both in England and on the conflicient of Europy has been very pleasant, and he bay a large budghas been very pleasant, and no gas a large pung-et of news for all his friends in wood as he sees them. He address for the present will be 678 Tremont street, Boston : Friends' Calling on Saturday street, Soton will be made yery, walcome.

HS Mine Louise, Puyler M.A. the Imperial Hotel, No. 3 Pairt 18th Street, New York City, as will be sent by her card on pur seventh page.

from Ohio to this city, or at any points in New England, Address him at Clyde, O., for circulars and special terms.

EE In the MESSAGE DEPARTMENT the presfirmly persuaded that the result is as sure as it ent week the reader will find the remarks of the Controlling Intelligence concerning queries rant and the lowly would this exalted spirit propounded to him regarding "the blighted figtree," etc., the experiences of Judas. the power of spirits to permanently materalize fabrics. etc.; MABY ELIZABETH BURBANK, of Boston states that she is very anxious, for special reasons, to meet and talk with some of her friends privately; Judge JOHN W. EDMONDS speaks in earnest phrase regarding the importance of the cultivation of home-circles among Spiritualists and inquirers, and would have all believers in the New Dispensation remember that it is their bounden duty to see that the grand truths it brings from on high are promulgated in a way that will meet the demands of every yearning soul asking for light and spiritual knowledge : FANNY GREEN MODOUGAL brings words of counsel to a friend in California HABBIET JACKSON wishes to send love to friends yet left behind, and hopes for a better conception of spirit-life and communion on their part in days to come; WILLARD HUTCH-INB desires to open an avenue in New York City through which he can come in direct and personal communication with his most intimate friends-he has also a word of promise for his nephew George, in that city ; SILVEB TONGUE, in an eloquent message, which is replete with spiritual truth, gives advice to those who mourn the loss of friends, tells of the beauty of spirit-life, and remarks of the Banner Circle-Room: "A good work goes on and on, from this council, and it is recorded in the great huntinggrounds beyond."

ko We are in receipt of the title-page of a new magazine, soon to be issued in Obicago, 111. entitled "The Mind Cure and Basio Sciences." J. Swarts to be the chief editor. We understand that an association has just been organized in questions in the afternoon. "The Present Con-dition of England, Viewed Spiritually," is the for the purpose of publishing and circulating extensively the contemplated magazine. Our correspondent says: "This is a move for the rights of our Spiritual Philosophy, as we cannot afford to allow others to enter our domain claiming to be the founders and discoverers of mental healing." The magazine will have a strictly scientific department. The first numor will more fully make known the purpose of the publishers. Address, 18 Tribune Building. Chickgo, Ill.

> Bur We learn that Mrs. E. C. Habob bas re turned to the olty improved in health, and will commence her seasoes on Sunday sympling heat; Oot. Sth. at 287 Shawmut avenue. Bes adver tisement on another page.

BT If the Rev. Minot J. Savage is correctly reported in the Herald of the 29th ult., his address last Sunday at the Church of the Unity was a singular production: We find him desiring an organization of Unitarianism as "The Coming Religion," "more efficient and even more tyrannical than it has yet been "; announcing that "bishops" are about to be appointed for that Church-" but we shall probably not call them bishops, many people being afraid of the name," etc. Does Mr. Savage's Unitarianism, which is, according to the head-lines of the report. "to harmonize Science and Faith." in time to come, propose to do it by returning to the methods of church machinery, against which Unitarianism was primarily a protest ?

ET The many friends of Mrs. S. P. Billings will, no doubt, be rejoiced to learn that she is recovering from her very severe illness at Mrs. S. S. Applin's cottage, Onset. It is hoped by her physician (Mrs. Dr. Sturtevant) that she will be able to be removed to the home of her father, Col. Wm. D. Crockett, by the first of Ootober. the attraction of the

BE The Fourth Anniversary of the control of Mrs. A. M. Glading was observed by a gathering of about three hundred friends of that lady, in Philadelphia, on the evening of the 18th ult. A report of proceedings received from Dr. J. H. Rhodes will appear in our columns next week.

E. Criterio Espiritista, of Madrid, Says that the Italians have had the good fortune to discover the true meaning of the word cholers. The Latin name being cholera morbus, supplies the following significant anagram: " Roma sub clero " (Rome under the olergy).

All don munications for J. Clegs Wright should be addressed to him at 718 Fairmouth avenue, Philadelphia, his place of faildence. where he gives private sittings and phren. 199 ical examinations. an a source Look

ST Capt. H. H. Brown is doing yooman ser vice in the cause of Spiritualism, and we are glad to see that its friends in different sections of the country so fally appresiate his labors

HE J. A. Helmann Cherrymond, C. Wildel "The community of the descent property Prove of the second of the second property of the Prove of the second of the second of the second of the second of the Prove of the second of the second of the second of the second of the Prove of the second of the second of the second of the second of the Prove of the second of the Prove of the second of th

BANNER OF LIGHT.

The Institute Fair.

The Fourth Annual Fair, now in progress at the Exposition Building of the New England Manufacturers and Mechanics' Institute, at the end of Huntington Avenue, Boston, is a credit to the management, and Avenue, Boston, is a credit to the management, and deserves the approval of the public by generous pat-ronage on the part of lovers of art, parties interested in mechanical effects, and students of geographical and ethnological themes. The beautiful fountain, throw-ing its apray to the towering roof; the singular sus-pension bridge (which may be a prophecy in the bridge-building of coming times), the trim clevated railroad, invented for the use of the life-saving sta-tions on our winter coast; the multitudinous arti-cles from the West, the Gouth, the Moriean Bepublic, and New England; the splendid limning of the "Battle of Lockout Mountain," and the other treasures of the twin art galleries make up a combination which once seen can never be forgotten. A. H. Whitney, of 737 to 731 Washington street, this city, has fitted up a room for the benefit of the press visitors at the Fair, which is truly Oriental in its magnificence. We are glad to note an open exhibition of liberal and kindly sentiment on the part of the managers of the Fair-which is as follows: In one of the best posi-tions in the building are hung slates, some twenty-five in number, are exhibited by Mr. L. L. Whittock, and are shong the most interesting of his large collec-tion. No person who is interested in this subject about fail to visit the Fair, and see them. We believe this is the first exhibition of the kins ever been made at any of the great Fairs in the city of Boston. deserves the approval of the public by generous pat-

Berkeley Hall Meetings.

W. J. Colville arrived in New York in steamer 'Oity of Rome, Anchor Line, from Liverpool, Monday morn-ing, Sept. 29th. After spending a few days in New Ing, Sept. 29th. After spending a few days in New York, and holding a reception in Brooklyn Wednes-day, Oct. 1st, he proceeds to Boston Friday, Oct. 3d, and will commence his public work in this city on Sun-day next, Oct. 8th, in Berkeley Hall, where the ser-vices will commence punctually at 10:30 A. M. During the morning he will deliver an inaugural address un-der influence of the work proposed to be accom-plated in that hall during the senson now commeno-ing. At 3 P. M. answers to questions of general inter-est propounded in writing will be in order, and at 7:30 P. M. the first of a course of special Bunday even-ing ideures will be delivered, subject, "The Present Condition of England, Viewed Spiritually." On the following evening, Monday, Oct. 6th, a public recep-tion will be held at 8 P. M. The public cordially invit-ed on all occasions. At the Sunday services the sing-ing will be largely congregational, though solos will also be introduced. The hymn books to be used can be obtained at the doors, or at the office of the Bax-NEE OF LIGHT. Price 20 cents, bound in cioth.

A Pleasant Meeting.

D. E. Caswell, trance and materializing medium, welcomed his patrons and friends at the opening of his third season at 30 Worcester Square, Boston, by a well-attended and interesting reception on Monday evening, Sept. 29th. The exercises were varied, and all the numbers of the programme were good. Vocal and instrumental music was furnished by James R. Cocke; speaking was participated in by Dr. A. H. Richardson, John Wetherbee, Judge Ladd, Mr. and Mrs. J. W. Fletcher, and Mrs. Bloker; readings were given by Misses LeGrand and Dinsmore ; Miss Hayden sang; Mrs. Heberton presented vocal selections (in character); Miss Hayden and Miss Rich joined in a duct, and Mr. Pease and Miss Pease united in a like exercise. The parlors and hall were filled with guests, and the occasion at every point was in clear accord with the beautiful evening on which this meeting was convened.

Providence, R. I.

Mrs. Emma Hardinge Britten will lecture in Blackstone Hall, Providence, R. I., next Sunday, Oct. 5th, at 10:30 A. M. and 7:30 P. M. This is the first Sunday of the lectures there for the coming season. The three remaining Sundays of October Mr. J. Frank Baxter will occupy the platform.

Dr. J. K. Balley spoke at Glens Falls, N. Y .parlor lecture-Sept. 12th ; at Lake George, N. Y., the 16th. He has now an arrangement to work and travel with Dr. J. D. Hagaman, late of Chattanooga, Tenn., who is a test medium of more than ordinary powers; a "pellet reader"-obtains independent writing, under positive test conditions, and is endowed with several other phases of the gift of mediumship. They propose to respond to calls for lectures, healing, and sittings for test phenomena; also from the platform, in conjunction with the lectures. They are now located, for a short time, at 118 Willoughby street, Brooklyn, N. Y., where they solicit patronage, as healers, for test sit. tings, lectures, etc. Also will arrange for parlor séances, and for circles at their rooms, while in the city.

THE WOBLD'S EXPOSITION-which is announced as to open at New Orleans, La., Dec. 1st, '84, and continue to May Sist, '85-will, we are assured by its special journal, The Bulletin, a neatly printed fourpage paper of the above named city, commence "on time," as everything points to a rapid completion of preparations for that event. A great variety of ex-hibits will be gathered together, and, no doubt this hibits will be gathered together, and no doubt this southern metropolls will be flooded with pligrim sight-seekers. Among the attractions announced will be two armed regiments of Mexican troops—cavalry and infantry, with two bands of music—(allowed entry into United States territory by the government at Washing-ton, under whose auspices the Fair is to be held) who will give drills daily, and camp on the grounds of the Exposition. Exposition.

Herticultural Hall.-Boston Spiritual Tempie. Lec-ures Bandays at 10% A.M. and 7% F.M., commencing Oct. In: Mrs. A. H. Obby speaker for October: Mrs. B. S. illie for November. B. Holmes, President; W.A. Dunk-Treasurer

Spiritualist Meetings in Boston:

Borkeloy Hall, corner of Berkeley and Tre-mont Streets.-Public meetings every Sunday at 104 A.M., Sand 75 F.M.; also on Mondays at 5 F.M. Regular lecturer, W. J. Colville, The public cordially invited.

Icoturer, W. J. Colville, The public cordially invited.
 Paise Memorial Mall, Appleton Street, near Trement, --Children's Progressive Lyceum No. 1. Section Sundays, at104 o'clock. Benj. P. Weaver, Conductor, Alare cordially invited. Seats free.
 713 Wanhfurgton Street, The Fraternity of the While Grossholds regular Bunday meetings at its Booms Stills, M. and 74 F. M. Also on Tuesday venings for discussion, public circles, social or other entertainments on Thiday evenings is regular built circles, and friday evenings for the sentences and such as they may invite. John Ortis Sector, Thursday, and Friday evenings on Thuesday venings; Thursday and Friday evenings. Street.-Sundays, at 10% A. K., 3% and 7% F. M.
 College Hall, 34 Ensor Street (1st flight), -Sundays, at 10% A. M. Presort Hobinson, Dalarma.
 Working Union of Progressive Spiritualists.--

Working Union of Progressive Spiritualists. J. Comodore Street, Secretary, 275 Columbus Avenue.

Mystie Hall. Meetings will be held in this hall, No. 70 Main street, Charlestown Dist., every Sunday afternoon, at 3 o'clock. C. B. Marsh, Chairman.

Hadley Hall.-Meetings will be held in this hall. East Somerville, during the fall and winter on Sunday afternoons and evenings. The Been-The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday af-ternoon. Business meeting at 44 o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Biarlboro'

SHAWMUT LYCEUM .- As the time draws near that the are to assemble in our accustomed places it is well to review the work we have done, and looking to the We are to assemble in our accustomed places it is well to review the work we have done, and tooking to the future, perfect plans for the work of coming days. The former is fraught with pleasant memories. We have ever been ready to accept our due share of re-sponsibility for the success of the great work in which we are engaged. Our great mission is to educate the children, and Spiritualists should remember that such a mission opens a vast field of labor, in which may be harvested priceless treasures for the benefit of present and succeeding generations; a system of philosophy whose foundation will be facts. Modern Bpiritualism was ushered into the world through the instrumental-ity of artless children, and has proved to be the great-est development of truth ever, given from the beavens to the earth. As the spirit world manifested its wis-dom in choosing little children to advance a truth, so ought we to instill into their young minds the two should consider the need of giving our children the opportunity to develop themselves as mediums, and of teaching them the unfoldment of those mental and moral powers that shall best enable them to discharge the duties of life, and inspire others to live useful lives. Our services on Sunday should supply a need of the mind and be of as much service as good and pleasant food or warm, comfortable garments to the needs of the body. Let the prayers of millions go forth that the children of the present, the men and women of the future, be receptive to such thoughts from the su-perior life as shall them the lives of honor and usefulness but in the peace and happiness even of fu-ture generations. Let the united sighing of human hearts for a definite and unmistakable assurance of a life continued be constantly answered in the children, and the ohildren of to-day so trained and taught as to insure the progress of mankind in the future. ALONZO DANNORTH.

Hinckley closed an earth-life of 84 years and entered Hinckiey closed an earth life of 84 years and entered spirit-life Sunday, Sept. 21st. "Father Hinckley," as both young and old had learned to call him, has been a constant attendant of the Lyceum sessions for the past ten years. He loved the children, and the chil-dren loved him; with a hearty grasp of the hand and a pleasant smile he has ever greeted them. Words of good cheer and encouragement have ever failen from his lips. Truly can the said of him, "he thought more of the comfort of others than of himself," and as far as his means allowed, he, by the purchasing and distributing of spiritual books and papers, endeavored to spread the gliad tidings of the New Dispensation. A true Spiritualist, and what is better, a true man, not a believer in the unnatural religion of the creed-bound church. All nature, the beautiful flowers, "his dar-lings," the children as he used to call them, taught him that eternal love surrounded all in this life and the next. He understood that heaven and hell were but conditions, and entered his heaven long before he parted with us. His life on earth was a progressive one, and he has gone where it will be yet more pro-gressive. We shall never see bim again in our Lyceum hall, but his loving smile and kind words are remem-bered by us, and when in the To-Be we may be tempt-ed to do a wrong deed or say an unkind word, the memory of this good and true man will check us from so doing, and thus we shall not only " keep his memory green," but shall ourselves develop that which is eter-nal within us. spirit-life Sunday, Sept. 21st. "Father Hinckley," as

memory of this good and true man will check us from so doing, and thus we shall not only "keep his memory green," but shall ourselves develop that which is eter-nal within us. Our platform was tastefully decorated; the beauti-ful pleture, "Life's Morning and Evening," rested against the speaker's deak, which was draped with the American flag, in the folds of which could be dis-cerned copies of the Banner, or Lucar and Boston Investigator, also several forai tributes. After sing; ing by the school of "When for Me the Silent Oar" aud "The Work He Has Done," and the reading of the memorial service, Dr. H. B. Storer was introduced in a brief speech by Conductor Weaver. Dr. S. al-luded to his twenty years' intimate acquaintance with here where he was so well known and so much loved you are holding this simple memorial service for him." He also alluded to his meeting him frequently at On-set during the past senson, and how much he en-joyed the exercises, scances, etc., and related many personal reminiscences in regard to the true inward-ness of Father Hinckley's life. In closing he drew a grand lesson for the children from the life just com-pleted on the earth plane. Mirs. Collin came forward with a pleture of Your as-cended friend and paid her tribute of love. Mirs. Wil-lided to the Spiritualism of the future. Mirs. Sarah A. Byrnes, Mirs A. E. Cunningham, Mr. Alonzo Danforth and many others were also present, but on account of the lateness of the hour they could not be called upon. Music appropriate for the occasion was rendered by Barrows's Orchestra, Miss Jennie Smith and Miss May Waters ; readings and recitations were given by little Lulu Morse, Emma Ireland, Master George Remby, Aaron Lowenthal ; vocal selection by Miss Gertrude Lord. FRANOUS B. WOODBURY, Cor. Sec. 45 Indiana Place, Boton.

Movements of Mediums and Lecturers

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

A. B. French, Esq., of Ciyde, O., has been kept very busy during the past camping season-having deliv-ered, upward of twenty lectures in the open air during the month of Angust. He closed his engagement at Cieyeland, O., on Sunday, Sept. 28th. George W. Kates and Mrs. E. S. Silverston are now doing missionary work for the Southern Association of Spiritualists. Mr. K. lectures and Mrs. S. gives plat-form tests. She is accomplishing grand results-her tests being reported as perfect. They held meetings in Chattanooga, Tenn., Sept. 14th; Florence, Ala., Sept. 18th; Memphis, Tenn.; Cairo, Ili.; St. Louis, Mo., and Kansas City, Mo.; thence into Kansas. W; J. Colville is open to engagements for week-

W. J. Colville is open to engagements for week-evening lectures, or to attend funerals, anywhere with-in reasonable distance of Boston. Address 678 Tre-mont street, Boston.

Mr. J. W. Fletcher will lecture and give tests in New Haven, Conn., every Monday evening for the present. He will also lecture in Albany, N. Y., the Bunday mornings of November, and in Troy the atter-noons and evenings of the same day. Address 2 Ham-liton Place, Boston.

liton Place, Boston. Capt. H. H. Brown has spoken in Aroostook County, Me., (the Northeast County of the U. S.,) at Mapleton, Bept 23d, 24th and 37th; at Caribou, Sept. 23th. He will be at Bangor, Oct. 2d; at Dexter, Oct. 5th; at Newport, Oct. 8th and 9th; at W. Hampden, Oct. 12th; at Bradley, some date between 12th and 19th. Will make appointments where desired in Maine for 19th and 26th, and week days up to Oct. 23th. Its ospeak for the Newburyport (Mass.) Society, Nov. 2d, and would like to make engagements in New England for the remaining Sundays of Nov. and Dec. Address at appointments.

Mrs. Abbie N. Burnham lectures in Somerville, Mass., Oct. 5th; in Salem Oct. 19th and 26th; in Frov-idence, R. I., Nov. 2d and 9th; in Newburyport, Mass., Nov. 23 and Dec. 31st.

Rov. 250 and Dec. 218. Edgar W. Emerson, of Manchester, N. H., has the following engagements for October: Oct. 5th and 12th, Fortland, Me.; Oct. 19th and 23th, Troy, N. Y. His Sundays are engaged until June, 1883, except Jan. 25th, March 22d and May 24th.

Mr. Fred A. Heath, the blind medium and speaker, will lecture in Mystic Hall, Charlestown, on Sunday next, also improvise songs upon subjects chosen by the audience.

Cits S. Plummer, of Harrington, Me., writes us, Sept. 20th: "Miss Lucy Barnicoat of East Boston has spent a week with us, divided between Harrington, Madison and Janesport, delivering a lecture in each place, making many fast friends who will be glad to welcome her again to their homes and their hearts."

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.

For Sale at this Office:

THE SPIETUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. For. For year, \$1,50. Single copies 5 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Ohicago, Ill. Price 5 cents percopy. \$2,50 peryear. FACHS. A Monthly Magazine. Published in Boston. Bingle copies 10 cents. THE ROSTRUM. Published at Vineland, N. J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents. THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 conts. ID CORLS. THE HEBALD OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Published monthly in New York. Price 10 onts. THEBHAKEB MANIFESTO. Published monthly in Sha kers, N. T. 60 cents per annum. Single copies 10 cents. THE THEOSOPHIST. A Monthly Journal, published in Indis. Conducted by H. P. Blavatsky. Single copies, 60 cents. CONTS. LIGHT YOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 cents.

BATES OF ADVEBTISING.

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

Special Nonces Jury Control Particles Again, each insertion. Business Cards thirty cents per line, Again, 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 12 M. on Saturday, a week in advance of the date where-on 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 Stockton street, San Francisco, Oal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Paolific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

DETROIT, HICH., AGENCY. AUGUSTUS DAY, G Bags street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Hoformatory Works pab-lished and for sale by COLEY & BIOH. Also keeps a supply of books for sale or circulation.

SPRINGFIELD, MANS., AGENCY. JAMES LEWIS, 53 Pynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Spiritual and Beformatory Works published by Colby & Bich.

BOCHESTER, N. Y., BOOK DEPOT. WILLIAMBON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Hefferm Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

WASHINGTON ROOK DEPOT. The Roberts Bookstore, D. MUNOEY, Proprietor, No. 1010 streat street, shore New York arenes, Washington, D. C., keeps constantly for all the BAWNER OF LIGHT, and a topply of Spiritural and Refermatory Works published by Colby & Bioh.

ADVERTISEMENTS.



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The child's picture to a recognize as that of my nephew (my brother's boy), who passed over two years ago. He was very foud of mo, and it was his favorite place to snuggie up under my whiskers, as is shown in the picture. The child's picture to a recognized at once." Address all favors, **DR. W. M. HEELER**,

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ALONZO DANFORTH.

The International Conference of the Red Cross at Geneva accorded an enthuslastic reception to the delegates of the American Association, its President, Miss Clara Barton, Mr. A. S. Solomons and Judge Sheldon. In the meetings their descriptions of the methods by which the American Association had accomplished its splendid results were received with rapt attention. Miss Barton is described by one of the foreign delegates as "distinguished in appear-ance; a woman of great heart and spirit, whose experience was of inestimable value to the conference."

Mrs. L. A. Coffin, the psychometrist, as will be seen by her card, has resumed her readings at her home in Somerville-having recovered from a four weeks' sickness. She has received some fine specimens of moss agate gems, sent to her from Wyoming Territory, by a party, as an expression of appreciation of her psychometric readings in relation to ores, etc.

Persons desiring to ascertain if they possess mediumistic powers can have the privilege of FREE consultation with the guides of James B. Cocke, from 2 to 5 P. M., Saturdays during the month of October.

Lectures on Spirit-Art.

To the Editor of the Banner of Light ! In Stream day at

I have read the following in the manuscript you put in my hands, and, having seen Mr. Milleson's cartoons and heard his comments upon them on two occasions, I cheerfully commend the purpose to have his works and explanations witnessed by all who are interested in the operations of our supernal teachers. Boston, Mass., Sept. 30th. ALLEN PUTNAM.

Boston, Moss., Sept. 30th. In pursuance of requests made by many ladies and gentiemen of Boston; who attended the course of leo-tures on Spirit-Art recently delivered by Mr. Milleson in this city-that the same lectures should be repeated and the drawings be exhibited where a select and-ence-chosen with especial reference to their appre-ciation of the beautiful and elevating channels of spir-itual coperation-could see and hear more of what is being done and what may be done in this phase of me-dinmahip, a Course of Lectures, with an accompanying exhibit of many of Mr. Milleson's paychic cartoons (crecuted through his mediumahip) will be given at Berkeley Hall, Tremont and Berkeley streets, in the mean future. It is believed by very many that Boston is selected by the spirit-world-workers as the centre of their con-advanced minds in the appreciation of deep, inflowing truths from the prace where encours entre will yet that here is 'the place where encourse their con-stream to be and a tratists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to work 'fut their strains to emable arisen artists to wo

Goe's Poor Fand.

Cled's Poer Fange. Since our last report we have received the following sums in and or the destinits sick whom interested spirit friends infug to our notice for peculiary relief : From F. G. L. Rotton, Mass., \$1.00; Friend, Water-town, Mass., \$1.00; Friend, Notice, 35.00; A. G. F., Bos-ton, Mass., \$1.00; Friend, Notice, 30.08, (\$3.00. In be-balf of our arisen friends we finale the donors.

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THE SPIRITUALISTIC PHENOMENA ASSOCIATION, WELLS MEMOBIAL HALL .- The meetings of this Association will be continued through the fall and winter months, commencing Sunday, Oct. 5th. As the public has had the objects of this Association presented to them, we need only say that our operations in the future, as in the past, will be to promulgate the truths of Spiritualism, to encourage and develop medium-ship, and hold public meetings. On this base of oper-ations we have achieved grand results in the past, and feel assured yet grander ones may be reached. Bpirit phenomena, such as raps, slate.writing; independent of the agency of mortals, materializations, flower-stions, it he past, and it will continue to provide them. May we live to defend the Right, and secure as the grand, result of our labors the banishment of all orceds, ever remembering that we are human, with likes and dislikes, and give to each the right of opinion in our united secure has truth. months, commencing Sunday, Oct. 5th. As the public

ALONZO DANFORTH, Cor. Sec. of S. P. A.

HARMONY HALL, 84 ESSEX STREET, BOSTON. The services of Sunday, Sept. 27th, opened with a The services of Sunday, Sept. 27th, opened with a solid, practical speech by Prof. Milleson, and psycho-metric readings, by Dr. 7trip. David Brown was in his best medial veln. The part taken by Miss Mr. A. Kenting was highly appreciated. Dr. Fish gave free treatments, and Mrs. Harlow may if dentified tests. There were also psychometric readings and tests by Mrs. Penell, and Jennie Rhind spoke instructively. Dr. Bidridge, from Portland, Me., related, some incidents of his life, and gave tests that were appreciated. Mrs. Penelle and described spirit-friends, and Mr. Vernald gave tests that were appreciated. Mrs. Jestie spoke entertainingly and instructively, and described spirit-friends, and Mr. Vernald gave interesting sketches of his experience as a test me, dium. Rev. Mr. Haskell closed the meeting with well chosen remarks. Hall crowdeed-music excellent.

The First Boston Spiritual Temple

Will resume its regular Sunday services in Lower Horticultural Hall, Tremont street, commencing Sunday, Oct. 5th, with Mrs. Ame-lia H. Colby as speaker for the month of Octo-ber, 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 manifestion in disseminating, snights

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.

To Correspondents.

AP No sitention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

We are in receipt of a series of resolutions is re the de mise of J. B. Duff, which purport to have been passed !!at a conference of our Society, !! says the writer; but no So-clety is mamed, neither is the name of the correspondent We therefore ask for further information before eiven mblishing them.

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

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

Drice named above to Buy 10.000 Universal Portal Union. J. J. MORBE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Light at fitteen 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 Hanner can be obtained at 4d. each: if sent per post, 5d. extra. Mr. Morse also keeps for sale the Spir-itual and Reformatory Works published by Colby & Rich.

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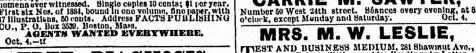
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Oct. 4.

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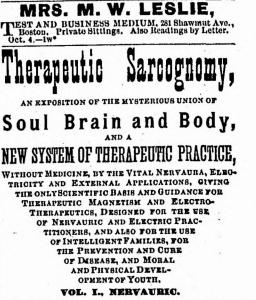
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DEC. 4.-3W DROF. WOOD, of London, Astrologer, reads accurately entire life. All business and social events dealt with. Bend sex, nearest time and place of birth. Terms: Outline Nativity, one dollar: Full Reading, two to three dollars. Letters only, 1911 Washington st., Boston, Oct. 4.-3W



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ent School of Medical Belecticism.

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BY GEORGE A. BACON, Author of "The Game of Portratt Authore,"

Paper. Price 10 cents. For sale by COLBY & BIOH.

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Message Department.

The Messages published under the above heading indi-also that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the carthy sphere in an undeveloped fate, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-con. All express as much of truth as they perceive-no more. *Berlit* is our earnest desire that those who may recognise the messages of the fact for publication. *Merlit* Letters of inquiry in regard to this department of the *Banwer* should not be addressed to the medium in any case. Lawis B. WILSON, *Chairman*.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 24th, 1884. Invocation.

May the prayer of our hearts be such as will find acceptance in thy sight, oh, our Pather God. May we aspire for righteousness, for truth and knowledge; may we reach out for a comprehension of thy laws, and may such gifts as belong properly to the spiritual part of life be those which we shall seek. Oh I thou who art the ruler of this vast universe, whose presence permeateth all things, whose law governeth all life, we would understand thee, we would come into nearness with thy angel ones for the purpose of growing in intelligence and of receiving instruction. May we come into conscious nearness of spirit with our fellow-beings; may we sympathize with each one, drawing light and wisdom from those who are more exalted than ourselves, and dispensing truth and consolation to those who are in need. Our Father, we ask thy blessing to rest upon every soul; we desire to perceive humanity unfolding in power, and advancing in knowledge, gaining strength and endurance of spirit, day after day. Oh I may they cultivate those attributes which shall make them receptive, which shall open their hearts to an understanding of thy eternal laws. We ask that the blessing of a knowledge of immortal life and the consolations of spiritual truth may be given unto all. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- You may now present

your questions, Mr. Chairman. QUES.—Spiritualism teaches that there are no miracles, that everything takes place by the operation of natural law. If this is true, how do you account for the fig-tree which Jesus cursed withering so soon thereafter, the stormy see which he calmed with a word and the sea which he calmed with a word, and the thousands he fed with a few loaves and fishes.

ANS.—Just as the sweeping blast of a hot si-moon will suddenly wither a living tree, so the electrical forces which powerful spirits under-stand how to control may be brought to bear upon a living tree or shrub, so as to cause it to wither away in almost an instant of time. And if the fig-tree mentioned in the Bible withered, as is claimed it must have bean through if the fig-tree mentioned in the Bible withered, as is claimed, it must have been through some such process as this, which would, under no circumstances, be in violation of natural law. It is possible for a band of powerful spirits to bring such a magnetic wave of power as to still a stormy sea; it is possible for spiritual chemists to apply substances to the rushing waves which will cause them to subside and be-come calm; it is possible for a magnetic being, endowed with spiritual powers, the instrument of unseen but spiritual workers, to have such an influence over a large multitude of people as to cause their pangs of hunger to subside, so that a very few mouthfuls of food would suffice for their wants. Undoubtedly some such spir-itual phenomena as these were exercised in the instances mentioned by your correspondent, and instances mentioned by your correspondent, and if so, it would not be in violation of natural law,

but quite in accordance with it. Q.—Jesus said of Judas: "Good were it for that man if he had never been born." Why so,

A.—We cannot say that it were good for any man never to have been born, for we do not un-derstand the discipline which his spirit re-quires, or the experiences which he should pass derstand the discipline which his spirit re-quires, or the experiences which he should pass through, in order to become a perfected being; but it is very natural for any one, even he who was known as the Nazarene, in moments of trial and angulsh, in bitterness of spirit, knowing that one whom he has counted his friend is about to betray him into the hands of ene-mics, to say, "Good were it for that man if he had never been born." We cannot believe that Jesus was more than a human being, a man, en-dowed with all the faculties, qualities and pas-sions of humanity; and knowing that he did subject the passions belonging to frail human-ity to the higher laws of his spiritual being, re-alizing that he was an instrument for the ser-vice of high and exalted intelligences of agrand-er life, understanding that his life was above that of the average of humanity, at least of those times, in nobility of character, in moral grandeur, and in all the high attributes which show the unfoldment of a divine being, yet we show the unfoldment of a divine being, yet we cannot believe that he was never subject to the lighter frailties belonging to humanity at large —and undoubtedly some of those would for a noment, at least, gain the ascendency-there-fore we believe that he, in bitterness of spirit, fore we believe that he, in bitterness of spirit, feeling the ingratitude of his friend, under-standing the terrible trial through which he was to pass, from which the fleshly part of his nature must have shrunk, uttered the words which your correspondent quotes. We cannot, however, believe that, in the largeness of his soul-life, in the higher moments of his spiritual exaltation, when surrounded by the pure and holy of the spiritual life, the Nazarone could have believed within him that it were better that Judas, or any other man, "had never been ine-such as mortal birth and experience born discipline-such as mortal birth and experience bring to the spirit-does each one gain the perfection of human or divine life. Q.-[By George W. Burnham, Willimantic, Conn.] Do spirity materialize fabrics or hair Conf. J 10 spirits materialize fabrics or fair so as to remain intact? If so, why not continue the mortal existence of the whole form? A.—We do not find it difficult to believe that it is possible for spirits who understand the operations of chemical law to so fashion fab-rics that they will remain visible to sight and tangible to the sense of touch as long as the orig-inal fabrics from which their elements were de-rived would remain intact. But your ourse tived would remain intact. But your ques-tioner should understand that if certain constituents or elements of woolen, silk or other substances are withdrawn from certain garments or fabrics for the purpose of fashioning independent substances. then the original ones will wear thin, and after a while become use-less; and that even those which have been fashoned by the spirit cannot remain any longer than the original elements would. Now it is not of much importance that a cer-Now it is not of much importance that a cor-tain garment should wear thin, that spots or even holes should be found appearing in it; but it is of very much importance that the medi-um's form should not become depleted of vital magnetism, or the forms of the sitters present part with so much of their physical power as to remain weak and of but little service to themselves or others, as would undoubtedly be the case were spirits to undertake to fashion independent material forms through which they could tak and communicate with friends, retaining possession of those forms for any length of time, because every element contain-ed within the materialized human form must have been extracted from some mortal, either from the medium or from the sitters present. It is true that spirits make use of elements of particles drawn from the atmosphere, but these are only for the purpose of imparting what we call vitality or the power of making use of the members materialized: for the elements which compose the limbs-the members of the materialized form-belong to some hu-man being, and must again be restored to the medium or the friends from whom they have been extracted. medium or the friends from whom they have been extracted. We are not prepared to say that it is advis-able for spirits—even if they have the power— to fashion materialized forms to inhabit and operate for an indefinite period, for the pur-pose of remaining on earth in the physical, and comedia contact with their mortal friends ; for undenstedly every spirit has a work to per-form, knowledge to gain, and an experience to undergo in the spiritual world, spart from a physical body, and it it in important that they about attend to such duties rather than neg-given undo us by the Lord of Life, who under-

lect them for the purpose of remaining with friends of earth, to whom perhaps they could be of but little service and will assuredly meet again, by-and-by, if they only perform their own labors and are faithful to their own con-victions. victions.

Mary Elizabeth Burbank.

Mary Elizabeth Burbank. Good afternoon, Mr. Chairman. I have been a long time getting here. It seems to me like the dawning of a new day when I find myself possessing the power of just saying a few words to my friends. I lived in Boston. I have been what you call dead, I think, about eight years, and I have, for a long time, tried to tell my friends I was not dead, but that I lived, and would be happy to meet and talk with them. My name is Mary Elizabeth Burbank. I wish to tell those who are dear to me that I have many times visited them since I left the body, and have held an interest in their affairs which has never faded away.

has never faded away. I want to have an opportunity of talking with them privately, as there are many things I would like to speak of. There were affairs connected with myself that were not settled, and my nearest ones wish they could under-stand what I would like to have them do in stand what I would like to have them do in regard to them. I did impress them with my ideas, yet not knowing they were my thoughts and desires, they paid no attention to them. If my friends will give me an opportunity of com-ing to them in private, I feel as though I could clear up some little points that have been clouded, and I feel sure the result will please them. I am certain it would gratify me, for I have been much exercised in mind over the matter.

have been much exercised in mind over the matter. I am happy in the spirit-world, and have met my dear friends; and oh I I was so glad to meet my dear mother, who was one of the first to give me greeting. She conducted me to a pleas-ant little home, where we have been happy to-gether. We have been trying to perform a use-ful work. She has taught me many useful les-sons of life, and I have been always glad to study and understand them. We think we will eventually succeed in convincing our dear ones of the truth of immortality, and of the power of spirits to return and communicate, for we can see evidences of mediumistic power right in their midat, and I hope and shall work long and earnestly for it, so as to be able, by-and-by, to give intelligent communications from the spirit-world in the families of those whom I spirit-world in the families of those whom I

John W. Edmonds.

It pleases me to visit this circle-room, for I always like to give greeting to all men; and to-day I feel imbued with the spirit of good fellowday I feel imbued with the spirit of good lenow-ship and a desire to claim every one as my own kin. I do not know that I am always in such a condition of mind, but it is one I love to be in, for I am go enlarged in spirit I feel as though I could enfold in my embrace the entire human family, and have a more comprehensive under-standing of the laws of the universe than at other times other times.

I take an especial interest in Spiritualism, for, in my judgment, it presents to human acceptance all that is grand and ennobling. Its ceptance all that is grand and ennobling. Its teachings are calculated to broaden human thought, and expand the intellect. I do not mean by the word Spiritualism merely an un-derstanding of the laws and modes of commu-nication between the denizens of earthly life and the inhabitants of the spirit-world, but all that is intended to vitalize the spirit of man into a comprehension of the laws of life, physi-cal and spiritual; an acceptance of those lessons which convey to him a true knowledge of those laws which will educate him in wisdom, and make him more eager to understand his own being-to become a law unto himself. I know that Spiritualism embraces all hu-manity, because I perceive nothing that is good, lasting and beneficial but what springs from the spirit itself. Those who have got an in-sight into Spiritualism are anxious to know

more concerning the laws of life and of the eternal world. Many who are desirous of gain-ing such information from spirits want to know ing such information from spirits want to know what mediums are best adapted to give it. I advise them not to pay so much attention to external methods, but to look within them-selves for an answer to the questions which their internal natures are propounding; try to become receptive to spiritual truths, so that attendant angels can impress them with the lessons they have to impart. It is well to form circles, to erect an altar to spiritual truth in the privacy of home-life: sit patiently, and do not weary in well-doing or be-come discouraged, but continue day after day, month after month, soliciting the presence of

come discouraged, but continue day after day, month after month, soliciting the presence of refined and holy spiritual beings, with a sincere desire for light and knowledge, and my word for it you will receive manifestations of spiritual power-something that will certainly be in-structive and elevating. Spiritualism is performing a great work. A mighty influx of power from the spirit-world is permeating all the human race. Men and wo-men have been forced to acknowledge the truth of immortality, and to declare their convictions that those who pass beyond the bounds of mor-tal life still live, and have the power of return-ing to earth and making themselves known. But something more than this is done for the benefit and enlightenment of mankind, as every Spiritualist knows. But is seems to me that Spiritualism-liberal, grand and uplifting as it is, and blessing hugrand and uplifting as it is, and blessing hu-manity generally-does not exert the influence it was meant it should; therefore it is the duty it was meant it should; therefore it is the duty of Spiritualists to see that the grand truths it brings from on high are promulgated in a way that will meet the demands of every yearning soul asking for light and spiritual knowledge. As I before remarked, I believe in home-cir-cles, in the development of mediumistic gifts in one's own household; and I trust the time is not far distant when more attention will be not far the generial work by the head of not far distant when more attention will be paid to this especial work by the head of every family desirous of investigating Spirit-ualism. I assure you, friends, that much can be accomplished in this way. After a few months of trial—or even a few years—you will be rewarded by an influx of power that will more than compensate you for the patience you more than compensate you for the patience you have expended. Spiritualism has gained an impetus that can-not be stayed, and it will sweep on and on until it has permeated every household in the land and spiritualized every household in the land it is to be the great reconstructive power that is to accomplish the fruition of our hopes. I come here to day to send greeting to friends, and to assure them that I am in complete harmony with their efforts whenever they strive to accomplish a good work for the cause of trath, and I spiritually grasp them by the hand and gladly coöperate with them. Much good work has been accomplished during the last quarter of a century, but in my opinion it is nothing to what will be achieved in the coming twenty-

stands our inmost needs, who knows what the soul requires for its most perfect unfoldment, and if we are faithful to our duty, if we are strong to do that which is laid upon us, we shall by-and-by find the crown of thorns chang-ing to one of light and glory which will be of the utmost benefit to us. And so, dear friend, you have learned the lesson that those who love most, who become purified in spirit, and are at peace with their God and the angel-world, are those who have been obliged to renounce all that is personal and selfish, all that is for external aggrandize-ment or material pleasure, and have been obliged to say, "Not my will, but thine, be done." done.'

I have said as much as this to you in the pri-vacy of your own life, when communing spirit to spirit, but you have thought if I would come to this distant place and express myself it would be a new revelation to you, bring you strength and courage to go on with your work, and convince you that really the spirit-bands were guiding the labor which they design to ac-complish through you; so I am glad to bring a word of consolation, happy to assure you that peace will yet attend you. The spirit-powers are not idle, nor are they unable to perform what they wish; but in coping with material conditions they are obliged to await the fulfil-ments of time. All those who surround you send their love and greeting; they will care for and guard you until you join them in the spirit-world. I have said as much as this to you in the pri-

My friend will understand my message, beany friend will understand my message, be-cause it is to her fraught with meaning ; every word will be comprehended. To the outside world it may seem little, but to one who is waiting, longing and hoping, obedient to spirit-ual instructions, yet fearing to make a move. lest it should be wrong, it will be of great im-portance. While I am here I desire to send my love to

all friends and give my blessing to every work-er in the spiritual ranks, and to each one I say: Oh | press on with your labors; do not grow weary or step aside from the path of duty be-cause of the unpleasant conditions which somecause of the unpleasant conditions which some-times come to you. They who have the hard-est mountain to climb enjoy the grandeur of the view when they reach the summit. They who have passed through the valley and shad-ow of darkness and despondency enjoy the clear sunlight and the fresh, invigorating breezes more fully when they emerge into the light. They who have heavy burdens to bear, and press forward with the crosses laid upon them and and appresists the large

them, will understand and appreciate the large-ness of life, the exaitation of being, the beauty of the spiritual existence, when the external, physical cares are laid aside. Therefore, dear physical cares are laid aside. Therefore, dear friends, press onward; although you are mis-represented, although you are ostraolsed, do not feel that you must renounce the labors of love which the splrit-world has given to you, but rather feel that yours is a high and holy mission, and that its results will prove fruitful for humanity, that by-and-by a grander life will dawn which will bring fruition and com-pensation to each one. Fanny Green McDou-val.

Harriet Jackson.

I lived in Boston, and passed out a few years I lived in Boston, and passed out a few years ago. I had strange experiences while in the body, and did not always understand myself. I claimed to be mediumistic, but I did not under-stand mediumship as I do now, or as many who are workers in the spiritualistic field under-stand it. I had to contend with the conditions that hedged me in, but I tried to perform my work, and did so, in a certain way. But were I here now, with the knowledge and light 1 have obtained on the other side, I am sure I would be able to accomplish much more good for hu-manity.

be able to accomplish much more good for hu-manity. I have friends in the body. I hope they will be glad to hear from me. I have relatives in whom I take an interest. I send them my love. I have many on the otherside also, and some of them have been very kind in assisting me to understand myself and my conditions, as well as to learn something of the spirit-world as it is. My sisters join me in sending love to the friends who are here. We desire them to know that we are working for their benefit. We want to,teach them of spirit-life. We want them to understand it better than they do, for although they have some faint glimmerings of the truth of spirit communion, they are not well informed concerning the after-life. I have been long, it seems to me, in attaining my present position. concerning the atter-life. I have been long, it seems to me, in attaining my present position. I have struggled through difficulties, and have had some painful experiences. I have been obliged to come back, time after time, to one person and another, to get little points of in-formation which I could find in no other way; but in doing this I have learned many things beside of which I desire to speak. I have

body. Harriet Jackson.

of the forests to the pale-faces who gather here. He comes to speak a word to you, braves and squaws. You are here, bringing spiritual forces; you are surrounded by bands from the happy hunting-grounds who bring you natural vital powers. You do not know how you help those who gather here, and you cannot tell how

vital powers. You do not know how you help those who gather here, and you cannot tell how you are helped by the squaws and braves who wish to bless humanity. A good work goes on and on, from this council-room, and it is re-corded in the great hunting-grounds beyond. Messages of love ily forth as the snowflakes in the winter. They are gathered home to the mourning hearts, and bear comfort on their wings, and a blessing goes with them. Pale-faces, you see your loved ones fade away, and your hearts go after them, longing to know of their homes, of their lives. The Great Spirit protects them; he has each one in his keeping; none are lost, none can stray outside his love, for that fills the universe. Every one who goes across the big waters finds life and strength, love and home in the hunting-grounds beyond the setting sun. Every one comes back in his own cance, bringing affec-tion, tenderness, peace and blessings. Let these sink into your hearts. Though you do not receive the ontward message, though no name is whispered in your ears, though no words are spoken, open your hearts and peace and love will enter, the influence of your dear ones will settle around you, and you will feel strengthened to bear the burdens of life. The red man has long been in the hunting-grounds; many suns ago he wrapped his blanket around him and set his cance toward the great

grounds; many suns ago he wrapped his blanket around him and set his canoe toward the great river of life, and chanted his death song, and with a spirit strong within him he went to meet his fathers. There he found rivers singing meet his fathers. There he found rivers singing their songs of cheer, there the birds sang in the forests, and the red man's wigwam was alive with light and beauty; he roamed the green fields and traveled through the forests without fear of meeting any foe. Then he learned the great lessons Manitou had to offer him, that love is eternal, that all human life is sacred, that

council to be of use to the spirits who mourn because their dear ones here do not know where they have gone. He will give them power to make themselves understood. Silver Tongue.

MESSAGES TO BE PUBLISHED.

MESBAGES TO BE PUBLISHED. June 27. – Lotoja, for Margaret B. Ramson, George Jar-dine, Samuel A. Hastings, Matooka, Francis M. Leonard, Water Lily, Hiram Marsh, Nellie Ricker, Willie Knapp, Job V., Capt. John Richardson, Barak Ann Johnson, Har-rison Ulark, Clara Bacon, "Dick"; Closing remarks by John Pierpont. Sept. 16. – Slivor Cloud; Kate A. Osgood; Margreto Splaine; R. B. Conant: Rebekah P. Greenleat; Uharles A. Holt; Austin Hutchins, Tabeckah P. Greenleat; Charles A. Holt; Sept. 19. – Deacon Samuel Woodmau; Ariel H. Gould; Mrs. T. A. Springer; James B. Franklin; Hannah Wat-kins; Dr. Henry Ess; Julia Fowler.

[From the Saturday Democrat.] NEPENTHE.

BY M. K. SHERWOOD.

To-day through the orchard strolling, Where the sweet, white blossoms fell, Where the busy bees were humming As they flew from flower to cell, I stood 'neath the spreading branches Of a giant apple old, That to storms and chill of winter Long has bade defiance bold ; And I felt my life was blighted— Beemed my heart was growing cold.

Ah me i what memories tender Silent stole upon me there, Of a day in dying summer, Of a young face, sweet and fair; Of a catle love had builded On the height of sweetest dream, While I cut our names together. In the joy of lover's theme, Deolding there one boat enough To float us down life's stream.

The names we there engrafted Have kept growing with the ycars, And to day upon them looking— Yes, my eyes filled up with tears; For the golden howl was broken, And her eyes, then all aglow, Have for many years been sleeping 'Neath the failing leaves and snow, And that parting—oh! how bitter ! But a Higher willed it so.

But she came to me, I fancled, As I mused out there to day, Came back, tender, warm and l OCTOBER 4, 1884.

sober, and said, "I know I am guilty of an unwarrant-able intrusion, but finding you were not in your study I have ventured to come here." I was losing my tem-per, but something in the man's manner disinclined me to jump out of bed and eject him by force. So I said simply, "This is too bad, really ; pray leave the room at once." Instead of doing so he put one hand on the footrall and gently and as if in pain sat down on the foot of the bed. I glanced at the clock and saw that it was about 1:20. I said, "The butler has had the judgment since 11:30; go and get it." He said, " Pray forgive me ; if you knew all the circumstances you would. Time presses. Pray give me a precis of your judgment and I will take a note in my book of it." drawing his reporter's book out of his breast pocket. I said, "I will do nothing of the kind, Go down stairs find the butler, and don't disturb me-you will wake my wile, otherwise I shall have to put you out." Re slightly moved his hand. I said, "Who let you in?" He answered, "No one," "Confound it," I said, "what the devil do you mean? Are you drunk?" He replied quietly, "No, and never shall be again j but I pray your lordship give me your decision, for my time is short." I said, "You don't seem to care about my time, and this is the last time I shall ever allow a reporter in my house." He stopped me short, saying, "This is the last time I shall ever see you hnywhere." Well, fearful that this commotion might arouse and frighten my wife, I shortly gave him the gist of my judgment in as few words as I could. He seemed to be taking it down in shorthand; it might have been two or three minutes. When I finished he rose, thanked me for excusing his intrusion and for the consideration I had always shown him and his colleagues, opened the door and went away. I looked at the clock; it was on the stroke of 1:30. (Lady Hornby now awoke, thinking she had heard talking; and, her husband told her what had happened, and repeated the account when dressing next morning.) I went to court a little before 10. The usher came into my room is eternal, that all human life is sacred, that is eternal, that all human life is sacred, that the red man is as dear to the Great Spirit as the pale-face, that all are his children. Then he found that he could come back and give to the pale-faces words of consolation, tell them of their loved ones who had gone beyond, give them health and magnetism, that the blood could mantle in the cheek and surge in their bodies. Then he found that his work was to go forth to the great councils, and give the power through which the messengers can come, bear-ing their tokens of immortal life. Once he hunted the deer in the forest, and sailed upon the blue waters; now he is an im-mortal spirit in the hunting-grounds beyond. He has learned the pale-face talk; he has gained power, and got lessons of life that high and noble spirits teach the ignorant and the lowly, and he comes back with a blessing in his heart for all people. He takes his place in this council to be of use to the spirits who mourn to robe me, when he said : "A sad thing happened heading: 'In the Supreme Court, before the chief judge, _____. v. ____, The chief judge gave judgment this morning in this ease to the following effect "_____ and then followed a few lines of indecipherable shorthand."

> The reporter, it is further averred, in connection with the above account, neither had nor could have left his house in the material body; and it will be difficult for the reader to see how Mr. Myers's theory of thought transference explains the story at all, as this reporter could never (within the utmost range of human probability) have thought of sitting at the foot of Sir E. Hornby's bed in his (H.'s) private apartment.

October Magazines.

THE CENTURY in its opening article, "Lights and Shadows of Army Life." will recall sad memories. interspersed with gleams of pleasing recollections of the days of 1861, to the minds of many, and inform those who have since come upon the stage of active life, of the struggle our country then passed through to preserve its unity and its liberty. Numerous engravings add much to the realism of the narrative. Another article of historic interest is one by Edward Eggleston upon the "Social Condition in the Colonies," also finely illustrated. A portrait of Rosa Bonheur, characterized by a mascullnity of appearance that will elicit comment by all who see it, is accompanied by an interesting sketch of that remarkable woman and artist. Washington Gladden contributes a thoughtful and suggestive paper upon "Christianity and Wealth." The same may be said of "The Dan-ger of Delaying Reforms," and "Is Arotic Explora-tion Worth its Cost?" in the supplementary Departments. "Bric-à-Brac" is as chitty, chatty and choice asusual. The Century Co., New York. Cupples, Upham & Co., corner Washington and School streets, Boston.

THE ATLANTIC MONTHLY. - The present number continues Dr. Weir Mitchell's "In War Times "; "The Battle of Lake George" is treated of in an exhaustive and interesting manner by that prince in the realm of historia research, Francis, Parkman, Rlizabeth, Roh ins Pennell has a characteristic article on the "Relations of Fairles to Religion"; Louise Imogen Guiney writes of "An English Literary Cousin" (Leigh Hunt); William Shields Liscomb treats of "The Migrations of the Gods"; Charles Forster Smith speaks of "Southern Colleges and Schools"; Edith M. Thomas contributes "The Solitary Bee"; and other articles, essays, reviews of new books, etc., etc., together with choice poems by Oliver Wendell' Holmes, Cella Thatter and Augustus M. Lord, complete another substantial issue of a sterling monthly, of which Houghton, Mifflin & Co., Boston, are the publishers. ST. NICHOLAS.-The most attractive feature is "Another Indian Invasion." an entertaining and instructive sketch of the Indian school at Carlisle, by Mrs. Lizzle W. Champney, with eleven illustrations. It should do much toward interesting the youth of our country in that most commendable philanthropic enterprise. The opening article of this number is a his torical, critical and practical disquisition on "Siang." Joaquin Miller contributes a bright story, "Lost on the Plains," and Mr. Storey an amusing Irish fancy, "Lanty O'Hoolahan." Miss Alcott's, "Spinning-wheel Stories" reach their conclusion in. "Corny's Catamount," and "The Romance of a Menagerie' will please many readers. This number closes Vol. XI., and great expectations are raised by the programme it gives of a new one. The Century Company, New York. For sale by Cupples, Upham & Co., 233 Washington street, Boston. .THE MAGAZINE OF ART introduces the month with a fine engraving of A. W. Bayes' painting, "Caught Tripping," representing a seene in old Puritan times, in which one of three demure maidens clad, in grov, with white kerchiefs and aprons, is teaching her delighted companions the profane pastime of dancing. At the same time is seen entering a sour Puritan, with book under his arm, and steeple-crowned, hat on his head, disagreeably surprised, by the isvity his sorrow ing eyes are forced to look upon. The neglected kul-ting and closed Bible on the chair are aggratations to ting and closed bible on the chair are aggravitable the unseemly show; though he may learn from what he sees that however you pitchtork nature through the door she will return by the window. "The Bival Grandfathers" is an structive full page engraving of a painting by J. R. Beid. All of the pearly filty line-trations in this number are excellent. Cassell & Co. New York. WIDE AWARE.- "For the King in His Arms had Caught Her," is the subject of the frontisplece, the story of which is told in a poem, "Little Ontatel," by Mrs. Bradley, The third part of "Old School Days" is given, with litustrations of schees that will carry the but only so low as to admit 'of my seeing the time at any time of the night; for-awaking easily and fre-quently-I often smoked a cigaretic before I want to sleep again, and always desired, to know the hour. I had gone to sleep, when I was awakened by hearing a tap at the study door, but, thinking it might be the butter-looking in to see if the fire was safe and the gas turned off-I furned over with the view of getting to sleep again. Before I did so Theard the tap at im bedroom toor: Still Thinking It might be the butter-looking in to see if the fire was safe and the door opened, and, to my surprise, is walked Mr. I sat up and said. 'You have mistaken the dood, but the butler has the judgment, so go and get 16794 ites bails that the judgment, so go and get 16794 ites bails that the judgment, so go and get 16794 ites bails that the judgment, so go and get 16794 ites bails that the judgment, so go and get 16794 ites bails that the judgment, so go and get 16794 ites bails that the judgment, so go and get 16794 ites bails the stady the judgment, so go and get 16794 ites bails the stady ite judgment, so go and get 16794 ites bails the stady ites in the two ites ites in the stady of the stady ites in the stady of the stady ites ites in the stady of the stady ites in the stady ites in the stady of the stady ites in the stady of the stady ites in the stady of the stady ites in the stady of the stady ites in the stady ites in the stady ites in the stady of the stady ites in the stady of the stady ites in the stady of the stady ites in the stady ites in the stady of the stady ites in the stady ites in the stady of the stady ites in the st

five years. John W. Edmonds.

Fanny Green McDougal.

Like him who has just spoken to you I feel friendly toward all mankind, and, like him, I am in sympathy with the workers in the spir-itual movement.

I am here to-day especially to send a few words of counsel to a dear friend to whom I sometimes manifest, and who has said to me sometimes manifest, and who has said to me in the quietude of her own heart: Go to the Banner of Light Circle, please, and say a few words which I shall understand, for I am weak in spirit, I falter because the way before me is so rough. I now come to say to that dear friend, who is in California: Yes, I know that the road is rugged, that your feet sometimes bleed in passing over it, that you cannot fully under-stand the monitions of the spirit which are given to you, so you faint and become almost discouraged. You have been called upon to give up much that is beautiful and pleasant in life; personal ambitions have been laid aside; life; personal ambitions have been laid aside; you have waited the commands of the spirit with fidelity and trusting confidence—and we bless you for it. You have, dear friend, under-

ation ar and herrichten

Willard Hutchins.

I am known, Mr. Chairman, as Willard Hutch 1 am Known, Mr. Chairman, as Willard Hutch-ins. My home was in New York. I have ac-quaintances and friends in New York City, in Syracuse, and in Oswego. I hope that some of them will learn of my return here to your office, and will inform others of my coming. A few years have passed since I inhabited the mortal form. I lived to a very good age. I can-not find any fault because death overtook me, for I suppose it was time for me to step out and make room for somebody else. I am very glad make room for somebody else. I am very glad to have the power of coming back in this way, and finding how life goes with my friends on earth. I was always interested in their wel-fare, and liked to know how they were getting along; it seemed to be a part of my nature, and I want to express the feeling to them now.

I have no very high motive, perhaps, in com-ing, and I do not know as I shall accomplish ing, and I do not know as I shall accomplish much by this visit, but my great desire is to open an avenue in New York City through which I can come into direct and personal com-munication with my most intimate friends. This seems to be a highway over which thou-sands of spirits travel in their search for their earthly dear opes, and I have otme over this road, hoping to find a by-way which I may take to get nearer home. I was quite an active man when here; I did not know what it was to be idle until within a

I was quite an active man when here; I did not know what it was to be idle, until within a few months of my physical decesse, and then I chafed under the enforced idleness. I could not see that my mind was failing me in any re-spect, and it seemed as though the physical powers ought to keep up with it; but I now know my time had come, that I had had all the experience of mortal life that I could through the old tenement of clay, and it was right for me to step out of the body. I am an active man now on the other side; I find many little things to claim my attention. I am trying to perform to claim my attention. I am trying to perform the work well that comes to me; for it seems to me everything one undertakes should be thor-oughly accomplished before something else is

taken up. I have a nephew George, whom I specially hope to reach; he lives in New York, and is in-terested in mercantile pursuits. I think I can help him. He has quite an inventive faculty. which may be put into practical use. He has been, for the last two or three years, dabbling been, for the last two or three years, dabbling in little experiments which are pleasing to him, and not altogether, without practical results, and if I can, through some medium, give him a private, intelligent communication. I will be most happy to do so, for I think I can put him in the way of developing his own hatural pow-ers so as to be of use to the world. I shall endeavor to experiment with medium-istic people, until I find a medium adapted to my use, then I think I shall accomplish some-thing that will arouse my friends to the im-portance of Spiritualism. That is my excuse for coming to you to day, streams

e back, tender, warm and loving. Came back, tender, warm and loving, In her sweet, remembered way: For her arms my neck enfolded, And the lips I felt on mine Were the same that made confession When our hearts ran out their rhym The same that at that sad farewell Said, "I'll come again sometime." their rhyme-

Said I fancy? No! 't was real. Said I fancy? No! 'twas real, 'Twas a promise kept at last; In that one moment joy enough To shrive the bitter past. There is no death I a sting at parting, Loved ones called to higher sphere; But they ever near us linger, Often to their loved appear. This one slight hope take from mortals And in life there's nothing dear.

All life's shadows now are lifted And my hope at last is crowned, For the grave has lost its terrors ; All is halo, sweet, profound. All is balo, sweet, profound. Darkest lives all have nepenthe, And anew life dawns to me, For the vell is widely sundered Through which I so longed to see : Ah i she's here, and I 'm entoided i Yes, from longing I am free i "Locust Shade," St. Joseph, Mo.

Judge and Reporter.

Mr. E. Gurney and Mr. F. W. H. Myers publish a further installment of the strange stories they are collecting, the most remarkable by far being one related by Sir E. Hornby, late chief judge of the consular court of China and Japan, and a man not only of undoubted truthfulness, but of strong rough sense. He was accustomed to allow reporters to call at his house for his written judgment:

.They generally availed themselves of the opportunity, especially one reporter, who was also the editor of an evening paper. He was a peculiar man, reticent about himself, and, I imagine, had a history. In appearance he was also peculiar. I only knew him as a reporter, and had no other relations with him. On the day when the event occurred, in 1875 or 1876, I went to my study an hour or two after dinner, and wrote out my judgment. It was then about 11:30. I rang for the butler, gave him the envelope, and told him to give it to the reporter who should call for it."I was in bed before 12. I am a very light sleeper and my wife a very heavy one. Indeed, it is difficult to rouse her out of her first sleep. The bed-a French one-faced the fireplace; on the mantelplece was a clock, and the gas in the chandeller was turned down, but only so low as to admit of my seeing the time at Silver Tomgue. The red man come to take blace in this source of walk of the black is all study 1331 1 March 130



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BI J. J. M. PEEBLES, M. D., Authors? "Travels Around the World," etc. In preparing this work, while avoiding technicalities and Greek and Latin phrases, the author has almost to be practi-cal-rigidly practical-rather than original or elegant; simed to bring to mind and elearly present the vital importance of air, food, elothing, drink, sunshine and sleep in such varied ways as to inspire the resder with a proper and persistent may of them that the number of years upon carth may be many-eren alwadred! Paper, Price So conta. For sale by COLBY & BIOH.

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AMERICAN SPIRITUALIST ALLIANCE.

187 West 85th Street, New York.

187 West 85th Street, New York. HENRY KIDDLE, Chairman. HENRY J. NEWTON, Corresponding Secretary. J. F. JEANERET, Secretary. The Secular Press Buraau has been reörganized for em-clent work during the present year, and all persons who approved its objects are requested to forward any published stacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to J. F. JEANEBERT, Secretary, 187 West 35th street, New York Otty.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday atternoon at 2% o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 137 West 35th street, where social meetings are held every Wednesday evening at 8 o'clock. J. F. Jeanerst, Beeretary, 137 West 35th street.

The First Society of Spiritualists holds its meet-ings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seatsfree. Fub-lic cordially invited.

Arcanum Hall, 57 West 22th street, corner 6th Arc-nue. The People's Spiritual Meeting (removed from Fro-bisher Hall) every Sunday at 2% and 7% F.M. Frank W.

OZONE WATER!

A PERFECT Disinfectant in Contagious Diseases, and, in connection with OZONE POWDER, a sure pre-

CHOLERA.

Mental or Mind Cure.

ALL SORTS OF PARAGRAPHS.

8

No wonder the people at Onset were so joyous the past summer, when it becomes known that the shores of the Bay were literally swarming with "fiddlers."

Cleveland, O., is gaining an unenviable reputation for incendiary fires-one ascribed to this cause and occurring on the atternoon of Bept. 27th (loss \$20,000) being numbered the twelfth within forty eight hours. On the 28th another fire occurred-loss \$15,000. The fire department is severely criticised, and the fire alarm system is reported as totally inadequate to meet the present exigency.

As the balloon rises higher and higher as one after another of the sand bags are thrown out, so the spirit-ual in our being ascends to its legitimate position as we rid ourselves of the weights of sensual indulgence, or cease to be governed by our lower appetites.—Dr. J. H. Hanaford.

Kentucky, Indiana, Iowa, West Virginia, Pennsylvania, Ohio, Michigan, and the province of Ontario were shaken recently by an earthquake which passed from south-west to north-east.

Arrangements have been made to raise the Talla-poosa. Plers should be built under the thing after it is raised to keep it above water. It is unsafe without support.-Denver Opinion.

A wind storm of unusual violence swept across the country twenty-five miles north of Dayton, O., on Sat-urday, the 27th, the cloud-burst giving a fail of five inches of rain in forty-five minutes, and raising the Miami River at Dayton five feet in a short time. The lower part of that city was flooded in an hour, many houses were blown down in the path of the tempest (both in city and country) and much damage done. No lives lost.

Spiritualism is the religion of nature. It is backed by a positive phenomenon and is sure to finally reach every human heart.-Lightfor Thinkers.

GHOLERA .- There were 408 new cases and 222 deaths reported in the Kingdom of Italy, Sept. 28th ; 9,480 persons have thus far died of cholera in the Italian peninsula. France and Spain continue to be troubled by the scourge, though in a much less degree of virulence.

THE CONCORD PHILOSOPHERS. In Two Parts - Part I. Across the moorlands of the Not We chase the gruesome When, And hunt the Itness of the What Through forests of the Then. Through to rests of the Ther. Into the inner consciousness We track the crafty Where; We spear the Ergo tough, and beard The Ego in his lair. — Washington Hatchet.

A St. Paul (Minn.) dispatch reports that the " catch " of buffalo robes this year is only four. Last year it was 10,000. The Northern Pacific Railroad opened the buffalo country to hide-hunters and sportsmen, and the result has been the extermination of the buffaloes. Thousands upon thousands were killed whose hides were never removed. The animal has disappeared from the face of Dakota and Montana, in consequence of the indiscriminate slaughter.

"Be you a reporter?" asked Rustleus of a scribe whom he saw writing in a book at a Boston dépôt. "Yes," was the reply. "Well, I've just had a pretty narrow escape. Just before I got here a chap came through the car with a ring filled with checks, and wanted fifty cents in advance to deliver my bayage anywhere here, but he did n't catch your Uncle Ezra. I'm too sharp for these confidence chaps. I reads the papers, I do."—The Teacup.

James Campbell, late a publisher and book-seller in Boston, died on Saturday last at his residence at Winter Hill, at the age of 72 years.

Those who use watch, clock and sewing-machine oils, should procure their supplies from Mr. William F. Nye's extensive factory in New Bedford, Mass., as he is an excellent expert in oils.

The British gun-boat Wasp was wrecked off Tory Island, on the northwest coast of Ireland, Sept. 23d. Fifty persons were drowned. The Wasp had a registered tonnage of 565 tons, and carried four guns.

Through the calm of tranquility, the bustle of midany strike, in seasons of golden suns and bursting buds, or shadowy vales and fading flowers, the imag-ination is the diplomatic representative of the empire of the nerves, in the court of intellect.—Dr. F. A. Evans.

Children, you should go to the grand bird show in Horticultural Hall-yea, one and all-as ten thousand wonderful singing and talking birds from all parts of the world may be seen there. Signor Giovanni's troupe of seventy performing canaries alone are worth the full price of admission.

Banner of **P**ight. A brief history of Dr. W. F. Evans, the author of "MENTAL CURE" book, may be quite interesting to the public at the present time, when people are becoming greatly attracted by the philosophy of the power of mind over mind and disease. Below will be found a brief ac-

and disease. Below will be found a brief ac-count of his work in the past: For many years he preached for the Metho-dists, and was the author of several interesting works in that direction, but having a progress-ive, active mind, his attention was called to administer to the material body as well as the spirit or soul, and in 1869, while under a high degree of inspiration, he wrote the book entitled "Mental Cure." At this time he was connect-ed with the Swedenborgian denomination, but in that sect there was a division of opinion upon the teachings of the book: some of the mem-bers recommended the work to the slok, also those in health—others thought the treatise was

those in health-others thought the treatise was somewhat tinctured with Mödern Spiritualism. somewhat tinctured with Modern Spiritualism. Therefore the work was held in statu quo for some time, as far as large sales were concerned; but some fourteen years ago Messrs. Colby & Rich became publishers of the book, and another class of minds were interested in the work. The late Dr. J. R. Newton, the world-renowned healer, obtained a copy of it, and was so well pleased with the philosophy it advanced, that he purchased a large number of copies and pre-sented them to his patients. His own copy was marked all through in places where he ap-proved or was enthusiastic over the sentiment expressed. The treatise is mostly the author's own inspiration, and does not partake largely of quotations from other authors. The full title of the treatise is: "The Mental Cure, illustrating the influence of the mind on the body, both in health and disease, and the psychological method of treatment. By Rev.

the body, both in health and disease, and the psychological method of treatment. By Rev. W. F. Evans." This book has created a lively interest — not only among Spiritualists, but members of the medical profession, and per-sons of various religious denominations. It is an able treatise, and should be in the library of every thinking person, sick or well. When it was first printed it received the en-comjumes of able critics. Among other potices

comiums of able critics. Among other notices the BANNER OF LIGHT said : "For originality of thought and treatment, for a certain intropid directness which is the chief merit of a treatise

of this character, and for plain practicalness that commends its broad and profound truths, together with its more acute and intricate speculations, to the general readers, we think this volume will take its place at once among the remarkable productions of the day, and vindicate its reputation by the marked revolution it will set on foot in reference to common life and thinking."..." Along with this discus-sion, he sets forth the mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment." The Woman's Journal speaks of the book thus: "The power of mind over matter is disthus: "The power of mind over matter is dis-cussed in a manner both interesting and sug-gestive. We commend it as presenting many truths worthy of attention." The South Bos-ton Inquirer also says: "Persons of a meta-physical turn of mind will find it interest-ing to study." H. A. Burbank writes of it: "The reader will find himself in the profound depths of the science of human nature, and wondering at the great simplicity, yet far-reaching relations of the mysteries of life, mind and spirit, when set forth by a mind fitted to discern spiritual things and intuitively en-dued with the logical method to set them forth to another in a complete and rational system. thus:

dued with the logical method to set them forth to another in a complete and rational system, and in the beautiful language of demonstrable truth." A. E. Newton, author and able critic, commends it thus : "It includes a knowledge of spiritual laws and forces which are intimately related to the welfare and daily needs, physical and spiritual, of humanity in this life as well as that which is to come." H. K. Hunt, M. D., after a practice of thirty years, said that "it should take the same place that 'Combe's Con-stitution of Man' did in its day, and become a standard work, and sold by the ten thousands." L. W. Able, M. D., after twelve years' practice remarks : "It is an invaluable book, and should be every family." Dr. A. Johnson, New York City, says: "I have no hesitation in saying that it contains more sound philosophy in regard

York City, says: "I have no hesitation in saying that it contains more sound philosophy in regard to the laws of life and health than all the medi-cal works in the library." Miss Eunice Everett, cousin to Edward Ev-erett, in writing to her physician, speaks as follows: "At the ripe age of eighty I never knew how to live truly until I read 'Evans's Mental Cure,'"

Many other authors and lecturers commend it as being alive to the needs of the age. It is alleged that all the different wings of the "Christian scientists" and "metaphysicians"

but one are advising their patients to read the work in question. The philosophy advanced in the book is just being appreciated by members of all professions, but more especially the the-ological and medical. ological and medical. The work has 364 pages, and sells for \$1,50. If sent by mail, ten cents extra. It can be ordered of the publishers, Colby & Rich, 9 Bosworth street, Boston.

Scances with Mrs. Bliss and Mr. and Meetings and Mediums in Philadel-Mrs. Caffray.

 Bits
 Data

 To the Editor of the Banner of Light:
 It ought to cause every medium a sincere sat-isfaction when sympathetically welcomed by:
 After the camp meetings, What? Spiritualists singly

 It ought to cause every medium a sincere sat-isfaction when sympathetically welcomed by:
 After the camp meetings, What? Spiritualists singly

 and nonest hearts, have stood by him or her through difficultes of different character...
 After the camp meeting, What? Spiritualists into and methods for promulgating the truths of Spiritual-ism, and individual yeampily its is not a misnomer)

 is in the glow of such kind thoughts and acts that our nature life opens up to cognizance of its real worth and alm. The sensitive natures are more dependent on this than on the gross, everybody's dollar. Relying as we are upen their truth as we know it.
 The first Association **III ocenpy its pleasant hall; 'Oily of Brothery Lore,' if that is not a misnomer)

 are more dependent on this than on the gross, everybody's dollar. Relying as we are upen their truth as we know it.
 The first association **III ocenpy its pleasant hall; 'No 810 Spirital rempic Association.'' corner of Ridge and east or replaces will take place. The Second Association dery trenging the acouracy of this tings. Though proving the acouracy of this tings. Though proving the acouracy of this tings. Though proving the acouracy of this tings. Arough proving the acouracy of this tings. Though proving the acouracy of this the orane shillog allow of the sting acouracy of wh more particularly to the individual observer. The faithful cabinet spirits were, of course, present, and exchanged cordial greetings. Spir-its were recognized, addressed their friends and dematerialized in their presence, etc.

and dematerialized in their presence, etc. The writer received a very important mes-sage relating to family matters in his native country, which has been corroborated by three different media within the last week. The ful-fillment thereof shall be publicly acknowledged in due time. It has often been asked: "Has your mother, who comes so strongly at Mrs. Bliss's scances, ever spoken her native lan-guage?" Well, no. She has not yet been able to speak at all, but that she plainly understands that language when it is spoken to her, has been proved on different occasions. This is one: "Kiss me, mother, and bless me !" was whispered to her in the Scandinavian tongue. Quick as thought she threw her beautiful vell Quick as thought she threw her beautiful vell over her son's head, kissed him underneath it, and raised her hands in a blessing attitude. This experience dates a year back, but on the present occasion the answers, though by signs, conveyed just as correct a meaning as if words

had been spoken. A tall and very graceful spirit was identified with a spirit-photograph obtained in total dark-ness through the medium Evans. The spirit was addressed in French, and seemed to understand, but the pronunciation of the few French words it uttered did not indicate that language to be her native one. She gave the name Marie Lenoda.

Boston, seemingly being the home of our media, has of late offered hospitality to Mr. and Mrs. Caffray. They are both well known to Spiritualists and investigators from medial work New York. At their present residence, 12 ond street, the writer had the pleasant oppor-Bond street, the writer had the pleasant oppor-tunity to judge of their powers—Mr. Caffray as an independent slate-writer, and his amiable wife as materializing medium. Intending later to give a somewhat complete description of their scances, it suffices to say that the three different phases—physical, slate-writing and materialization—included in the one scance, did not seem to be given at the expense of the oth-ers, as they were all very distinct and convincing, and sustained in every respect a high repu-tation. We all, therefore—media or Spiritualists, or investigators, as progressive workers for a common cause, and not for a party or selfish purpose-tender a fraternal welcome to these friends and their spirit-guides. DR. H. G. PETERSEN.

33 Somerset street, Boston, Sept. 28th, 1884.

Spiritualist Meetings in Brooklyn.

The First Society of Spiritualists holds its meet-ings every Bunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morning services at 11 o'clock, evoning at 7:45. J. Wm. Fletcher, speaker for October; Dr. F. L. H. Willis for November, December and Janu-ary. Spiritual literature on sale in hall. Wm. H. John-son, President.

Son, resulter. **Church of the New Spiritual Dispensation** holds services at their new hall, on Adelphi street, between Fulton and Greene Avonues, every Sunday, at 3 and 73 r. M. Mrs. J. T. Lille, speaker. The public cordially invited. Daniel Ucons, Secretary.

The Eastern District Spiritual Conferencemeets

The Everett Hall Spiritual Conference, 398 Ful-ton street, meets every Saturday evening at 8 °Clock. Spir-tual papers and books on sale, and meetings free. W. J. Cushing, President; Lewis Johnson, Vice-President.

A Spiritualist and Mediums' Free Meeting will

phia. To the Editor of the Banner of Light:

Portland, Me.

It is thirty years the present fall since I gave the first lecture in this city on Spiritualism, and thirtyseven since I gave the first anywhere, and I have filled

first lecture in this city on Spiritualism, and thirty-seven since I gave the first anywhere, and I have filled in most of the Sundays during these thirty-seven years with lectures on this subject, and never lost, or missed, an appointment from ill health or sickness in my life, and but few times from any other cause. Have never been mobbed, petted, nor had a meeting of mine broken up, and but rarely even slightly disturbed. It is over twenty years since I visited and lectured in this city last until this fall, and now on returning from the more eastern camp-meetings I had engaged to speak here the last two Sundays of September, and I find a great change since I wais last here. Most of the old ploneers have gone up to the higher life, and new hands are working the bellows and blowing up the fires, which are still burning and consuming the churches, except the old stolid Catholic church, which is founded on Rome and the Pope, and is about as immovable as the old grabite rocks on which Maine is founded. When ignorance and superstition are united it is hard to remove the latter till the former is re-moved, and that the Catholic priests resist with all of their power, and it is great over their subjects. All other forms of the Christian superstition are giving way before the light of reason and the work of the spirits. I met some of my old friends here, and many new ones, and had excellent and large audiences, and found many good earnest workers, whose hearts and hands are in the work. I leave Maine and return to Massachusetts well satisfied and highly pleased with my visit and the prospects of our cause in the Pine Tree State. WARBEN CHASE. September 20th, 1884. September 29th, 1884.

Meetings in Omaha, Neb.

To the Editor of the Banner of Light: The First Society of Spiritualists meets every Sunday afternoon and evening at St. George's Hall, on the corner of 14th and Farnam streets, and the meetings are well attended; at the present time Mrs. S. E. Bishop, of Denver, Col., occupies the rostrum, and her inspirational utterances are well received, and dconsid-ered very fine. She also improvises poems from sub jects given her by the audience. The Omaha Daily Bee speaks well of her. She will remain here for a while yet. Should Mrs. Emma Hardinge Britten want to stop off here and rest a few days on her way to Call-fornia, I have no doubt she would find it both pleas-urable and profitable. The officers of the Society are James H. Smith, President; Mrs. Julia Schroder, Vice President; Mrs. Ella H. Finch, Secretary. Mrs. Julia Schroder is practicing the healing art, while your humble servant is also doing the same, as well as being a clairvoyant, clairaudient, writing, speaking, musical and developing medium. He also has the gift of im-provising poetry. Psychometry has also been de-veloped. Kespecifully yours, Sept. 22d, 1884. Dr. A. OHESTERFIELD.

Harvest Moon at Onset. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: It has been decided by the Indian controls who have formerly acted in concert with our arisen brother, Dr. I. P. Greenleaf, that the "Harvest Moon" Celebra-tion should occur on the 5th of October (as that is the morning after the moon fulls). It is desired by the red men that due notice of the event be given, and it is expected that overything will be carried out with dignity and a just appreciation of the event—that it will be a day long to be remembered. It is hoped that those who have formerly been with us and taken an active part in these meetings will be able to manifest their own individuality through other organisms at that time.

organisms at that time. May God and the angel-world bless Onset and its people, is the wish of Lone-Star and his medium. Onset, Mass., Sept. 25th, 1884. E. S. LORING.

Clinton, Mass.

OZONE WATER A valuable remedy in all NERVOUS AFFECTIONS.

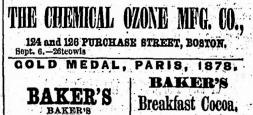
ventive of

r internal use in KIDNEY 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 merics through our Pamphlet, free.

Our OZONE Preparations sold by Druggists.



EDITOB BANNER; Will you please publish the following state-ment in regard to the clairvoyant power of Dr. J. C. Batdorf, of Jackson, Mich., to diagnose disease by lock of hair. While a resident of Des Moines, Iowa, I was troubled with liver and kidney disease; my phy-sician pronounced my troubles as Bright's dis-ease; said he could do nothing more for me. I then tried several of the best physicians in lowa with only temporary relief; after suffering the greatest agony, and when death would have been welcome, a friend gave me a copy of your BANNER; I read the dootor's advertisement, and immediately sent him a lock of hair. By re-turn mail I received, a correct diagnosis of my case. I commenced treatment with him Dec. 26th, 1883; immediate benefit the result, and am now well. Am fully satisfied that Dr. Bat-dorf saved, my life. I feel deeply grateful toward him, and would recommend him to all afflicted with chronic diseases, or who have tried other physicians without relief. Would further state I have been cured without ever having met the dootor. MRS. L. S. FOSTER. Yours, SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIBECTION OF THE

To the Editor of the Banner of Light :

A paper published in Montreal has an advertisement of the Snowshoe Cafe, of which the Rev. W. H. H. Mur. ray is proprietor. The Rev. F. M. Ellis, pastor of the Tremont Temple Society, has accepted a call from the Eutaw Place Church, Baltimore.

The government has over three hundred tons of silver dollars in the Treasury, and still coining more, at the rate of six tons a month. Are our members of Congress fools, or knaves, or a combination of both that they do not repeal the silver dollar coinage law?

A dispatch from Rome says : "It is believed that the Pope is about to is ue an important encyclical against Liberalism, especially in Italy, sustaining the ecclesiastical thesis that it is the church alone that has power to grant real and lasting liberty." Bah !

"Videx " writes the Budget that a huge punch-bowl is to be found in almost every house in Washington. The ingredients are whiskey, rum, claret, champagne, sugar, lemons and "a little water." That last fluid we suppose lets the Prohibitionists in.

Mr. Ernst Perabo, the planist, has returned from a summer's sojourn in Switzerland, and has resumed teaching.

" I say, Jenkins, can you tell a young, tender chicken from an old, tough one?" "Of course I can." "Well, how?" "By the teeth." "Chickens don't have teeth." "No, but I have."

London despatches of the 29th ult., which bring down the Khartoum news to July 29th, state that Gen. Gordon was then laying mines in all directions; and from want of food and supplies the city is in great danger of falling into the hands of the rebels. Gen. Gordon had had three months of fighting in Khartoum and lost 700 men.

The hornets are building their nests "high" this season, which a Southern writer claims is a sign of a warm and open winter in prospect.

Dr. Koch, the German epidemic expert, has discov ered that the cholers bacilli can be killed by drying, but that frost will not kill them.

Mr. Gladstone had a private conference recently with ministers of the free church of Scotland, in the course of which he promised that if a distinct majority of the Scotch members returned to the House of Commons a the next election were pledged to disestablish the church of Scotland, the government would carry out the popular will.

AN AUTUMN IDYL. The hills, like giants at a hunting, lay Chin upon hand, to see the game at bay.

The great question at present in Ohill is the definition of the relations between Church and State. There

subsultation and the

Interesting Materializations. To the Editor of the Banner of Light:

I see that you make extracts from Mr. Terry's letter to the Tribune concerning the improvised séance given by Mrs. Williams at the home of Dr. George Perine. I think the readers of that article will be interested in a brief statement article will be interested in a brief statement of what has since transpired. Soon after Mrs. Williams resumed her séances at home the daughter of Dr. Perine ran out to Kate Irv-ing, who was present, and said, "I've got my baby with me; I've got my baby with me in my spirit-home." Dr. Perine called a day or two afterward and told us that the babe had in-deed method own likes are method babe had indeed meited away like a snow-flake after a brief illness of four days. Last week Mrs. Perine came to one of our

regular scances, and early in the evening her daughter ran out into the room with her baby in her arms! Retiring with it to the cabinet, she brought it out the second time, and then called her mother to look at and caress it. While the affecting interview was going on, the baby uttered a little sound, so baby-like that we could hardly realize it was not a mor-tal child we heard. Dr. Ewer also came and said, "It is not through creeds and forms that the soul can approach the nearest the Divine.

I come in this gown and surplice, not because there is any virtue in it, but only that my friends may the more clearly recognize me. I am willing to meet all New York concerning this great truth."

this great truth." The Doctor came again last evening and was distinctly recognized by a lady present who was a stranger to us, but who said she had often taken the communion from the Doctor. The beloved Father Farrell, formerly of St. Joseph Church, this city, is also quite a frequent visit-or, always charging these who knew him to Church, this oity, is also quite a frequent visit-or, always charging those who knew him to "walk in the light of this progressive age." The grand Gallieo came last evening, announc-ing in the strong, deep voice he always uses, "the world still moves I the world of spirit as well as the world of matter!" On Wednesday evening of this week I was so force of as to be present at a primate defense.

favored as to be present at a private scance given by Mrs. Williams to the Dean of the Unigiven by Mrs. Williams to the Dean of the Uni-versity of one of the Southern States. In spite of his numerous titles and great learning he was most spiritual and childlike, giving out the most congenial elements and receiving back again the good things such happy natures al-ways get. There were numerous relatives and familiar friends who were recognized and cor-dially greeted by himself and wife, and a most wonderful ancient spirit who said he had been attracted to him when he was studying some ancient mysteries. The Doctor acknowledged that he had been very fond of such studies and that he had been very fond of such studies and had given a good deal of attention to them. "Bright Eyes" told him he had a great many.

tion of the relations between Church and State. There has been a good deal of discussion on the aubject in Congress, but liberal ideas seem to prevail. A com-plete separation of Government and the Church seems robable. On the affermoon of Sept. 20th, on the Baltimore and Ohio Hailroad, an express train from Baltimore and Ohio Hailroad, an express train from Baltimore for Chicago and a local freight going east collided 65 miles and the mail-car of the passenger train were demol-labed and simen killed and several badly injured. The actions was caused by a misunderstanding of orders by the Insight engineer.

be held every Bunday at 3 P. M. at Central Hall, 637 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited,

Brooklyn Lectures.

"Conditions, and How they Affect Us," was the subject treated upon by Mr. Fletcher's influences on Sunday, who said in substance: We imagine, in our superday, who said in substance: We imagine, in our super-ficial view of things, that results are more or less gov-erned by chance; but the more we study nature the more convinced do we become that from the stars that sail in majesty through space down to the mote danc-ing in the sunbeam, there is the action of law, and that every result is but in response to it. Here before me I see this lovely cluster of ferns; they have grown in the damp and shade, and have gathered from the earth the elements they required; here are beautiful roses. kissed by the sunlight until every leaf and petal breathes forth its perfume: shall the fern say to the rose: "You ought to live as I do," or the rose say to the fern, "Come out of the darkness into the sun"? Not by any means, but each goes its own way saits

ross: "You ought to hve as 1 do," or the ross say to the forn, " Come out of the darkness into the sun"? Not by any means, but each goes its own way satis-fied to shine in the best possible light, and furnishing us an example worthy of our imitation. Men have no right tosit in judgment one upon the other; there must be great difference in every life, and it must be re-cognized. In mediumship to-day we need to carry the same law, and furnish conditions suitable for the develop-ment of this extraordinary power. The trance medium should not be placed in the midst of enemies, for they are like an opposing force, and exercise a strong con-trolling power. Thre-fourths of the evil results grow-ing out of physical scances are caused by the worst possible conditions surrounding the medium. I know you cry out about "evil spirits," but the undeveloped ones never come unless there is something or somebody to attract them. With the law of harmony malifest among us, the heavens will open and the angels come down unto us, until hope in immortality is lost in glori-ous realization.

cown unto us, until hope in immortality is lost in glori-ous realization. In the evening, a large andience liftened to the an-swering of many questions, interspersed, with tests. Next Sunday the subject will be "The Unseen World, and How it Affects Us." Mr. Fletcher can be seen at the Dwinel House, Ful-ton streat every Monday

ton street, every Monday.

Mr. J. Clegg Wright in Vineland.

The lectures of Mr. Wright finished here, for the present yesterday. Both morning and evening larger audiences came together than usual. The subject was given by the audiences, and we had but one sub-ject for the day, viz: "Did Jesus 'Christ Ever Live?" The guides occupied both meetings in its discussion. It was the finest we ever, heard from the platform at, this place. The historical matter came from a master

mind. At the close of each lecture Mr. Wright gave some spiendid descriptions of spirits, present, which were recognized. Great satisfaction was manifested, and the following resolution was moved by Dr. Ingalls and seconded by Mr. Gage:

Becoulded by Mr. (sage: Whereas, Mr. J. Olegg Wright has for the last month so bountifully contributed to our mental and spiritual wants, therefore. Escoloced. That we tender to him our sincere thanks for his invaluable and unparalleled efforts on our behalf, and that we carnestly seek to resume this relation of speaker and listener at our earliest coversilance. BORIDE.

No Female Ventriloquists.

To the Editor of the Banner of Light: At the People's Spiritual Meeting in Arcanum Hall a few weeks ago, one of the speakers was discoursing on materializations, and mentioned that rentrihoquism may be practiced by a medium in subb cases. A gentleman present rose and shid that he was much connected with theatres, stor, and that the was much connected with theatres, stor, and the there may have something of ventrihoquism, and that there may was a female ven-triloquist. It would abem that such statement is of sumelent importance (or go or record,

importance to go on record. The state of the New York Oity. man charter and

Clinton, Mass. The Clinton Courant of Sept. 37th records that the Spiritualist Society there held its regular semi-annual business meeting in Currier's Hallon Sunday, the 21st. The following officers were elected: President; P. B. Southwick; Vice-President, J. D. Waite; Sceretary and Treasurer, R. F. Jermain; Executive Committee, P. B. Southwick, Mrs. Emma Miner, J. D. Waite, R. F. Jermain, Thomas W. Belcher; Collector, L. H. Wiggin; Janitor, C. Johnson; Auditors, Sandford Taylor, J. D. Waite, L. H. Wiggin. A correspondent informs us that the society is in a highly prosperous condition.



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Mrs. Celia M. Nickerson of South Orleans, trance speaker, occupied our rostrum Sept. 21st and 28th. Mrs. Nickerson is a speaker of ability. Her controls are those calculated to draw out the interest of the people and advance good, sound, common-sense ideas, which are what are needed at this time. We shall are what are needed at this time. We shall gladly welcome her with us again whenever she has the opportunity to come. MRS. G. R. KNOWLES, Cor. Sec. S. S. S. 291 Essex street. Salem, Mass., Sept. 29th, 1884.

The Proposed Medical Law.

The old school doctors are trying to get a law passed to protect them, for if they don't get legislation against it, their business is gone.

The following letter shows how vital it is to them to have such laws passed:

Idejistation against it, their business is gone. The following letter shows how vital it is to them to have such laws passed: ANOTHER BURGOR. MUGHINGOR, MICH., March 2004, 1884.—DB. A. B. DORBOY, MACULARE, DUE, AND WILL IV. Letter to construct out of the successor in the