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The Spiritual Bostrum.

SPIRITUAL BROTHERHOOD. A Condensed Report of the Discourse Delivered by one of the Spirit-Guides of W. J. COLVILLE.

In Neumeyer Hall, London, Friday, Sept. 19th 1884, Prior to his Departure for America.

On this, the last occasion of our speaking before an English audience prior to our resumption of work in America, left in June of last year, for an indefinite period, that we might minister among you for a time, we have selected, in accordance with the desires and feelings of many friends. "SPIRITUAL BEOTHERHOOD' as the theme of our discourse: not a novel. startling or sensational topic, by any means, but one eminently calculated to suggest and bring forth ideas and truths of the utmost importance at all times, and peculiarly necessary to be enforced at the present critical juncture in the history of Spiritualism in England. And not only here, but in all parts of the world wherever Spiritualism has obtained any footing, the question of how best to fraternize for mutual aid, protection and advancement, and for the jurtherance of the general work for the common good is a peculiarly pressing and prominent

more interior truth: whatever cultivates a spirit of mutual affection and esteem, does so because it is good. Things which are good in themselves must of necessity produce good results. The good results cannot be said to make the source good whence they spring, but they are evidences that the source is good, for good fruit gives evidence that the tree on which it grows is good, that its root is sound and healthy.

This is avowedly an age of expediency. The utilitarian bears the palm in every centre of the modern world. Romance, spiritual fervor, ecstasy, intuition, all are banished from the severe schools of modern culture, in which rationalism has taken such deep root that Spirit is only tolerated when admitted at all; while in modern seminaries religion is either dwarfed in the swaddling-clothes of a dementated superstition, or kept outside the portals of the college of modern thought, because it deals with fancies and imaginations, and not with the stern

and sober facts of science, as science is interpreted by its modern representatives. If Spiritualism comes into this age, daring to question the supremacy of matter and dispute the theories of every physicist of the age, who bases all his conclusions upon a conception of the material universe as the logical sum of existence; if, not only arraying itself against the materialism of schoolmen, it provokes the ire of ecclesiastics by denouncing sacerdotalism, making war upon priestoraft and wresting from the hands of the clergy the monopoly they have so long enjoyed, is it surprising that antagonism should be declared, both by scientist and theologian, against the new revelation and its adherents? This opposition

is only what might reasonably be expected; it is a species of legitimate firing from an enemy's camp. Where misrepresentations and vulgar abuse are not resorted to, Spiritualists have no right to be annoyed or feel wounded or aggrieved, because neither the Church nor Materialists countenance Spiritualism as a reformatory movement." But both ecclesiastics and materialistic schoolmen have been, and still may be, won over to the new light, by persuasive argument and adequate demonstration, if they are not among those who are too blind or conceited to desire to add to their present knowledge of existence.

THE BEAL FOES OF SPIRITUALISM ARE THE TRAITORS WITHIN THE CAMP; THOSE WHO ABE ENVIOUS, JEALOUS AND MENDACIOUS; THOSE WHO ARE EVER READY TO CRIMINATE THEIR BRETHREN AND JOIN THE MOB IN HOOTING DOWN THOSE WHO, EQUALLY WITH THEM-SELVES, ARE CONVINCED OF THE TRUTHS OF SPIRITUALISM, AND POSSESS MEDIUMISTIC POW-ERS IN EQUAL OR GREATER MEASURE, BUT WHO HAVE INCURBED THE DISPLEASURE OF

We shall endeavor, in this our valediotory THE SPITEFUL OB JEALOUS, BECAUSE THEY WOULD NOT BOW THEIR NECKS UNDER SOME SELF-APPOINTED LEADER'S YOKE, OR BECAUSE THEY HAVE SUCCEEDED WELL ENOUGH TO EX-CITE THE ENVY OF OTHERS, WHO, NOT BEING SO GIFTED OR POPULAR. SEE IN THOSE WHO ARE AT THE FRONT, RIVALS WHOM THEY Only sandy foundations can be shaken, and WOULD DETHBONE, WHILE THEY OUGHT TO though we have laws among us on our statute REGARD THEM ONLY AS PIONEERS OR OUT-POSTS, WHO BY THEIR SUCCESS AND POPULAR-ITY ARE MAKING THE WAY EASIER FOR ALL on the lawgiver, and believe without evidence OTHERS IN THE BANKS, FOR THOSE IN THE in the divinity of the law. When Moses made BEAR QUITE AS MUCH AS FOR THEIR COMPAN- known the law of Sinal to the Israelites three TONS IN THE FOREGROUND. We know the lesson of Charity is a hard one to learn; we know the practice of self-abnega. to understand the why of all the commandtion and personal abasement is not easy, and | ments they were ordered to obey. He had to we freely admit that it is no one's duty to sacrifice himself unnecessarily, or make himself a you will disobey at your peril. He had to atmartyr when the good of others does not necessitate the giving up of one's own honor and glory. But in the school of humility the highest observe wise and needful laws, which they lessons are ever learned, there the deepest wis. dom is ever found. Bunyan was not wrong fear of consequences; and thus to secure the when, in his "Pilgrim's Progress," he made the well-being of a people committed to his charge, Valley of Humiliation contribute so greatly to a wise ruler or parent, guardian, teacher or the unfoldment of all that was noblest and purest in Christian's character, while he in his visions (inspired as he undoubtedly was) saw also the benefits to be derived from even the Slough of Despond and Doubting Castle, besides the mental and moral growth only to be attained by accomplishing the laborious ascent of the Hill of Difficulty. Bunyan's allegory is as fresh and new as ever: like some really great picture, statue, or song, it does not grow old with the years. Human nature has changed so little since the days of Shakspeare, that when you see one of his plays well performed by actors who are more than pieces of mechanism run by clockwork, you feel as though Shakspeare must have known your friends and acquintances, done business with the people you meet every day at your business, and in your walks, and pointed out their peculiar eccentricities for your especial edification. Costumes may change, set phrases may alter, manners may vary somewhat, but human nature never changes, it only unfolds: and if there be true progress among men and nations, the progress consists in the multiplicstion of virtues and virtuous people-not in any radical change in the constitution of human nature itself. If you preach from an Old Testament text, and illustrate your subject by reference to characters who walked upon the stage of earth three thousand years ago, you find your illustrations often quite as appropriate to current circumstances as though you founded your. theme upon the leading article in the daily newspaper, published only an hour or so before you delivered your lecture. The very wars in which the Ancients engaged afford texts for homilles upon the wars of to-day. The motives which: corrupted nations, the practices which led to the overthrow of dynasties and good because it does so; or, to state the propo- the fall of empires and republics in the old weeds from the flowers, eliminating the vile topics which have a direct and very powerful

sition otherwise, to reverse it and express a | world are the orying sins of England, France | from the precious, and opening the way for a and America to-day; and he who would uplift the race morally must remember that with every recurring cycle the same scenes, or similar ones, are enacted over again, which long since were gone through with in the ancient world; there are new actors in the company, the scenery is changed, some of the scenes are shifted, but in all main particulars the play is unaltered. It is the one story of the serpent warring against the spirit. Passion and prudence, love and hate, wisdom and folly, selfishness and justice, are always the combatants, and happy only is he who can, with love in his heart for all, utterly destroy the real enemies of man in every encounter, banishing hate, injustice, pride and passion, and exalting love, truth, humility and reason, till they occupy every ruler's seat, so that the demons who seek to destroy can gain no office and exert no SWay

. Probably no movement in the world is quite so complicated and varied as the movement known as Modern Spiritualism. Every church has its creed; the Jews have their law. Spiritualists know allegiance to no creed, book, man, or council. They pride themselves upon their unrestricted personal liberty of thought, word and action. Some have just cut loose from the galling chains of ecclesiastical bondage, and their first impulse when free is to let their newly-acquired liberty degenerate into license. Some are like boys and girls who have been kept down very severely, either at home or at school, and they have run away, or have just attained their majority, or in some other way suddenly become their own masters; the mere sense of liberty is so sweet to them, that they hate everything that bears the slightest resemblance to their house of bondage and the discipline enforced within it-regular hours, a systematic plan of work, the orderly routine of regular life-all good in themselves, are distasteful to those who have for a considerable portion of a lifetime been unreasoningly compelled to submit to them. Immediately the mind breaks away from unwelcome restraint, no matter how wholesome that restraint may sometimes be, it is like the pendulum of a clock, which, from having swung excessively far in one direction, oscillates to an equal distance in the other, prior to gaining its true equilibrium.

When you remember that Modern Spiritualism is less than thirty-seven years old, and that those who have flocked to its standard are. many of them, persons who never were able to give any satisfactory reason for the faith which they formerly held, not as a conviction, but as a mere watter of blind belief, you need not wonder at the often rude and arrogant iconoclasm which many ex-church members manifest when the subject of system or discipline in the iritualia

rational and yet eminently spiritual religion, which ere long will supersede all the morbid and defective systems of to-day, by uniting science, philosophy and religion, so that the three may be but one and indivisible.

Man is a three-fold being, possessed of bodily senses, mental powers and moral faculties; and in these three divisions or sets of faculties are included the artistic or methetic, the aspirational or religious, and the intuitive and affectional. No mere dry, cold system of ethics will satisfy the world; no barren physicism will content the human affections; no mere controversial attacks upon religious foibles will content the world without spiritual realities; and no solitary mode of presenting truth will reach all classes of minds and states of feeling. Thus the spirit-world displays its wisdom in providing such variety of spiritual food for so great a variety of spiritual palates and digestions, and however divided and discordant the work of Spiritualism appears on earth, remember it is a unit in the spirit world, a homogeneous not a heterogeneous mass, in which all the component narts fit into each other with perfect nicety and completeness, as the varied members in the human body are each necessary to the other. though it needs special training, observation or perception to discover their true relations and comprehend their separate utility.

As there are some in the Spiritualistic ranks who are extremely iconoclastic in their tendencies, and are adapted to render good service to the truth even by questioning it and disputing it at every point, weighing and analyzing it. and calling it up to judgment, so an equally good and needful work, though in quite another part of the vineyard, is being performed by those who are so conservative in their ideas and methods that they seem scarcely yet able to creep forth from the chrysalises which are now giving way around them. They feel that their old beds are too short and narrow for them; they cannot stretch themselves upon them any longer, for they have grown, and the beds never become any larger. They know they have outgrown their old clothing, and need new garments; but they are so afraid of stepping out, so afraid of anything like a leap in the dark, that they keep hovering round the old nest fearful to fly, and yet knowing all the while the nests they are about vacating are only proper for birds who have not yet gained the use of their wings.

It is true that if all reformers were moderate Liberals, we should need neither Conservatives nor Radicals, but if we have ultra-Conservatives we must have extreme Radicals to balance them. If we have out-and-out Socialists, Conservatives are useful. One extreme necessitates another, and in the present transition period of modern thought, the extreme Radical e Conservative are useful in the ranks of Spiritualism, quite as much as Lord Randolph Churchill and Charles Bradlaugh are both necessary to English political life at the present moment. Both sides must be fairly represented; all sides of a question must be discussed ; observations must be taken from all points of the compass, or philosophy becomes partial and partisan. Let us welcome the worker who, on the very verge of Atheism, can nevertheless afford an antidote to Atheism by working among Atheists, and showing them such partial light, and light so near their own plane, that they are often disposed to welcome it, while they would turn away from a brighter beam, which would only confuse and dazzle them; and let us welcome with equal cordiality the timid soul, who fears to leave the Christian ark, but is nevertheless courageous enough to speak of spiritual experiences to his fellow church-members, who would never listen for a moment to the utterances of an iconoclast, and indeed would never be likely to go where they could be delivered. In the Church of England there are men who yet occupy pulpits in the Established Church. who have subscribed to the three creeds and thirty-nine Articles to be found in the Book of tain teaching diametrically opposed to the doctrines taught in the Church's formularies. These men are many of them doing a grand and noble work, and a much greater work in the present condition of things than though they seceded from the Establishment, and failed to maintain their prestige or carry their congregations with them.... The lesson of Charity is the greatest and most important of all lessons to be learned in the school of earth. Without it the most brilliant intellects are corrupted, the most sagacious and far-seeing devote their heaven-born powers to mean and sordid ends. If we do not succeed in learning this lesson, we can have no place among the angels, for in spirit-life they ever stand the highest who have the deepest love and broadest sympathy for all mankind. But angelic love is neither blind nor undiscriminating: it is far enough removed from that foolish fondness which sees no failings in an idol, and is the worst enemy to those it. would befriend, because it refrains from motives of morbid delicacy from pointing out another's faults, so that seeing them he may remedy them.... It is only the broadest Universalism that accords with the deepest, most potent and successful measures of reform. If some ask: Why engage in the discussion of theological topics? Why not confine your energies to agitating questions of vital moment to the present life, and the material world? We answer: When we are discussing theological questions we are discussing matters of vital moment to is sliting the chaff from the wheat, dividing the have passed to spirit-life. We are dealing with

moral bearing upon every question relative to the government and constitution of earthly society : for the views which are held on earth. concerning the nature of man and his hereafter, cannot fail to influence man's actions. His conduct to his fellow-men must always be to a

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great extent regulated by his faith or unbelief. A knowledge of man's spiritual nature and destiny, is of overwhelming importance to the world at large. The truths revealed by spirit intercourse are more practical than all the theoretic knowledge which can be acquired in all the universities of the earth. All secular knowledge leaves the future a blank, and life an Impenetrable mystery to all, and to many a bitter disappointment, a hollow sham, a grievous mockery. Knowledge of spirit-life is absolutely needed to demonstrate the existence of the Divine Justice, which is the soul, centre and cause of all things, the life of Law and the motive power which guides every pulsation of life throughout the universe. The Laws of Nature are their own vindication; the Divine Justice which governs all is displayed in them. but it never can be until you know sufficient of these laws, not to limit your horizon to the brief span of a few fleeting years, comprising a single earthly lifetime. If individuality be not an attribute of spirit, if identity of soul be lost at death, if unborn generations of other souls should reap what you and your forefathers have sown, while you and they shall be in no conscious sense partakers of their joy, then iustice is not revealed in nature. The theologian is right when he says, without a special revelation from heaven we could know nothing of God or immortality; he only gets wrong when he limits that special revelation, as God has never limited it and does not limit it. He who speaks of miracles as attesting the divine origin of Judaism and Christianity, and says the age of miracles has past, is talking of what he knows not of. God's special revelation to the olden world was through mediumship, as it is to-day.

Some there are who are called to the mediumistic office, and endowed with peculiar qualifications, fitting them for the discharge of high and holy functions. Not one whit more holy, however, are those duties which are commonly called "sacred" than those which are ordinari-ly denominated "secular," but to meet man's varied needs there are diversities of gifts though there is but one spirit, one law, one motive. One God guides and directs all, and when the chaos shall have been transformed to order. when the confusion and noise of building shall have ceased, when the debris shall have been removed, and the fair timple of the spirit shall display in complete grandeur the perfection of its whole, then shall the world perceive -but not till then-how all the workers have been called and chosen to their respective Eanal rta. honor shall II WDO with zeal and earnestness, have done their own work, no matter whether it won the praise or called forth the reprobation of mankind. Our last word is to every worker, whether a medium or not: Never covet or even desire the gifts of others, but be content to use your own. Hewers of wood and drawers of water are as honored in the sight of heaven, and as needful to the raising of the pile, as architects and master builders. Let brotherly love not only continue but increase. Strive for deeper charity, broader toleration. Let none despise or condemn the work of others because theirs is different, but, in honor preferring one another, do each the task to him assigned. And then, when the harvest hour shall come, not one will be destitute of golden sheaves. 15 If there is any heaven on this earth, it is where just the right man marries just the right woman, and there is no way to be happy except with perfect liberty. I hate a man who thinks a woman should obey him. I despise a man who wants to make everybody obey him. I had rather be a slave than a master. I had rather be robbed than to be a robber. All that I ask for all womankind is simple liberty, and Common Prayer, and yet whose sermons con- let the man love the woman as she should be loved. As one of the old sacred books of the Hindus says: "Man is strength-woman is beauty; man is courage-woman is prudence; man is strength and woman is wisdom; and where there is one man loving one woman, and one woman loving one man, in that house the very angels love to come and sit and sing." I believe, then, in perfect freedom; I believe in perfect justice, and where a man loves a woman she never grows old to him. Through the wrinkles of age and through the mask of time he sees the sweet maiden face that he loved and won. And where a woman really loves a man he does not grow gray; he does not grow decrepit, he is not old, but to her he is the same gallant gentleman forever that won her heart and hand.—Ingersoll.

address, to emphasize the fundamental points of agreement among all Spiritualists, rather than enforce any views which may be said with any degree of fairness to appertain to side issues. Many points, often called side issues, are more important than those persons who seek to dismiss them, sometimes with a sneer, can in their present supercilious mood easily discover; but at the same time it cannot be denied that far too much time and strength among Spiritualists and others is unfortunately wasted in what are little better than useless dissensions; for, while some truth may be discovered and brought forward by them, they generate so much acrimony and bitterness between persons who should have only kind words to say of each other, that the good coming out of them is often sadly counterbalanced by the harmful effects of heated disputation and resentful feelings among those who in a common cause should fight shoulder to shoulder against a common enemy.

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To love all mankind is a duty, and without universal love there can be no permanent happiness and safety among mankind. Because you do not count all men your neighbors, and love them as yourself, you have to pay dearly for your hostilities by supporting standing armies and navies, and a most expensive and intricate police and detective force, not to mention judges, solicitors, and the innumerable officers who are supported entirely at the expense of man's inhumanity to man. When all men love each other, war will be impossible. When you regard no one as your enemy you will make war on none. and to this blessed consummation every war draws you somewhat nearer, for a warlike policy is suicidal. Every war teaches you how horrible a thing is war, and the very perfection of your machinery for destroying life renders you at the same time more invincible and more loath to set that destructive machinery in motion, knowing how deadly it is.

Universal brotherhood is the ultimate of brotherhood, and nothing less than this can be rightfully regarded as the goal to which humanity must ever aspire ; but until the golden age has come, until the true millennial day shall dawn, lesser brotherhoods may be formed and kept alive for the express purpose of cultivating those kindly sentiments, one toward another, which are the only true bulwarks of de fense for every nation, community and individual. And even when the reign of universal love shall be fully established, associations of kindred minds may still exist, as smaller oircles within the larger, and those who are especially attracted by mutual tastes and sympathies must ever enjoy peculiarly close and sweet unions, even in the immortal world, when they shall have reached the estate of angelhood and attained to the celestial degree of ppiritual life. a new par best will a cloud

Whatever cultivates benevolence, sympathy, regard for others, and desire to serve them, is In speaking recently of the Commandments,

we called the attention of our hearers to the great service which modern infidelity is doing to the cause of true religion and morality. books, and made common law in the lands we inhabit, it is not for us to place blind reliance thousand years ago, he found them a people who could not be remonstrated with, and made say to them: God has given you this law, and tach very severe penalties to the law, that the ignorant and willful might be constrained to would have ignored totally were it not for the chaperone is obliged to enforce the law with penalties attached, if he or she is unfortunate enough to have to deal with children or adults who cannot be made to intelligently recognize the wisdom of the commands which they, for their own good and that of others, are called upon to yield to without reserve.

The goodness of the law can only be practically demonstrated when some one breaks it and suffers for so doing-suffers in accordance with the decrees of God revealed through nature, which no one can overrule or set aside. If any one doubts the necessity of obeying the eighth commandment, he need not go in these times to a priest, or minister, or rabbi, and hold a consultation with him on the inspiration of the Scriptures, and the probability or improbability of the Lord having appeared to Moses on the top of Sinai, and delivered to him the ten commandments, mysteriously written on two tables of stone. He has only to refer to Prof. Tyndall, who is, theologically speaking, neither a Jew nor a Christian, but simply a scientist, a man who is the very impersonation of the modern doctrine of/expediency. And what does Tyndall say, but that you must not steal for were you to practice and encourage theft, society could not exist where theft was practiced. Prof. Tyndall speaks truly when he says society demands honesty. Honesty is necessary to the preservation of the state and the maintenance of social order. Honesty is politic, convenient, expedient, yes, necessary, even if you dismiss from your minds all thought of a God, a moral law, and a hereafter. But by proving itself so necessary to the well-being of mankind, it attests its own divinity: it proves itself to be a law of God, a law of heaven. Modern skepticism is doing for the truth what religious fervor cannot possibly accomplish. It the dwellers on earth, as well as to those who

State a new thought in five words, and you will be entitled to rank among the great benefactors of the race. That is where the proverbialist has the advantage over the phi-losopher. A great thought stated diffusely may be understood by one person in a hundred: make it an epigram, and you reach the other ninety and nine. A system is mastered in a year, a proverb in a lightning flash. There is a hint in this truth for preachers and teachers. The world has no lack of elaborate systems: what it more wants is the result of systems condensed into sentences of less than thirty words each. So, when you have said a thing in ten sentences, say it over again in ten words: and many will understand the ten words who failed to understand the ten sentences. Limpid brevity is the mother of understanding as well as the soul of wit.—Sunday School Times.

A countryman who is camping with his wagen and team in the suburbs of Austin missed one of his horses. "Why don't you apply to the police?" surgested a city friend. "Do you think they stole him?" was the innocent response.—Texas Siftings.

BANNER LIGHT. \mathbf{OF}

(From Ladies' Floral Cabinet. VALE

Oh i gentlest season of the changing year, Though thy bright days are past. Our hearts will ever hold thy memory dear So long as memories last; Gladly each year we see thy pageant glow Through amber days with air like hydromel, And now we sight in whispers sad and slow, "Farewell t farewell !"

The withered meadow-grasses, white and brown, Gleam in the autumn air, Where shining stars of silvery cotton-down Go sailing here and there: Decadence sits upon the fading earth, Her flowers have feit the touch of Azraël; To blooming sights, and chirping sounds of mirth, Farewell! farewell!

- The day declines, and cloudy phantoms drift About the distant west, Where many a purple peak and golden rift Welcome the sun to rest: As goes this happy day, the season goes, Its dying murnurs chant the autumn's knell— The solenon requiem of the earth's repose— Earewell! fatewell! Farewell! faiewell!

- Fade gently, gently, in the western sky, Oh i fair October day! Let rustling trees give back the parting sigh Of what shat die away! Let the broad sunlight deepen into shade, Let the kine homeward sound the tinkling bell, To all thy glories that in twilight fade, Farewell! farewell!
- The twittering birds may seek their hidden homes

- In the dark cedar-tree, And hived bees, in honey-laden combs, Hum low and lazlly: O'er the wide landscape falls the shadowy night, On field, and hill, and blue horizon's swell— The sun gives forth his last expiring light— Fareweil! fareweil! —(*iteorge Arnold*.

[From the Boston Commonwealth.]

PHANTOMATIC TABLE-TALK.

BY "SHADOWS."

There it stands in the opposite corner of the room, looking at me; and yet how can a table without eyes look at one? But I have reason to think that it once did see me; yes, and many times, or apparently did, and perhaps it does now. But this needs an explanation, and would perhaps be more properly expressed if I said an invisible presence, acting through it, made this plece of furniture seem to see me, or act as if it did. I am speaking of a small, old-fashloned table, or lightstand, which was made in 1751. That was the year that Gray gave to the world his immortal "Elegy." I did not know that fact once in this connection, but this old table once told me so itself, and the encyclopic dia endorsed the statement. What a story this old table could tell—now one hundred and thirty-three years old—if it were only sentient and vocal I Robert Southey could address a mummy whose cerements had not been disturbed for three thousand years, and make it poetically vocal, so may I address this table and make it vocal. I think I have the advantage of the poet as to the facts in the case, but that is a matter which will be brought out as I proceed. There it stands in the opposite corner of the

the facts in the case, but that is a matter which will be brought out as I proceed. Even now, as I am looking at the old table and the large old Bible resting on it, of the same age—for the title page of that shows it was printed in MDCCLI.—how in fancy the old fa-miliar ancestral faces are associated with them —table and book; these, by some affinity, have always stuck by each other. In their connec-tion in my mind's eye how plainly I see the ven-erable face of my grandmother, who used to ex-plain the quaint old pictures to my youthful mind, and her sister (also my mother's aunt). (using a line from Robert Burns) like

"The father, mixing a' wi' admonition due."

This latter relative of mine, when she ascended, was ninety-three years old, and she was born also in 1751. What a year 1751 must have been to the tribe of "Shadows"! This old taborn also in 1751. What a year 1751 must have been to the tribe of "Shadows"! This old ta-ble came into form, the old Bible reating on it was printed that same year, and in 1751 that old relative, Aunt Fales, was born, and, as I have said. Gray's "Elegy" was published. Am I straining a point in associating this poem with what is only personal property? Well, let us see. That piece of immortal literature has nothing to do with this old table, or with the Bible on it, or with my venerable relative: and yet an incident of an Endoric character in its quadrangular picture. Irrespective of the in-cident referred to, I find an association between connection makes the poem a feature in this quadrangular picture. Irrespective of the in-oldent referred to, I find an association between it and my thought in one of its verses. Let me quote it:

"There at the foot of yonder nodding beech, That wreathes its old fantastic roots so high, His listless length at noontide would he streich, And pore upon the brook that babbles by."

Am I not, even if not prone, poring on the ta-

Abraham, declared admiringly that he would rather be theauthor of that poem than the win-ner of battles. Speaking now of the communi-cation, and the coincidence of the date, which I knew nothing about in any definite manner, it was a felicity in thought that I appreciate, and I have no doubt the spirit of Aunt Fales did, too; and if that woman (I mean the nurse) were now alive, and present at this moment, I have no doubt this old table would signify its knowl-edge of what I am writing about by a visible manifestation sufficient to joggle the old book that now rests on it. But, old table, though you are now still, I feel that the presence is there, and so I will say, as the poet said when lately speaking of Burns: speaking of Burns:

ng of Burns : "A presence haunts this room to-night, A force of mingled mist and light From that far coast. Welcome beneath this roof of mine t Welcome 1 this wacant chair is thine, Dear friend and ghost !"

I am writing very truthfully, and not draw-ing at all on my imagination. This being ad-mitted, is not this incident pretty good evi-dence that this venerable lady of 1751 was still alive and at this table at that time, and possi-bly now? Certainly some one was, for a table cannot speak unaided; and if any one was, it may as likely have been she as another. Does it not almost make the tender fancy of Longfellow, when he speaks of the departed, as something more than poetry, something actu-al? This, for instance, may be wiser than he

knew:

- iew: "Through the open doors The harmless phantoms on their errands glide With feet that make no sound upon the floors. We meet them at the doorway, on the stair, Along the passages they come and go, Impalpable impressions on the air. A sense of something moving to and fro."

Though alone now in my library I do not feel that I am alone how in my normaly ide not reserved its associations. I almost feel, aided, perhaps, by my imagination, "a sense of something mov-ing to and fro." One of my ancestors was a seeress—could at times see the forms of the seeress—could at times see the forms of the departed, and knew them, and sometimes knew their wishes and intentions. As this ancestor was, during her earthly life, the owner of both table and Bible, she may, in a sentimental sense, still hold the fee of them. To be understood, let me quote again a verse from the same poet, which expresses the idea better and briefer than I otherwise can:

- "We have no title-deeds to house or lands; Owners and occupants of earlier dates From graves forgotten stretch their dusky hands, And hold in mortmain still their old estates."
- She may have lent to these venerable articles a charm that hinges and, in a sentimental way,

a charm that hinges and, in a sentimental way, influences her descendant, inspiring his thought as the subject certainly does; but memories of those ancients out of the form, and these old mementoes still in the form, crowd upon me thick and fast, and for fear of being too lengthy for a newspaper article I think I had better turn of the gas go to speak or writhen the for a newspaper article I think I had better turn off the gas, so to speak, or, rather, the flow of ink; so, with the relation of an inter-esting circumstance which old Aunt Fales has often told me, I will close this article. This, to be sure, will not be an item of "phantomatic table-talk," as I relate it from memory, but it always interested me, and may be interesting to others, as it is a fact in early Boston history; and the old table, though at this moment voice-less, seems to invite me to do what it could of itself if the old conditions were now attainable. Abiel Smith, who was Aunt Fales's brother, lived on State street, at the corner of Pudding

Abiel Smith, who was Aunt Fales's brother, lived on State street, at the corner of Pudding lane, now Devonshire street. This was before the war of the revolution. His store, where he and his wife had done a thrifty business for some years, was on the ground floor; over it, and in the rear, the family lived. He had no children, so his family was his wife and the shop-tenders—who were generally his relatives, male and female, from the country. Times had be-come warlike and troublesome—the English sol-diers were encamped on the Neck; and ingress and egress to and from the town was difficult.

ble that "babbles by "? I am quite literal, as well as phantomatic, when I say "babble." But I may as well relate the Endoric incident which gives me more than a poetic connection with Gray's "Elegy," and explain at the same time the significance of "babble," and perhaps add a solemn luster to the matter on which I am writing : A woman was once living with me in the ca-pacity of nurse. Accidentally, both to her and myself, I found that she possessed that consti-their presence, and sometimes without contact,

Banner Correspondence.

New York.

NEW YORK CITY.-Thomas Green writes: "Per-mit me to relate, through your valuable paper, some striking evidences of spirit, or some unseen power,

mit me to relate, through your valuable paper, some striking evidences of spirit, or some unseen power, through the mediumship of Mr. J. D. Hagaman. While at the Lake Pleasant Camp-Meeting he handed me four slips of paper, on which I wrote the names of four dif-ferent spirit friends, and folded them so that the writ-ing could not be seen by him. He then took one at a time from my lap, and holding it in plain view of my-self, the pellet not going out of my slipt, told me the names therein, and answered the questions correctly. Upon taking the last pellet, he said, 'Inis brings to green, who has not been in spirit-life long,' adding, 'You did not write the name of your other son, Thom-as, who passed to spirit-life a few days after the other one (who was only eighteen); he wishes you to know that he can come as well as Lincoln.' I also received communications from my sons and others, through in-dependent slate-writing, from Mr. Hagaman, which to me were of more value than gold. Last evening, Sept. 28th, at Arcanum Hall, after the speaking, mediums were called upon to demonstrate the presence of spirit intelligences. Dr. J. K. Balley' related an experience of his with Mr. Hagaman of in-dependent writing in a sealed box, which he exhibited. If efforther said that Mr. H. was present, and perhaps could be persuaded to give some manifestation of his clairvoyant powers. Mr. H. responded to a call, and after making a few remarks upon mediumship, said he had sensed a pecu-liar influence since he entered the hall. He thought it

chair voy at powers. Mr. H. responded to a call, and after making a few remarks upon mediumsilp, said he had sensed a pecu-liar influence since he entered the hall. He thought it pertained to the box, and thought it useless to try, but he was willing to do so, as we cannot tell what the spirit-world can do, some of our best manifestations coming when we least expect them. On giving the box to Mr. Jones, President of the Society, and Mr. Charles P. McCarthy, of New York, as a commit-tee, they afterward passed to the audience, and an examination proved it to be a substantial box, with good hinges and lock. The committee then placed a clean sheet of plain white paper, six by nine inches, and a small piece of lead-pencil in the box, locked it, and a small piece of lead-pencil in the box, locked it, and a small piece of lead-pencil in the box, a then right hand of the medium, his left hand upon its top. A light shawl was thrown over the box. A tremor selzed the medium, then a cold, clammy perspiration. In a few moments he said they were such that made it mossible for the medium to molest them for the purposs of opening the box without detection. Mr. C. P. McCarthy took the filling out of the keyhole with some little difficulty, and on opening the box the paper being a greeting to all, and a statement that the spirit-world was preparing instruments through which man-itestations could and would be given beyond a ques-tion of doubt; that the demands of the day required facts, and not child's play. Mr. Hagaman is willing to sit for these manifestations under any test conditions for the benefit of the skeptic. Can science explain this phenomenon?" OWEGO.—"G. N." writes: "I am, and have been

OWEGO .- "G. N." writes : "I am, and have been for several years, a reader of the BANNER OF LIGHT. and receive much pleasure in the perusal of its columns. I was formerly a member of a Christian church, ums. I was formerly a member of a Christian church, so dalled, but became dissatisfied with its teachings, and strongly impressed that it was my duty to think for myself. A son had been killed in the army, soon after two daughters passed away. The son and one daughter were members of the church, one daughter was not a member, but a very pleasant, affectionate person. The expressed opinions of some were that two of these my children were saved, the other lost 1 I commenced to investigate what seems to me now the grand ituths of the Spiritual Philosophy. I met with much opposition; the ideas of the past, together with my early education, were hard to break away from, but the spirit communications from loved ones to my-self—those published in the BANNER—with the lec-tures, gave me strength and consolation."

Connecticut.

NEW HAVEN.-E. P. Goodsell writes: "I see that Cardinal Manning has stated to his congregation that the spiritual manifestations of the present time are spurious. This is simply a valueless assertion, for the

Cardinal Manning has stated to his congregation that in the second with a state of the control o

o'clock P. M., and at evening scances. The writer and one Mr. Chaffee are being controlled to speak. In my semi-trance conditions I am shown the spirit-light-the most beautiful light I ever saw. My best phase is diagnosing diseases. I will, to practice this phase, di-agnose disease for any one for a few stamps to pay post-age, and a lock of hair or hand writing."

New Jersey.

VINELAND .- H. R. Ingalls writes: "During the month of September we had with us J. Olegg Wright, month of September we had with us 3. Olegy wright, late of Liverpool, Eng., whose astute reasonings and historical proficiency were able to convince some, at least, that the learned men of ancient times not only still live but are able to inspire some men of the pres-ent time. At the close of his labors in Vineland the Society of Spiritualists and Friends of Progress unani-mously passed the following resolutions:

mousivy passed the following fesolutions: Whereas, Mr. J. C. Wright has for the last month so bountifully contributed to our mental and spiritual needs, Resolved, 1st. That we tender to bim our sincere thanks for his invaluable and seemingly unparalleled efforts in our behalf. 2d. That we seek to resume this relation of speaker and hearer, teacher and pupil, at our carliest convenience, and as often as possible."

California.

MARIPOSA.-B. O. Marston writes : " I receive the glorious BANNER every Thursday evening as regularly as the day comes around, for which I am truly thankful. The BANNER OF LIGHT is well and appro-priately named, and is to me one of the greatest bless-ings that I receive. The Message Department comes as a great teacher to all who wish to learn of spiritual things. I used to pass the messages by, but now know how much I lost by not reading every one."

Province of Quebec.

HUNTINGVILLE .- Mr. H. W. Hunting desires to direct attention to Mr. S. P. Shaw, who has, among other remarkable cures, relieved the wife of our corother remarkable cires, reneved the whe of our cor-respondent of fills that have a fillcted her for upward of ten years. Mr. H. says: "From what I know of him, in this case as well as of others in the neighborhood, I take pleasure in recommending him to those needing the services of a magnetic physician."

Aftermath from Lake Pleasant and Onset Bay.

To the Editor of the Banner of Light:

During the late camping season I devoted some two weeks to a stay at the Lake Pleasant meeting, and while there met with so many warked demonstrations of the truth of spirit-communion, that it seems to me to be a duty I owe to the cause and all connected with it that I place them, however briefly, before the reading public.

I attended, for instance, a séance at which Mrs. Annie Lord Chamberlain was the medium, for physical manifestations. It was a perfect success, and highly satisfactory to all present. There was not the slightest chance for deception or confederates to play a part. If her condition as to health and surroundings was what it should be at all times, the power that is mani-fested at her scances would be far more "mysterious" than that exhibited by Lula Hurst in the manifesta-

This is should be at all times, the power link is limit; fested at her sónces would be far more "mysterious" than that exhibited by Luha Hurst in the manifesta-tions witnessed in her presence. In the phase of mental tests, at the regular meet-ings, Mr. Baxter, Dr. Mills, Mr. Emerson and Dr. Mathews were remarkably successful: giving descrip-tive proofs of the presence of many spirit/friends of the people in attendance- nearly all of these tests be-ing recognized as valid by parties in the audience. It was my privilege to hear several of these which I could testify to as true from my own knowledge: One of the intelligences making blinself known through Mr. Baxter's mediumship I was not at the time aware had passed to the higher life, viz., Mr. Ludden, the gold pen dealer, formerly doing business on Broad-way, New York City. Mr. Ludden's home was the resting-place for Mrs. Cora L. V. Richmond for many years in her first development. Another marked case from the same source came to me, which was satisfac-tory in all particulars: Mr. Baxter said that there was a spirit present who desired to thank some one in the audience for favors received while in earth-life. He then gave the full name and place of exit to spirit life. Mr. Baxter could not have obtained tue information from an oblitary notice or from the stone that marks deposited; the spirit had been in her new sphere of being for fourteen years, and if Mr. Baxter has the power of mind sufficiently strong to retain all the in formation he gives to strangers and others on these matters, he can be set down as a most wonderful man. While at Onset, conversing with Mr. Joseph D. Stites, the test medium, he remarked: "There is a spirit standing by your side who says she is 'Aunt Hebeeca.' I replied I had au aunt by that name, who went to epirit-life many years ago; she never had an oblituary notice written of her. Mr. Stiles had no pos-sible chance of obtaining the information except by and through spirit ad. There were many fine test and clairyoyant medium

obidury notice written of ner. Mr. Sches had no pos-sible chance of obtaining the information except by and through spirit aid. There were many fine test and clairvoyant mediums on the grounds-all doing their work in their own way; Among the number were Mrs. Waterhouse, Mrs. Fales, Mrs. Howes, Mrs. Clara A. Field, Mrs. Dilling-ham, Mrs. Stilles, Miss Jones, Mrs. Lovering, Mrs. Odiome, Miss Jennie Rithad, Mrs. Mason, Mrs. Bweet, Mrs. Cunningham, J. William Fletcher, Dr. Jack, Ar-thur Hodges, Dr. Buffum, Prof Huse, Mrs. Jackson, Mrs. Twing, Mrs. Blinkey, Miss Knox, Dr. York, and many others whose names I do not now recail. Mrs. Reynolds, Mrs. Blake, Mrs. Brown, Mrs. Dudley and a host of other private mediums exercised their spiritual zifts as a free-will offering to these with whom they came en rapport, thereby doing much god. I called on Mrs. Dudley with five prominent. Spiritual-lists, Mrs. D. Jones being one of the party: Bhe re-oelved, for nearly one hour, test after test of an intel-ligence beyond the knowledge of the medium, such as names, events and scence-all of them being correct, and acknowledged as such. No one of our number

nying them was intelligence outside and beyond him-

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October Magazines.

THE ST. LOUIS MEDICAL JOURNAL has in this month's issue an article entitled "Invisible, Intang-ble, Yet Real," which terms it applies to such things in ature that we know the existence of a manifestations. The writer introduces his very considerate treatment of the subject by saying: "Every telescope of increased power reveals to us another gradation of magnitude of space, every microscope of increased power leads us to portals of minuter divisions of matter, so also there are gradations of sound. of light, of color and of force, which not every person is able to recognize without assistance; that assistance is simply certain favorable conditions; the lack of these conditions is the reason why so little progress has been made therein." Alluding to those who deny certain truths because they themselves have no comzance of them, he compares their state to that of the ostrich who, with his head hid in sand, believes that what he does not see nobody else can; an illustration which our readers will readily see the aptness of. St. Louis, Mo., 608 North 13th street.

tutional quality that some people have, that in their presence, and sometimes without contact, their presence, and sometimes without contact, as was the case with this young women, inani-mate tables and other objects become ani-mate, and intelligently move, it would seem by the said objects' own volition, or give off audible sounds, or raps, as they are called, that are intelligent and as translatable as a ticker is in a telegraph office. This old table was particularly apt to be thus talkative, when near enough to this woman to be within the sphere of her magnetism. This person lived with us about two years, and I thus had two years of very valuable experience. She was not aware she had this power until I discovered it, and she knew nothing at first of my dead and buried relatives; but noticing this phenomand buried relatives; but notiong this thenom-enon, and investigating it with this old table, to her surprise and mine the translation of the sounds and movements by the alphabet pr ved to be communications from individuals who to be communications from individuals who had died. This was no surprise to me, because I had had experience before, but I was a little surprised to find one of the invisibles giving the name of "Hannah," particularly when in reply to "Hannah who?" the response came "Fales"-for that was Aunt Fales, the old rela-tive who was horn in 1751. The moment I re-

tive who was born in 1751. The moment I re-cognized her the table was violently active, as if to express pleasant emotion at the recogniwas sure, under the circumstances, that tion. I I was in the presence of my departed relative, whose body had long before been laid away in the grave.

This was no solitary instance. The manifestations during those two years were multitudi-nous and of every variety. I do not propose now to make any record of them in detail, but

stable's and Bible's birth-year were the same, I have other reasons, also, which will explain themselves as I proceed. It was at one of these Endorlo interviews (I use the word "Endorio" because during life a picture in that old book of the woman of Endor raising Samuel was one that had often attract-ed her attention, and of course mine,) as if to prove an intelligence that was distinct from and influence this old table ed her attention, and of course mine.) as if to prove an intelligence that was distinct from and superior to the young woman's through whose influence this old table was vocal, and possibly to make the point certain that the information did not come from me by mind reading, that the table raps claiming to be from Aunt Fales said this table and Bible and "Gray's Elegy" were of the same age. As I have said, investiga-tion showed me that the poem was published in 1751. So this old table, or the invisible intelli-1751. So this old table, or the invisible intelli-gence using it as a monthplece, was a well read institution, and also had told the truth. A lit-tle argument will seem to be in order here: That poem then, as now, was very popular, and all intelligent people, a hundred years ago, were familiar with it; the world was not then as full as it is now of good productions, hence the minds of the thoughtful were not as crowded as they are now; and so in this case the poem being probably as familiar. to her as the Lord' being probably as familiar to her as the Lord's Prayer, came readily to the surface, when such a circumstance to day might be called pedantry. Every one will remember that Gen. Wolfe, the ball be things which appear, and into which they ball be the surgest as the things to a different kind or order, out of which they ball be the things which appear, and into which they ball be the surgest as the the things which appear, and into which they ball be the surgest as the the things to a strengthing it as they the into it.-* TALEDIAL CONTRACTOR CONT

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A subscriber has suggested the publication of the follow-ing "Spirit Message," so called, which purports to have been received from the late Rev. Herman Bisbee, through mediumship, in June last, at a scance held at the office of the BANNER OF LIGHT, in this city. On account of the good advice given in the message, and without any inten-tion of endorsing its authenticity, the Inquirer gives it publicity.

Tothe Editor of the Banner of Light:

The above notice was printed in the South Boston Inquirer, Oct. 4th, as a preface to Rev. Herman Bis-bee's communication, which it printed in full, as pub-lished in the BANNER OF LIGHT Sept. 27th. I learn that Rev. Mr. Bisbee for some time previous to his depart-ure to spirit-life was anxious to converse upon the phi-losophy of Spiritualism; and some two weeks before his sudden death change he called on a family of Spi-itualists in South Boston, and Spiritualism was the entire theme of conversation, he appearing greatly in-terested in the subject.

entire theme of conversation, he appearing greatly in-terested in the subject. The words used in the communication alluded to were those Mr. Bisbee made use of frequenty—so states a reliable friend of his residing in Bonth Bos-ton—and when the friends received the BANNER OF LTGHT containing the message it went the rounds of Mr. Bisbee's acquaintances and among his church-members, and all seemed delighted, with one excep-tion, aud that is that there was not enough of it. Some objected that he did not allude to his family relations; but the man could not speak of personal matters and talk on principles at one and the same time. Doubtless he can speak of such personal mat-ters in future, if he so desires. His friends can cer-tainly have such a communication in private, by call-ing on some medium.

Day by day the manna fell : Oh ! to learn the lesson well ! Ever opportunely fed, Let us trust for daily bread.

Day by day the promise stands, Needed help for willing hands; Cast foreboding care away, Take the manna of to-day.

With the daily task receive, Thankfully, the boon to live; Till, at length, the fabric stands, Spirit-house, not made with hands. X SIGURD

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Massachusetts.

BOSTON.-Speaking of W. J. Colville's reception at Berkeley Hall, on Monday evening, Oct. 6th, "Shadows" writes: "The speech of the evening was made

owa" writes: "The speech of the evening was made by Mr. Colville, and, as was requested, was some ac-count of spiritual matters abroad. Hegave us a bird's-eye view of the situation in England, France and Ger-many, and though necessarily very brief in covering so much ground, he certainly gave a very hopeful picture of Modern Spiritualism in the Old World, where, as he stated, it is spreading among all classes, both in the church and out of it. Mr. Colville's address was very interesting, and very earnestly delivered. He certain-ly is a most remarkable medium. There are few peo-ple among the scholarly and preaching class who can equal him in the masterly mapper he handles and ex-hausts a subject, at any rate when given imprompta, without premeditation. It is hard for a scholarly in-clined man who is not a Spiritualist to believe that he has not studied and prepared his orations; so as a phenomenon in the line of platform talk he is a credit to Spiritualism, a living proof that there is an intelli-gent power behind him that we can perceive but can-not see." not see.'

MARBLEHEAD.-A correspondent over the signa ture "K." writes: " There has been much interest exhibited in this place in Spiritualism, a large increase since last winter, and we have quiet enjoyment in our little circles, the influence of which leads us to the realization of a higher and better lie."

Ohio.

CINCINNATI.-A correspondent forwards us the information that Joseph Bunker, Ohlef Marshal of the Fire Department there sustained severe injuries while on his way to a fre on Front street, in that city, on the morning of the 28th ult., which resulted in his death the next morning. In reporting the case and its sequel, the *Gazette* states that Gaptain Bunker had, before his sudden decease, stratege experiences. In dreams: A day or two Defore a calamity at a fire, by which several men of the Department lost their lives, he related to the Secretary and another gentleman a dream he had had the night or two previous, in which he saw a number of cofins laid out in a row, and the number corresponded catactly to the number of men killed. Only a few days previous to the accident that caused his own death, he said to Mr. Brown, "Tom, I had a terrible dream last night"—mentioning some har-rowing details of the vision; which clearly indicated his career on earth was soon to close. Fire Department there sustained severe injuries

Inter concerts boly seculity of all first of ministrative forth

names, events and scenes—all of the meining correct, and acknowledged as such. No one of our number, save myself, had ever seen Mrs. Dudley previously, and the facts given through her at this time astonished even the old Spiritualists who made up the party. J. V. Mansfield spent four days at the camp, and on one of these days gave forty-two sittings, and it is al-leged that not a failure was made—doubtless all com-ing to the conclusion that there was an intelligent power about him that could read and answer questions which were written by the sitters, while Mr. Mansfield had no way of knowing the questions asked in his nor-mal condition. I conversed with many prominent persons who re-lated to me the evidence they had also received while a Unset and Lake Pleasant, and will in brief give the substance of a few of these narrations. Elieba Waters, the veteran Spiritualist of Troy,

Substance of a few of these narrations. Elieba Waters, the veteran Spiritualist of Troy, N. Y., declared that he had received most astound-ing spiritform materializations of his spiritfriends hrough the mediumship of Mrs. Gray and DeWitt J. Hough.

. Hough. Mr. Elisha Morse of Minneapolis, Minn., a promi next real estate dealer and owner, stated that he had received satisfactory proof that his spirit-friends had materialized themselves by and through the medium-ship of Mr. and Mrs. Caffray, Mrs. Gray and DeWitt O. Hough, the Berry Sisters, Mrs. Sawyer and several others

C. Hough, the Berry Sisters, Mrs. Sawyer and several others. Mr. A. L. Hatch of Astoria, N. Y., and Mr. and Mrs. Hare of Philadelphia, made statements of a simi-lar character to the writer. Mr. Hare and wile declare that they have devoted some four years to gleaning facts in regard to spirit-manifestations. He is taking up the same course of investigation to obtain valuable information in these spiritual things which his father, Prof. Hare, so closely followed the last years of his earthily life.

Information in these spiritual things which his father, Prof. Hare, so closely followed the last years of his earthly life. Mr. P. Tomson, of Philadelphia, a wealthy merchant, related at Onset some remarkable manifestations oc-curring through his medial organism, and that of oth-ers. Some of the manifestations which the foregoing persons saw and described to me (and which I have wincessed myself) may be epitomized as follows: A vapory cloud appears upon the floor, which gradu-ally forms into human shape, and resembles some spirit-friend of those present. Some of these forms walk about the room, and shake hands with persons in the scance-talking, and often sitting at a table and writing letters to their friends and relatives in the presence of a room full of intelligent persons-all present seeing them. Mr. S. H. Smith, of Lake George, N. Y., while at Mrs. Grey's and DeWitt Hough's scance, met with an experience which I here briefly relate : Hecently Mrs. Alice Hitchcock, of Lake George, passed to spirit-life; subsequently Dr. Huntington and Mr. Benedict Little, of the same town, also friends, attended a scance given by the above named mediums at their residence in New York City. Mrs. H. materialized, and iooked quite natural, giving her name; and so well estisfied were these two me that they were constantly having the matter on their minds. Mr, Smith being in their raidence in his presence, and while at a scance at Lake Pleasant held by those mediums, Mrs. Hitchcock came and materialized, and called for Mr. Smith, holding conversation with him, and sending words of greeting to Dr. H. and to Mr. Little, who resides in a fown near his home. This is a grand test, as Mr. Smith was a stranger to the medi-ums, also to the spirit, and had not given the medi-ums, also to the spirit, and had not given the medi-ums, also to the spirit, and had not given the medi-ums, also to the spirit, and had not given the medi-ums, also to the spirit, and had not given the medi-ums, his num contestations.

THE SEASON .- The universal favor with which this monthly is received may be judged of from the fact that editions are printed in thirteen different languages. The pages are 10x16 inches. The present number contains a review of novelties and new needle work ; several colored plates of costume ; one hundred and fifty-eight illustrations of dress and needle work ; twenty-three flat paper patterns ; ten embroidery designs, two initial letters and one alphabet. New York : International News Co., 31 Beekman street.

VICE'S ILLUSTRATED MONTHLY Introduces its Altumnal numbers with a finely colored frontispice of 'Wayside Beauties," Golden Bod, Asters, Blue Carls, etc., that at this season enliven our rural landscape. Descriptions and engravings are given of "A Few Rare Plants," together with other articles of interest. Rochester, N. Y. James Vick.

LADIES' FLOBAL CABINET contains entertaining and instructive articles on Lilles, Hyacinths, Fens, etc. "How to Arrange Grasses," and desirable in formation regarding home decorations and housekeep ing. Published at 22 Vesey street, New York.

THE BROOKLYN MAGAZINE, IS & new monthlyd literature, society, the drama, military and fashios Published at 106 Livingston street, Brooklyn, N. Y. THE BUILDEB AND WOOD WORKEB has much th Interest and instruct those for whom it is specially published, and fine engravings of buildings and me chinery. New York : F. A. Hodgsen, 294 Broadway.

A Melbourne, Australia, correspondent says that William H. Vanderbilt is not the rich est man in the world; that the colony of V_{i}^{i} toris has a man who'is worth more than \$200, 000,000, and his wealth is rapidly increasing 000,000, and his wealth is rapidly increasing This lucky man is a Lord Rupertswood. By his father's will be fell heir to 2,500,000 merino alleen 300,000 cattle, and 3,000,000 acres of freehold lands, besides a leasehold of ordown lands in En-land of equal area. By care and thrift be he doubled his inheritance, making it considerably over \$200,000,000. His residence in Melbours is said to be the most magnificent in the work it cost \$4,000,000. His generosity would right en Vanderblit : but every charitable concern is Melbourne is heavily indebted to him and Ra-pertswood is a revared mane. The Builder on Woodworker, N.Y. CHy.

OCTOBER 18, 1884.

可能的过去式和分词推进外方法 LIGHT. BANNER OF Doems. Mr. Stiles gavo is a very rapid manner, in the scriptions of spirit-irfends, nearly all of which were recog-nized. Four subjects were submitted by the audience to Miss Hagan for improvisation, and were deals with in a manner that pleased all. A fine solo, "I 'm Lonely Since My Mother Died." was artistically rendered by Mirs. Lulia Turner. The Discourse of the afternoon was given by Mrs. B. K. Durnst, upon "Goodness," in which she claimed that goodness and love are potent powers in the universe; that evil is always relative, never positive. If we accept the truth we must live by it. Our inheritance from God is goodness; our inheritance of evil is from our forefaiturer; all hat Spiritualism can do is to make usfree. There is one power that is lasting, and that is love. All force is spiritual force. All truth is divine; woneed to un-derstand that the power of life is the grand principle of Spiritualism. The locture abounded with essattlithoughts fiely expressed; many of its passages were very eloquent, and the whole was highly entertaining and instructive. *Evening.* -At 70'clock the people began to gather from all parts of the village and eurrounding country to attend the closing exercises of the Convention, and by 7:30 the church was packed to its utmost capacity, there being no standing-mon: many were obliged to 'return to their homes, there being no room for them. After a short con-ference, in which Dr. Fairfield, Dr. Gould, Mr. Goorgo banedid, alter making appropriate remarks, read a writ-au diverse a brief address, closing with an in-say Good-by." 'uta heil the audience species of all about the subject humes if were highly appreciated. J. D. Stiles, the last register of the controlor, delivered a brief address, closing with an in-say Good-by." 'uta heil the audience species of all resold. "In assessed when the people will come out three addience, which contained many fine tests. Following Dr. Mansfield, alter making appropriate remarks, the latten ded, and on saturday afternoon and Sunday the au

Pearls.

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

Ah I what would the world be to us If the children were no more? -[Longfellow.

If one reads the ancients only, one is sure of always remaining modern .- Marie Eschenbach.

The world's a stormy sea, Whose every breath is strewed with wrecks of wretches That daily perish in it. -[Rowe.

Adversity is the trial of principle. Without it, a man hardly knows whether he is honest or not.-Fielding.

> We shape ourselves the joy or fear Of which the coming life is made. And fill our future's atmosphere With sunshine or with shade.

-[J. G. Whittier.

One weeps for the death of children; but perhaps the change of them into callous men and worldly women is a sadder thing to see, after all .- Ouida.

Like herb and flower, like sun and star,

To gracious God akin ; Still more beloved and nearer far,

In spite of death and sin,

And when the flesh shall pass away, My summer will begin.

-[Angus Fairbairn.

Proceedings of the Spiritualist Convention at West Burke, Vt., Sept. 26th. 27th and 28th, 1884.

FRIDAY, SEPT. 26711. Morning.-In the absence of the Chairman of the Committee, Dr. S. N. Gould called the meeting to order at 10:30. The opening service consisted of a fine solection by the Duxbury Glee Club, followed by an invocation by Dr. H. P. Fairfield. Miss Jonnie B. Hagan then gave poems H. F. Fairfield. Miss Jonnie B. Hagan then gave poems upon two subjects presented by the audience, both of which were treated in a vory pleasing manner, much to the admi-ration of her listeners. Dr. Fairfield made some very timely remarks, their theme being expressed by the words, "Come, let us reason together." Mirs. Lilla Turner sang "Keep the Old Friends with the New," a song that by its sentiment and rundering created a very kind and fraternal fealure. and suggested the subject of the momentar discourse. feeling, and suggested the subject of the morning discourse of Dr. H. P. Fairfield, who, after reading a number of passages of Scripture, proceeded in a very touching manpassages of scripture, proceeded in a very folcoming man-ner to refer to the pleasant time of last year's Convention, the large amount of good accomplished, and the great pleasure it gave him to again meet the friends at West Burks on a like occasion. Following his remarks, Mrs. Lills Turner closed the morning session with a song.

Burks on a new occasion. Following his remarks, mirs. Lillia Turner closed the morning session with a song. Afternoon, --Meeting called to order by J. S. Kimble, The foll: wing were then chosen as officers of the Conven-tion: Dr. S. N. Gould, President: Dr. H. P. Fairfield, Vice-President; Mr. S. N. Gould, Secretary and Treas-urer: Dr. S. N. Gould, F. A. Way, Jonathan Davis, Mrs. F. A. Way, E. Spencer and J. S. Kimble, Committee, Aftor Dr. Gould and taken the chair, the Duxbury dice Olub reudered the fine song. 'We Should Love Each Other More.'' Dr. H. P. Fairfield then delivered an invocation and opened the Conference. J. S. Kimble spoke of Dr. J. V. Mansfield as being in town, and urged all who desired to receive communications from their spirit-friends to visit him. Dr. Gould made appropriate remarks concerning the coming sessions of the Convention. After singing, Jennie B. Hagan b-ing introduced as the regular speaker, an-nounced as hor subject: ''We must Keep our Houses Clean and Presentuble as well as the Forch, '' and gave a lacture that was entertaining and instructive, and highly appreci-ated by all who heard it. After a selection by the Gleo Olub, Miss Hagan improvised poems upon subjects given by the audience. They were much admired and loudy ap-plauded. Exercising.- Jennie B. Hazen gave a yery fine entertain-

by the audience. They were much admired and loudy ap-plauded. Exerting. - Jennie B. Hagan gave a very fine entertain-ment, consisting of poems improvised upon subjects given by the audience. Each subject was treated in a very art-istic style; some being of a mirthful character, elloited much appause. The Glee Club then sang "What Shall the Harvest Be?" that being one of the subjects of Miss Hagan's improvisations. Mrs. Sophia K. Durant of Leba-non, N. H., was then introduced, and spote upon the same theme, doing great justice to the subject and hersolf. Dur-ing the entertainment, Mrs. Lilla Turker rendered the fine solo; "Gathering Flowers in Heaven," which was very much enjoyed by all those who listened. The Gh-e Olub interspersed the entertainment with many of their fine selections, and Mrs. Anna Turner closed with a choice song, "The Bridge," by Longfellow.

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ine selections, and Mirs. Anna Turner closed with a choice song, "The Bridge," by Longfellow. BATURDAY, SEIT. 27TH. Morning, --The meeting was called to order by the Presi-dent. Altor singing, J. D. Stilles opened the Conference by giving one of his choice poems. He was followed by re-marks from Dr. Gould, Dr. Fairfield, Mirs. A. P. Brown, all relating facts in proof of spirit-presence. Dr. Fair-field, under control, personified Elda T. T. Renny of St. Johnsburg, giving the name in full. By epocial requests the song, 'Keep the Old Friends with the New, 'was again render d by Lilla Turner. After singing and an in-vocatien, J. D. Stiles, as the regular speaker, announced for his subject, ''The Life and Object of Spiritualism, ' which he handled in a very able manner, showing that we live in a progressive age, and that Spiritualism has come to save the whole world, not part of it; and that it contains all the good there is in all other religions; that the spirit-word is not a place of innetivity, but therein all will find work to do, and Love will reign as rogal queen; that Spirit-ualism has come to open the doors between the two worlds, and no one can do anything to overthrow it; that order, goodness and love will be blended in our lives as we learn more aud, more, of the angel-inspiration. The greaker

The Rebiewer.

How TO. LIVE & CENTURY AND GROW OLD GRACEFULLY. By J. M. Peebles, M. D. 16mo, paper, pp. 99. New York : M. L. Holbrook & Company. The title of this, the latest book from the pen of Dr.

Peebles, is an attractive one, and indicative of the progressive age in which we live. To exist in this sphere for the lengthy term mentioned, and above all to advance to its close gracefully, is a desideratum for the attainment of which no one would fail to use all means within his reach, provided he knew what those means were, and it is just those means this book aims to inform us of. In all civilized countries old age is considered desirable and honorable ; especially is it desirable because of its being preliminary to the larger and grauder activities of life in the spirit-world. The press speak very highly of this last effort of its distinguished author. The Vineland Independent, the Scranton Democrat, the Ohio Democrat, and some dozen or more other secular papers, allude to it not only as clear, pointed and practical, but scientific, touching the laws of health and Hygiene generally. We cannot know too much about ourselves-sleep, foods, clothing, drinks-and influences that tend to shorten or lengthen human life.

The following quotations give something of the style and aim of the book :

"Though there are inherited tendencies, yet sick-ness and physical disease came not from Adam's sin or Napoleon's ambition, but from personal transgres-sion of law. It is cause and effect--it is obey and live; it is sin and die t-- Page 14.

it is sin and die i---Page 14. During my voyage from Madras, India, where I had spont weeks visiting the leper hospitals, to Natal, South Africa, we were overtaken by a most terrific storm, and our stupid, half-intoxicated captain shut down the hatchways, and further, fastened the cabin doors. He came near sufficiently and murdering the whole of us.

unon it .- Page 33.

length of time, and eat nothing but rice and a few vegetables.—Page 41.
 Fickie fashion slays multitudes each year. Never use hair dyes. The basis of blondine, powders and paints, is sugar of lead—a poison—often causing nervousness, paralysis, sore eyes, softening of the brain and neuralgis. Long trains, high-heeled sloes and bangs are abominations. Why cover the forehead with hair and expose the arms? The low caste Hindoos and the Indian squaws of the West have banged their hair for centuries. And why wear long, trailing trains? Stepping upon one in the street and hearing it rip is to me music. 'Ladies' should not use morphine to produce sleep, helladonna to make the eyes bright, nor arsenic to make the exist be are blessings. Dr. Common Sense is a very eminent medical gentleman. In all acute attacks he should be the first physician called. I make no difference between men and women as physicians; they stand as equals before God, and should so stand in the estimation of humanity. Lord Beaconfield died while the allopaths and homeopaths were quarreling over his slok body. In some paics of this plan work in the United States?—Page 75.

Page 75. Exercise charity to all. Control your passions; govern your appetites. Develope and manifest a sweet and peaceful spirit. Carefully observe the rules of health relative to pure air, drink, food, sleep and olohing, and with a fair constitution to stars with on the journey of life you may easily live a full century." -page 99.

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. bear mo away.

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them all re. Waiting on this shore, We're journeying on. What must it be fo be there. Where we'll weary never-more. Whisper us of spirit-life. Waiting at the river. ever lost, nly waiting, ver thero, ne wee is past, utside, ver the river I 'm going, CHANTS. •

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doors. He cano hear between a whole of us. The purest air, richest in oxygen and ozone, is found in forests and sun-kissed fields, and among the pines by the seaside, and up the sides of towering moun-tains.—Page 25. tains. Page 23. Do not go to sleep lying upon the back. Wheever saw the weary herds or proud horses fall asleep upon their backs, with their feet up in the air gyrating around loosely? They naturally drop to sleep lying upon the side or stomach. I observed, during my jour-neyings in Asia and Africa, that the natives nearly al-ways slept upon the stomach. Go to sleep, then, lying upon the right side, for the reason that while the right lung has three lobes, the left has but two, and the lower porlion of the heart being more upon the left slde it has greater freedom of action than it could pos-sibly have if the weight of the right lung wore pressing upon the *-l'age* 33.

bioly hard, the weight the tright tag weight pressing upon it.— $P^{a}qre$ 33. Breakfast should be made largely of oatmeal, well-baked bread made from the whole wheaten grain, carefully ground, berries, fruits, fresh eggs broken into hot water, and a cup of good sweet milk. I baye seen the Spanlards and balf-castes of Mexico, Yucatan and Central America toiling in the mines, or by the olive-press and the wine-press by day, and dano-ing at night to the music of the guitar, and yet they subsist upon melons, fruits, bananas, and bread dipped in olive oil and seasoned with capsicum. I have seen Chinamen in Canton and other parts of the Empire bear upon their schoulders the sedan chair sixteen hours a day, or work in the fields the same length of time, and eat nothing but rice and a few veg-etables.—*Pago* 41.

ualism has come to open the doors between the two Worlds, and no cane can do anything to overthrow it; that order, goodness and love will be blended in our lives as we learn more aud more of the angel-inspiration. The speaker closed with an inspirational poem that was one of his best. The discourse was interspersed with gems of poetry, lius-trative of the points under consideration. After his able discourse, Mr. Bulles was controlled to give tests for shout twenty minutes, thirty-five names being given, all of which were recognized. He was in his best mood, and the audi-ence was much pleased with both fecture and tests. *Afternoon*. -Conference of one hour. Mirs. A. P. Brown, Dr. Yairfield, Dr. Gould, Mr. George Buchanan of Barton Landing, Vt., related facts which interested the audience. Mirs. Durant sald we should do all we possibly can to un-fold our 'est matures. Miss Jennie B. Hagan called atton-tion to the Ladies' Ald Association of Queen City Park. Burlington, stating that the wockety's net profits of their fair this year, for the benefit of the Fark, was one hundred and fifty doilare, and made an appeal to the ladies to assist by furnishing fancy or useful articles for the fair to be held next year, stating that such articles for the fair to be held inst year, stating in that such articles for the fair to be held inst year, stating in the subject, "Spiritualism as the Power and Life of All Helgions, " showed plainly that Spiritualism is a religion of the spirit, not a religion of oreeds ; that it is the last and greatest manifestation or God to humanity, and will elevate us to the life above, where all is peace and love, *Eventor*, T. D. Stiles gave above one hundred names of

The last and greatest manifestation of God to humanity, and will elevate us to the life above, where all is peace and love.
 Brening, -J. D. Stiles gave about one hundred names of spliticiticads, nearly all of which were recognized. Miss Hagan gave porms. Mirs. Lilla Turner rendered the fine 6010, "The Little Boy That Died," in so sympathetic manner line at the close of the song here was hardly a dry eyo in the audience. A short address was given by Mirs. Jurnar (Lebanon, N. H., at the close of which were by Mirs. Jurnar (Lebanon, N. H., at the close of which were by Mirs. Jurnar (Lebanon, N. H., at the close of which Mir. J. V. Mansfield was called to the platform and described a sitting he had in the morning with Prof. Starr, went to his room for a stitting, and Mir. Mansfield, after taking him by the hand, not knowing him, said hefound there was something wrong about the man. Mir. Mansfield was at loce controlled to write. After he read what had been written, he said to Prof. Starr, 'I think there must be a missize. It don't seem as though this can be for you, as pleasant looking a face as you have and as much of a genileman sou appear to ne." Prof. Starr inquired what it was, you appear to ne." 'Prof. Starr inquired what it will not give it to you;'' but finsly, hend maner, and then took the communication referred to from his pockstand the took the communication referred to from his pockstand the billity. Boware of such. He tried it on in my old home and met the otherm to fail the inhabitants of Malone, ex-oep thus hub is pockstand there with Sing. Adventer of Malone, N. Mansfield class of Malone, N. Mansfield the substond the borne of Malone, N. Mansfield sail the othermore of the bard of the substond the start of Malone, ex-oep the otherm. Which is subsystex way with Spiritanian. The substond the substond the bard of the bard of the substond the start of Malone, ex-oep the other what it is pockstand the bard of Malone, ex-oep the substond the stare of lot bills and the substond th

Poor thing ! I pity him ! Oscar Bullard, once of Malone, N.Y." After reading the communication to him Mr. M. said, "Prof. Starr took out of his pooket a large roll of bills and offered to give fity dollars, then one hundred dollars if I would answer a essied letter he would write. I told him that money was no temptation whatever; that siter ro-ceiving the communication I had in regard to him I should not give him a sitting under any consideration." Mr. Mansfield then said, in a kind way, to Prof. Starr, who was present, "Young man, you have got a hard row to hoe. There is a mighty army sgalost you. I pity you't Prof. Starr then arose and said Mr. M. had made a fair state-ment; he could not have used better words himself. Here is there was that Prof. Starr was present at nearly all the sensions; seemed much intersted in the exercises. He said there was ton times more Orbistianity in this Con-vention, than any he had ever attended, and he had been to conventions, more or less, for twenty-five years. Wheth-er he makes honorable use of the many good things that were said, or otherwise, time will tell.

conventions, more or less, for twenty-inte years, w defin-er he makes honorable use of the many good things that were said, or otherwise, time will tell. SUNDAY, SEFT. 237H. Morning, --The meeting was called to order by the Presi-dent, and, after singing, the Conference was opened with a poem by Miss Hsgan, who was in her happlest mood, and never did better. As usual she received a number of sub-jects from the audience, one of which was "Mother's lows," which was so very finely improvised that the audi-enco was affectivel even to tears. Remarks were then made by Mf. Guaid, Mr. Fairfield and Miss Hagan. After afne selection by the Glee Club. Mrs. A. P. Brown, the regular speaker of the moring, taking for her subject, "Has the Ballie beet Flught and the Victory Won?" handled it in a masterly manner, much to the satisfaction of the audi-ence. "After an invocation by Mrs. Durant, Dr. H. P. Fairfield addressed: the Convention upon the scriptural passage, "Old things are passed away; behold all things are become new," He blain showed that the old forms of religion were passing away and new and better forms were taking their piace: "Herform and progress are the watch-words of Buriuniam... We must elevate and make our-selves letter for our own sakes and not for Christ's sake, We ougit to be the best pople, for we have got all the spirituality of the past, the sverishing and spiritual gospel as a bright light the slop are our own which and priful gospel as bright light to be the best pople, for we have got all the spirituality of the past, the sverishing and spiritual gospel as borght light to be the best pople, for we have got all the slow and light to vertification and way. The session closed by the audience, uniting in singing "Nearer, My God, to Thec."

Afternoon

Liberalism as they were adopted at Philadelphia in 1876, and regard them as the basis of union henceforth, and as defining our mission as Freethinkers and reformers. And the better to carry out harmoniously the policy enunciated in these Demands, we hereby,

The National Liberal League, in congress assembled

at Cassadaga Lake, reaffirm the Nine Demands of

the close of the meetings the following resolution was adopted: *Resolved*. That we tender cur thanks to the Universalist Society for the use of their church, to the different speak-ers for their fine addresses and assistance; to the Duxbury Glee Club for its excellent music; to the citizens of West Burke for furnishing entertainment to the manyµtrangers; to the different railroads for their assistance; and to all who in any way assisted in making the Convention a suc-cess.

who in any way assisted in making the Convention a suc-cess. The President then announced that steps had been taken to have the next Passumpic Valley Convention at St. Johns-bury, and that Mr. Wright and Mrs. Howe of St. Johns-bury, and Geo, Bush of Barton Landing, had been chosen as a committee to make all necessary arrangements, and to secure the services of some of the ablest and best speakers and mediums for the occasion. Thus closed one of the most successful and harmonious Conventions ever hold in the State of Verment, and on Monday morning all shook the friendly parting hand, and returned to their homes to take upifers duties with greater zeal than ever before. West Randolph, Vt., Oct. eth, 1884.

The Demands of Liberalism.

cal property shall no longer be exempt from just taxa-

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and mill-

tia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian

4. We demand that all religious services now sus-

tained by the Government shall be abolished ; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall

6. We demand that the judicial oath in the courts

and in all other departments of the Government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in

7. We demand that all laws directly or indirectly enforcing the observance of Bunday as the Sabbath

8. We demand that all laws looking to the enforce ment of "Christian" morality shall be abrogated, and

that all laws shall be conformed to the requirements

of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also

in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political

system shall be founded and administered on a pure-

ly secular basis; and that whatever changes shall

prove necessary to this end shall be consistently, un-

RESOLUTIONS ADOPTED AT THE EIGHTH ANNUAL CONGRESS OF THE NATIONAL LIBERAL LEAGUE,

flinchingly and promptly made.

SEPT. 8TH AND 9TH, 1884.

book of religious worship, shall be prohibited.

tion.

character shall cease.

wholly cease.

its stead.

shall be repealed.

1. We demand that churches and other ecclesiasti-

and for prudential reasons, recommend to the next Congress to drop the name of the National Liberal League, and assume that of the "American Secular Union," thus indicating our desire for cooperation with our Freethinking brethren in the British Dominion of Canada.

Believing with the founders of the republic that civil government is a natural and secular institution, and not a divine and supernatural one; and believing, too, that the human mind in the process of education should be entirely free from the trammels of superstition, we congratulate our fellow-Liberals everywhere that this theory of government and education is admitted to be correct, and American, in the lately expressed official opinion of the New York State Superintendent of Schools, that the use of all religious books and ceremonies are inappropriate in schools supported by public taxation. And we recommend as one of the advantages of the local organization of Leagues in the State of New York, and as one of the duties to be performed, that, in any case where, through church influence, this opinion of the State Superintendent is treated with disrespect, the members of a League should feel it to be their duty to defend and advocate it. We also express our satisfaction at the fact that the Constitution of the State of California, in the true spirit of the National Constitution, refuses to regard church property as public property, and in Article XIII., Section 1, requires all private property, whether of individuals or corporations, to be taxed. It is also highly creditable to California that, in Article IX., Section 8, of her Constitution, it is declared that "no public money shall ever be appropriated for the sup-

port of any sectarian or denominational school, or any school not under the exclusive control of the offi-cers of the public schools ; nor shall any sectarian or denominational doctrine be taught, or instruction therein be permitted, directly or indirectly, in any of the common schools of this State. Resolved, 1. That all who favor the secularization of

our Government be earnestly and cordially invited to units and become active members of the National Liberal League.

Resolved, 2. That in inviting cooperation with the different classes of Radicals in the grand objects of secularizing the National and State Governments, and exposing the falseness of the popular superstition, the parties must never forget that in all our discussions of the main topics, and of such side issues as may occasionally present themselves on our platform, each person's thought and speech, while they must be entirely and sacredly free, should also be entirely respectful and considerate to those who may hold opposite views. This mutual respect and consideration being the natu-ral and immediate growth of Freethought, and the very meaning of the word, is absolutely, the only ground on which we can stand in harmoniously exe-cuting the mission we here undertake as reformers.

Resolved, S. That we deem it the duty of the Liberals in their respective localities to organize Leagues, lyceums, kindergartens, and all other instrumentalities for educating children in the principles of science and secular government. A side principles of science Resolved, 4. That we earnesity recommend to Liber-

als everywhere to prestrange and give orders to their survivors concerning their funerals, so that their Afternoos - The doors were open at 1:00, and by 2 the church was filed to overhowing to listen to J. D. Stille's descriptive tests of spirit-presented and Jannie Hagan's after death by the exponents of the popular religion.

Boston: Fublished by the author. Sold by Colby & Rich. Price, \$1,50. This is indeed a radical work, radical, we mean, not in the popular and bad, but in the true and proper sense of this word. It goes to the root of the subject it undertakes to discuss. It deals with fundamental principles, and in an intelligent and masterly manner, and points out with great clearness and rare philo-sophical, almost prophetic insight, the normal and sure results both of their intelligent application and their careless or ignorant neglect. The title of the book gives one but a faint and imperfect idea of its in trinsic value, of its breadth, depth, comprehensive-ness, fileity of likustration, and abundance of care-fully-collected facts bearing upon its lofty theme, for no theme is more lofty than that of education, regard-ed in its wide and true sense, as the author of this work regards and treats it. Nor is it possible to con vey, in a brief notice of the work, any adequate idea of its high wisdom, and its immense practical value to all ducators who are not so deeply wedded to old theories as to be unable to give to new ideas and new methods a candid consideration. The reviewer has read every line of it with closest attention and absorb-ing interest, and although he has read many other works on education, he gives its as his unbiased judgment that this volume by Dr. Buchanan contains more, and higher, wisdom on this great subject than all the oth-ers combined. It should be in the library of every family and every teacher in the land, from the kinder-gartener to the college and university professor, yes, and should be carefully read and studied by them, and by all who are interested in human culture and the true progress of our race. BARMET. -Journal of Education, Boston, Mass.

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perusai. Notices of Spiritualist Meetings, in order tojinsure prompt insertion, must reach this office ou Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Bight.

BOSTON, SATURDAY, OCTOBER 18, 1884.

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

Resumption of the Banner of Light **Public Free Circles.**

The public scances at the Banner Circle-Room, which were so summarily discontinued shortly after the commencement of the current season, by reason of the severe illness of the medium, Miss M. T. Shelhamer, will be resumed at the usual hour and place on the afternoon of Tuesday, October 21st-she having so far improved in health as to warrant her guides in making the announcement.

Transmission of Thought.

The fact taught by Spiritualism that human beings who are yet residents in forms of flesh are nevertheless spirits, possessing to great or stances in which images, impressions and lesser potentiality of expression, on the mortal plane, the spiritual senses which shall be commind of the agent to that of the percipient, and theirs to unfold and utilize in the next pietely stage of existence, is demonstrating itself daily before the world; but the ingenious methods which scientific perversity and philosophic speculation are making use of to capture a certain class of these manifestations that they may use it as a disprover of all the rest of the spiritual phenomena, would be amusing if it were not saddening to the lovers of clear light for humanity. There is not the shadow of a doubt that the ideas meant to be conveyed by the terms " telepathy," "mind-reading," "thought-transfer-ence," etc., are substantially of one genusthe influence of spirit upon spirit-and merely matters of shading as to differences of opinion between those using the terms. Still we are pained to observe in certain scientific and philosophical quarters a tendency to avoid the spiritual hypothesis, seek explanation of the phenomena usually grouped under the "telepathic". head in some yet to be discovered (?) law of dynamics, and to confine, in a semimaterialistic fashion, human conceptions of "thought" and "mind" to something wholly on the physical plane-whereas the enlightened inquirer into the revelations of Spiritualism soon discovers that in the exercise of reflective processes and the expressions of their results in the world outside the individual, the spirit of that individual takes the position of chief commander-the mental faculties being merely its executive officers.

in the fact that the agent is concentrating his attention on a card or number, but in the fact that he was dying. And a parallel is furnished by the experience of a person named and duly located, who described that while in the act of dressing, one morning in December, 1881, he became suddenly convinced that some one was in his room. He saw no one, on looking round, but in his mind's eye every feature of the face and form of an old friend, whose name and residence are given, at once arose. He instantly notified his wife of what had occurred, stating that he believed his friend must be dead. On the following morning he received a letter from his friend's brother, whom he did not then know to be in England, notifying him that his friend had indeed died the morning before at the very time of the occurrence noted in his

room. The incidental facts were all duly corroborated.

The writer holds, in this case, that the sponaneous picture, originating in the condition of the dying friend, was not more definite and vivid than that which the unexcited mind of the mere experimentalist has often been able to transmit. Yet he says there is a difference, and a very important one, for "the spontaneous picture did not represent anything on which the mind of the agent was at the moment concentrated." He then proceeds to give examples of a number of scenes, "vividly flashed upon the sense, and for the moment engrossing the attention, but still rather inward than outward." Next follows a realistic vision, an accoupt of which was sent the writer by an English clergyman, in the words of his sister. It occurred to her married sister in her sleep, and took place in France. The incident was the carriage accident which resulted in the death of the Duke d'Orleans, in 1844. At daylight she wrote down in her journal all that had occurred, and two days later-it was before the electric telegraph had come in-the London Times published an account of the death of the

Duke. In both these cases, says the writer in the Nineteenth Century, the scene was not flashed from mind to mind at the moment of its occurrence, but considerably later, though at a time when the agent's thoughts were deeply concentrated (known in one case and presumed in the other) on a mental renewal of the agitating scene, coupled with a thought of the very person to whose perception that scene was in fact transferred. This is held by the writer to be a point of the utmost interest and importance. He regards this deferment of the impression as showing "the translation from agent to percipient of a represented image with almost the listinctness of an actual sensation—as where a diagram which the agent is merely recalling to memory is transferred with pictorial vividness to the percipient's mind." The writer next proceeds to give an example of a transference of actual sensation. It was a scene intensely realized in the moment of imminent peril, which seems to have flashed itself from

der the category of dreams, but are sudden and vivid impressions in a state between sleeping and waking. The next stage of vizualization described by the writer is one in which the percipient sees a face or figure projected or depicted, as it were, on some convenient surface; the image being thus truly externalized, but in an unreal and unsubstantial fashion, and in a bizarre relation to the real objects among which it appears. He

mind to mind with starting but evanescent dis-

tinctness. Such scenes as this do not fall un-

compares it to an object that has been intently scrutinized and involuntarily imported into our view of the surrounding scene. Still another case is described as mental hallucination. Both are of too great length to be transferred to our columns. Further attempts at explanation are not made by the writer of the article, but he ends his case with the bare recital. After all, and at best, he gives us nothing that amounts to an explanation; only a few in-

The Appeal of the Liberal League.

The cause of Liberalism is before the great public with its Demands and Resolutions, which are to be read in another column. No one can peruse this timely and forcible proclamation of purpose by a large and rapidly increasing body of most intelligent men and women without being profoundly impressed with the comprehensive character of their expressed views and the deep sincerity and wholeness of their convictions. The demands put forth by them before the public are certainly such as should readily commend themselves to all liberal, reflecting minds. The spirit in which they are uttered, though radical, is far from being open to the charge of destructiveness. It would only clear away the recognized obstructions to a new advance of society and a larger expansion of the human mind, in order that the work of reconstruction may go on unembarrassed by the dead weight of old dogmas and lifeless prejudices. The object is purely one of benevolence and aspiration. The intent is only to benefit and bless humanity by the speedy emancipation of the human spirit from its present state of bondage.

What are the demands which the National Liberal League make, that they should not be heeded? They demand nine things, each one of which is firmly rooted in reason and morality. Read the list and then judge, if possible without prejudice or passion. Ought not, for instance, all forms of ecclesiastical property to be taxed like other property, under a government that refuses to protect any and all forms of religious organization? Ought Orthodox chaplains to be called upon to pray in official places, when not even the necessity for prayer, public or private, is once recognized in our Constitution? Is it right that one portion of the people should be taxed for the support of the sectarian institutions of another portion, whether in the name and guise of religion or anything else? Ought a government like ours to have anything to do. as a mere government, with the holding of religious services, or to insist on the use of the Christian Bible any more than the Mohammedan Koran, or the Materialists' creed, in the schools which are supported by the constant taxation of all? Why should Presidents or Governors appoint religious feasts or fasts for a part of the people only to observe, if religion is really no possible part of their official business?

Or on what ground of authority, derived from the fundamental law if derived at all, is the judicial oath required and administered in the courts of law and in the various departments of government, when a plain and simple affirmation is just as binding on the human conscience, and the "pains and penalties" of "perjury" stand waiting for those who affirm that which is not true? By what common or by what conceded right, too, are laws made and enforced which command the religious observance of any one day in the week, to which a certain amount of the population, but not all, have agreed to affix a peculiar character-call it by the name of Sunday or any other name? And while the large majority of the people of this country may consent in silence to be called Christians, even while those who style themselves Christian ministers are voiding their abuse upon them as infidels and heathen in their belief and practice, is it in any sense consonant with justice, with truth, with a spirit of equality before the statute law, that into the Constitution under which all live and which all unitedly support and sustain shall be injected the sacerdotal power, always and everywhere tyrannical because resting on naked authority, that designs only the absolute conquest of men's consciences and the irresponsible governance of their conduct?

These, now, are every one of them vital questions; and, taken together, they constitute a cause, an issue, that is of sufficient importance to challenge the widest public attention. The National Liberal League is the champion of this cause, and stands forth to meet this issue. It steers clear of party politics, and ascends at ce to the level aniversal principles. It

Advanced Ideas.

Several years ago, Rev. Mr. Alger made an informal address at a meeting of the Music Hall Society upon the course which, in his opinion, the society should pursue in its then condition, having been deprived of its inspired head and leader, Theodore Parker. Mr. Alger at that time expressed his belief that the current form of Sunday worship had outlived its usefulness, and that in the future the preacher should become the teacher. As Sunday was in itself no more sacred than any other day, he said he could see no impropriety in using it for the instruction and elevation of the people. The custom of building costly churches and restricting their use to the services of the Sabbath he earnestly deplored. His idea was that the capital so used ought to be devoted to converting the churches into schools, and to utilizing them for other secular purposes. Mr. Alger reiterated his belief that no settled minister should be engaged by societies, since it was not possible for one man to supply brains for an able discourse as often as once a week. For ourselves, we suggest that a properly equipped person make the attempt to write a first-class magazine article every week, and continue it fifty-two weeks in succession, and then say what he thinks about a first-class discourse every week.

Being asked before the meeting if he approved of the employment of speakers for the society who were not clergymen, he answered with an expression of his belief in the employment of first-class ability from any quarter, whether it came from clergy or laymen, from men or women. Public attention should be arrested, at any rate, and the speaking should be elevating and instructive. When the foregoing views of Mr. Alger were reported to the public, through the press, they were called 'advanced ideas." They were looked upon as being far ahead of the times, and the feeling was that he would have to wait to let the people come up with them. Mr. Alger was origiself a Unitarian, also. He might once have was generally applied to him, but that disguise is now thrown off. He made an address from his pulpit in the Church of the Unity, on its reopening after the summer vacation, which was laboriously devoted to urging the organization or reörganization of Unitarianism as "The Coming Religion." His reported language was that he would have that organization "more efficient and even more tyrannical (italics ours) than it has yet been." He likewise announced that "bishops" are about to be appointed for that reörganized Church, though he added, "But we shall probably not call them bishops, many people being afraid of the name." As reported in the Boston Herald, his ruling idea is "to harmonize Science and Faith."

For some time past, Mr. Savage has impressed us not so much with a sense of his growing power, intellectual or spiritual, as with his arbitration. It should not be left to take up growing ambition to attract attention by the usual external methods. And his present outspoken attempt to elevate what spiritual force there is in his teachings by the aid of ecclesiastical machinery, only lends corroborative strength to our impressions. It must be that he has become sensible of the flagging of the force with which he has hitherto made his pulpit utterances, and thinks to conceal its decay underneath the drapery of priestly authority. If that be so, it simply supplies convincing proof that from the first he limited his spirit aspirations by intellectual attainments, and having at length reached his own limit feels compelled to look about for other resources and a new start. It looks as if he would rather be a bishop with authority than an inspired man with power. If he can look no further or longer into the deeps of the spiritual heavens and await the constant coming of fresh power from thence, of course he must turn his face to of this question of policy. the earth and feed on the husks of authority.

The subject specially interests and concerns Spiritualists because there are among them nany who would pursue the same course, dis pensing with the influx of light and truth from above and resorting to the old machinery of ecclesiasticism instead. It is not the desire for what is spiritual that prompts them to this, but the wish to gratify personal ambition and conceit. They do not seek to help in the spiritual emancipation of others as well as themselves, but aim at self-aggrandizement, at the indulgence of selfish conceits, and at the possession and exercise of power over others. How persons thus inclined can claim to be Spiritualists, in any genuine sense of being spiritual, is a problem for solution. They surely have never been informed with the first principles nor imbued with the original spirit of our exalting faith, which came to earth with light and freedom for mortals, to work emancipation from bondage, to melt away the hard walls of ecclesiastical authority, and to bring every human spirit into closer relations with the heavens. How can that be reconcilable with even the thought of a return to the bondage from which we have escaped? The case of Mr. Savage fairly points the moral for ambitious professing Spiritualists. who would have our holy cause grind in the mills of authority instead of bringing messages of love and peace to earth from the heavens.

ber of Parliament, at an International Con-

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ference held in Cologne, France, on 19th August, 1881, he cited and described some twenty cases, between various nations of Europe, Asia and America, which had been successfully and peacefully settled by arbitration without resort to war-such matters of dispute or offence as have generally been adjusted by an appeal to arms.

Mr. Baldwin may well be pardoned if he cherishes a commendable pride in the happy future that plainly awaits the grand work he began; and it will be a gratifying fact for our readers to know that he does not take all the credit of its progress to himself, but ascribes a good share of it to its rightful source. In a note recently received from him he says:

"I used to hear my father, Rev. Burr Baldwin, pray for peace almost every day of his life, and when he died in 1880 I commenced working for it with lege, tongue and pen, by organizing the League which just now is beginning to bear fruit. Hardly any one in this sphere of existence will ever know the great amount of up hill work I have accomplished. I have been laughed at and called a fool so often for expending so much time and money for naught, and am confident I should not have succeeded but for the encourse aging work and words from invisible friends and by the cooperation of kindred societies."

Persons interested in the movement should read and circulate this pamphlet, copies of which, we presume, may be obtained by addressing the Secretary of the League or Mr. S. M. Baldwin, Washington, D. C.

What Labor Wants.

The late Wendell Phillips struck the right chord when, in showing how the laboring class was to be effectually lifted up, he said : "Lift a man, give him life, let him work eight hours a day, give him the school, develop his taste for music, give him a garden, give him beautiful things to see and good books to read, and you will starve out those lower appetites. Give a man a chance to earn a good living, and you may save his life.... Give a hundred men in nally a Unitarian. Rev. Mr. Savage calls him- this country good wages and eight hours' work, and ninety-nine will disdain to steal Take preferred the term Radical Unitarian, which | a hundred criminals; ten of them will be smart men; but take the remainder, and eighty of them are below the average, body and mind. They never had any fair chance; they were starved in body and mind. It was like a chain weak in one link; the moment temptation came it went over. Now just so long as you hold two-thirds of this nation on a narrow, superficial line, you feed the oriminal classes. Any man that wants to grapple the labor question must know how you will secure a fair division of production. No man answers that question.

> What labor really wants, then, and what it is fairly entitled to, is an improved condition, a better opportunity, a fair chance. As one of the factors in production, and the most important one because the most necessary, it deserves to have its claims heard in any court of human with what it can either seize or scrape together. but should be dealt with in the beginning as one of the two controlling elements in the great problem of production. There is no question that the way for it to secure its rights is to assert them. "Only organize and stand together," was the advice of Wendell Phillips. "Claim something together, and at once. Let the nation hear ganited demand from the laboring voice, and then, when you have got that, go for another. But get something." The way to get power is to have power; and vice versa. All is the result of united effort and energetic action. What capital will concede, or rather be glad to accept by-and-by, it can just as well concede or accept now. The equity of the case is not in any wise changed by the mere lapse of time. A. principle is just as true to-day as it will be tomorrow. Once carry the point, and we are all surprised to find what a bugbear has been made

Living with a Motive.

To live only for the day we are in, only for

Nevertheless, as the subject of "mind-telegraphy" in its various bearings is now awakening much interest in the world outside of the spiritualistic ranks, it is but just that we dite the following thoughts regarding it from a recent number of the Nineteenth Century :

While the paper in question asks seriously whether thoughts can be transmitted through space without a visible agent, and confesses that the matter is a psychological problem that promises to be a problem forever, it nevertheless is obliged to confess to the existence of what it styles "odd coincidences." The phenomena referred to are called "telepathetic disturbances." in their nature "most eccentric." Visible apparitions are described as "transferred impressions," and it is stated that "even the most startling of them are not without experimental analogy," and that it is in the writer's power to "lead up to these extreme cases by gradual steps, starting from a point where the experimental analogies are perfectly obvious." The writer begins his explanation with the case of a transfer of the impression of a card or number from one mind to another, without sensory communication.

The axplanation given of it by the writer is, that the percipient sees the object "in his mind's eye," and not as an external to himself at all. This he calls "the lowest grade of virulisition." which he says has an exact parallel in these where the impression originates, not | son, Michigan. 11.4. 43

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no further comments. We are left as much in the dark as before, so far as a satisfactory explanation of these phenomena is concerned. Merely familiarizing us with a recital of them does not clear up the law by which we too well know that thought is transmitted without any visible agency.

scenes were successfully transmitted from the

On this profoundly interesting subject we quote a brief passage from W. F. Evans's latest book-" The Divine Law of Cure." He says: There is a mysterious power in our thoughts. I proved some years ago, by a series of experiments, that to direct our thoughts to another person affects him through any distance of space. The more intensely this mental influence is concentrated upon another, the more marked the effects. If we properly understood this spiritual power and the laws that govern it, our thoughts, directed to the sick and unhappy, would do more for their recovery than all the chemical remedies in the whole Materia Medica. When a patient is in a passive, and consequently receptive condition, his mind is a carte blanche, or white paper, on which, by this wonderful spiritual force, you can write any impression you please, and through the mind inaugurate a new physiological movement, and effect a radical change in the direction of health and harmony." Here are simple and profound truths, not for speculation merely, but to accept, adopt, and live by. Our lives will be made deeper and richer according as we import them into our daily and hourly belief.

Dr. Okle stated to a correspondent of the Commonwealth that hay fever is a disease of the nervous system, and that any article of food which in the process of digestion unduly taxes that system will develop or increase it. Chief among such he places fresh-raised bread, as being the principal cause of the increase of catarrhal diseases. He said that bread should not be eaten until twelve or twenty-four hours old, and that a strict adherence to that rule would insure to any one immunity from hayfever. The advice of the Doctor was followed by the person to whom it was given, and the result was that though previously subject to it, it has not made its appearance from that time to this-seven years.

We are sorry to learn that the Harbinger of Light is not a remunerative publication, notwithstanding the fact that it has been issued for fourteen years. We fully agree with London Light that it is not a oreditable thing that this should be so: and in this connection it reprimands the Spiritualists for their palpable laxity in non-supporting-or not adequately doing so-the journals devoted to the cause. Light is quite right.

See advertisement in another column "Rapid Addition." Mr. W. F. Merriman, Jack-10.7 CH1-612

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deals with the underlying questions of human progress. It is tolerant of the great and confused variety of opinions that accumulate around questions of reform and reconstruction, and aims only for the perfect freedom of all minds, for equal rights for all, and for nothing but fair play in all that appertains to political government. The cause could hardly be stated more clearly or impressively than it is stated, or argued with more cogency and conclusiveness. Thus should it be, for it is a cause to enlist the sympathies as well as the reason of all men and women, and one that appeals to us all for immediate and practical action for the sake of securing actual and visible results. We may depend upon it that unless Liberalism dominates in this country, things will be sure to fall under the control of ecclesiasticism, which is ever the foe to political liberty.

There is no question that the civilized world is changing front on the issues that once were thought of vital importance to man. A new era is being ushered in. It is the era of spiritual influences and spiritual power. The old dogmas of authority are dead. Not even the boasts of human reason are equal to the marshaling and leading of the new forces which are appearing in the social life of civilized man. It is becoming more and more evident that all power proceeds from the spirit, even as spirit is the only substance, of which matter and all external things are the forms visible through the sense to the inward consciousness. People are beginning to comprehend the great and high truth that we all live in the spirit alone, of which the body is but the constant manifestation. - Hence they are beginning to understand that their lives, and conduct, and institutions of every kind, should be more in harmony with spiritual laws, which alone govern and control everything. To the intuitions of the open and recipient spirit the highest reason is subordinate and subject, and hence to heed these intuitions is to wait studiously upon teachers who are ever ready to lend a new illumination, to our reason, and to lift continually our external life to the level of the ideal, which is the spiritual.

W. J. Colville's Lectures.

We give this week the principal and most salent passages of Mr. Colville's farewell address upon leaving England, and shall in our next issue publish the address delivered by him in Berkeley Hall, this city, Sunday, Oct. 5th, introductory to the series of instructive discourses his guides propose to give in that place during. the coming months.

All advertisements, notices of meetings, or other favors intended for publication in this paper, must be sent in prior to 19 M. on Tuesday. to of each week, otherwise such matter will not

The Arbitration Movement.

We are in receipt of a copy of a pamphlet entitled "The National Arbitration and Anti-War League of Washington, D. C.; Its Origin, Object and Progress," from which we learn that in the spring of 1880 Mr. S. M. Baldwin of that city called upon the compiler, Col. D. S. Curtiss, and suggested the formation of a society for systematic efforts to create public sentiment in favor of peaceful arbitration instead of war for the settlement of such national difficulties as usually lead to war between nations. Shortly after this, meetings were held in Baldwin's bookstore, Col. Chorpenning's residence, the St. James Hotel and other places, and a more formal one in the law office of Hon. Fred. P. Stanton, on Friday, Sept. 24th, 1880, at which a society was formed by the election of officers, Mr. Stanton being chosen President.

The movement has, by the persistent efforts of its friends, been brought to a prominent position before the world, and the League finds cause to hope that success will at no distant day crown its endeavors; if so, it will be a triumph, the vastness of which, in its benefits to mankind, no human mind can fully estimate. Among other indications of a growing desire for the discontinuance of wars was the temper. and doings of the recent meeting of the rulers of three great nations, the Czar of Russia with the Emperors of Austria and Germany, at Skierniwice, Poland. At this meeting the sovereigns considered propositions and plans for reducing their armies and of promoting meas-In a paper read by Mr. Henry Hichard Mein-

making a name to be sounded in the mouths of others, or for the mere accumulation of money, or for the gratification of lusts or luxurious and pampered tastes-what is it but very mockery, the desperate throwing away of life itself. the dissipation of all precious and irrevocable opportunities? There is no life, in fact, when it is lived for unworthy ends. It then becomes a cheat, a complete delusion, and we shall be able to realize it sooner or later. There are no truly worthy ends but those which are spiritual, for the spiritual life is the only life there is. Can any one of extended experience tell us why it is that so few people confess to having got any such satisfaction out of their lives as they had once dreamed of and hoped for ? Why is it but because they have missed of the main purpose of life here, which is spiritual? They have lived without being animated with the higher motive. They have thought that life consisted in eating and drinking and having and doing. Little enough have they known of the inner lifemotive, the genuine spiritual purpose.

The man or woman who goes through each day of life under the guidance of a high inspiration is never the unhappy or dissatisfied person, and never can be. What is all this haste and fuss about, that we should be rich for the mere sake of riches, or great for the mere sake of a name, or powerful for the sake only of power? To what does it all tend? How surely it smothers the kindling aspirations, chills the nobler affections, starves the divinely implanted sentiments and dwarfs the whole being ! There is no such thing as escaping it. That it is so the continual complaints of the hollowness of life attest. Life need not be such a hollow affair. It is not such to the one who leads it aright. With a high and spiritual motive to inspire one, there are no dreary, weary days, no tossing night-watches, no dread of the dawn, no wishing dissatisfiedly for the night again ; but all is tranquility in the heart, there are no disturbances from 'envy and selfishness, no malevolent ranklings, no dissipation of the inner happiness or waste of the vital forces. All is peace, and each day brings its own abundant reward. The life with a high and pure motive is the only life worth living.

"BERTHA."-On our fifth page will be found an announcement that Colby & Rich have on sale at the BANNER OF LIGHT Beokstore, 9 Bosworth street, Boston, copies of W. J. Colville's work titled as above, and embodying a romance of Easter-Tide, wherein the Spiritual Philosophy and phenomens find prominent treatment-The book was well received in England, on its appearance, and will doubtless meet with a like welcome from American Spiritualists.

The London Spiritual Allianos will hold. two evening meetings before Christmas at the Banqueing Hall, Regent street Out and and Dep illing ast to see the state of the

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Psychometry.

As Mrs. Cornelia H. Buchanan (late Mrs. Decker), residing at No. 29 Fort Avenue, Boston, is one of the most expert psychometrists in this country, we advise the friends who may desire a personal interview with this lady, or have a delineation of character sent by letter-on forwarding the requisite fee and the handwriting of the person to be examined-to communicate with her as above, and we have no doubt but that they will be perfectly satisfied with the result, as we have been.

THE MESSAGE DEPARTMENT ON OUR sixth page contains a verbatim report of the interesting exercises at the opening of the BAN-NEB OF LIGHT PUBLIC FREE CIBCLE MEET-INGS for the season of 1884-5. Questions regarding the relation of friends yet remaining in the higher life to a spirit which has taken upon itself reincarnation upon earth; and the extent of the right of choice as to its associates possessed by a spirit on entering the next state of being, are considered by the Controlling Intelligence ; "SILVEB CLOUD" speaks a word of greeting in the name of the band having these circles in charge, and in the name of the great spirit-world sends out love to all the people; KATE A. OSGOOD desires to come into communication with her sister Fannie, who, she thinks, is now in San Francisco ; MARGRETE SPLAINE wishes to talk privately, through some medium, with her friends in Boston ; B. W. Co-NANT tells joyfully of the "sense of utter release and exultation" which " possesses a spirit who, having suffered intensely, suddenly finds himself free from all pain, and buoyant as air "; REBEKAH P. GREENLEAF wishes it known that she has returned and spoken at the Banner Circle; CHABLES A. HOLT cheeringly assures his son, John F. Holt, of the continued love, in spirit-life, of himself and his wife for their child; and AUSTIN HUTCHINS, "a paper boy," tells in quaint phrase of the beautiful land into which his spirit was ushered when his brief life on earth was suddenly closed by an accident.

The continued abuse of the public as well as in many instances of the private medial instruments of the spiritual world, is shame- that he is doing something that shuns and shames the ful. The scandal indulged in against nearly every person, male or female, who has anything to do with the public work of Spiritualism. is outrageous : "It is the imperative duty of all true Spritualists to condemn the scandalmongers wherever found, and to judge mediums by the good work they do," said one of our spirit-friends recently through the lips of a prominent lecturer. Is it not high time that charity take the place of condemnation? Spiritualists, notwithstanding the beautiful teach- is brought to a knowledge of the truth." ings which are continually flowing down from the heavens for the amelioration of all mankind, are in many cases carrying out the law of Moses, "an eye for an eye, and a tooth for a attention of the reader is specially directed. tooth," which seems to have taken the place in Mrs. Kane was one of the original Misses Fox certain quarters recently of the divine teaching of the humble Nazarene. Indeed, there are people in our ranks almost as evil-minded as are to be found in church organizations. which to us is a melancholy fact to acknowledge from our liberal standpoint. The advancement of the cause demands, therefore, that peace and good will take the place of selfishness and vituperation-then we may begin to talk of a grand organization, but not until that auspicious moment arrives.

the Six Nations, were at Buffalo, N, Y., Oct. | and their families ditto £48.181,202] 9th, for the purpose of participating in the ceremonies attending a reinterment of the remains of the famous chief Red Jacket (Sagoyewatha) and five other chiefs. The services were impressive and interesting. There were six handsome caskets, upon each of which was a silver plate bearing the name of the chief whose remains it contained. Each of these caskets was borne by two Indians from each of the Six Nations. The funeral cortége, in which were sixty carriages, started from rooms of the Historical Society at 10 A. M., and proceeded to Forest Lawn Cemetery, where burial ser-vices were conducted by the Indians, and a memorial address delivered. In the evening memorial exercises were held in Music Hall. five thousand persons, including all the Indian chiefs, being present. Addresses were made by prominent members of the Buffalo Historical Society.

Ninetcenth Century Miracles. This Great Work-a complete compendium of the Spiritual Philosophy and Phenomena of the Nineteenth Century-should be in the libraries, as a work of reference, of all Spiritualists in the Union, or indeed in the world. The very small price asked for this grand illustrated book of between five and six hundred pages,

should ensure for it an extensive sale. All orders filled by Messrs. Colby & Rich, No. 9 Bosworth street, Boston, Mass.

W. J. COLVILLE has held receptions almost every evening since his return to Boston. These gatherings are fully as important as those of a more public nature, as many persons hitherto strangers to the spiritual philosophy attend them and gain much insight into it by means of the exalted teachings and beautiful poems of the guides. At one of these recent gatherings a large representation of the Working Union of Progressive Spiritualists was in attendance, when Mr. Colville's inspirers prophesied much success for the new enterprise on the Back Bay land.

THE MIND CURE .- No. 1, Vol. I., of this new monthly magazine has been brought out by an Association of the same name, at 18 Tribune Building, Chicago, Ill. A. J. Swarts is its chief editor. The present issue - which embraces some sixteen pages on themes in harmony with its title-will be sent free by its publishers, on application, to any address. Presidents of Spiritualist and Liberal Societies, or meetings, can, we are informed, receive a supply free, on forwarding address to the Mind-Cure Publishing Association, loca ted as above.

Prof. Alexander Wilder writes us from Newark, N. J., under a recent date:

"A vaccination case fell under my eye in a western county of New York: Two children, freshly-vaccinated, were taken down with smallpox, and had a severe lege of it. This was at Jacksonville, Schuyler County. The 'protection' was nil, even to lighten the attack. But what is vaccine virus, anyhow? In many cases it is a substance taken from a calf that has been infected by the pus from a smallpox pustule. The fact that a vaccinator avoids a fair discussion indicates daylight."

1 In renewing her subscription a lady in Providence, R. I., who states that she has read the BANNER OF LIGHT for upward of sixteen years, writes : "How can any one, even a disbeliever, help liking the best paper that is or ever was printed? I would much rather be deprived of physical food, than of the spiritual which the BANNER has furnished me so many years. May its good work never cease till the whole world

Mrs. Margaret Fox Kane has an announcement on our fifth page, to which the who were the first medianimic heralds of the New Dispensation : She should receive the recognition of public patronage by virtue of her long and arduous service as an instrument for spirit control.

Ergland's peerage has been a somewhat heavy burden to the tax-payers, in case the following statistics are correct: Since 1850 the twenty-eight dukes of the House of Lords and their families have received from the tax-payers £9,760,000, the thirty-three marguises and About forty Indians, representatives of their families have had £8.303,950, and the earls

> 155 The Danville News, published at Danville, Des Moines Co., Iowa, speaks a good word for the BANNER OF LIGHT, for which it has our cordial thanks. Although a secularist publication, one thing is evident, its editor is no bigot.

EF Notice is given under the obituary head in another column of the transition to spiritlife of Prof. D. H. Shaffer, of Mount Lookout, O., an earnest Spiritualist, and an old-time correspondent of the BANNER.

Spiritualist Meetings in Boston:

clean. We should study ourselves. It may be a tire-some labor, but profitable. It is better than studying our neighbors, and finding out their faults." The meetings of this society will be held next Sun day at Horticultural Hall.

THE SHAWMUT LYCEUM

Will hold its first meeting for the season at Horticultural Hall, on Sunday afternoon next at 2 o'clock.

PAINE HALL-SUNDAY, OCT. 12TH .- Two hundred and fifty persons gathered in our commodious hall this morning and participated in a most harmonious session

and fity persons gathered in our commodious halt this morning and participated in a most harmonious session of the Lyceum. Among our visitors were Dr. J. C. Street, Secretary of the "Working Union of Progress-ive Spiritualists"; Mrs. Pratt, an efficient worker here in years past, and Dr. W. L. Jack, the well known me-dium and lecturer. After the Banner March, reading from the Instructor, etc., Dr. Street was introduced, and alluded to the beautiful Temple rapidly nearing completion in the Back Bay district, and to the work of the thrifty Society which he represented. He also said : "Your Instructor is full of hope for the future. Do you appreciate all that is being done for you here? Do you appreciate all that is being done for you here? Do you realize that it is no light labor to sustain such a large school? I am glad to see such a splendid at-tendance. Who of you, children, have done a good act this week? How many will try to do at least one dur-ing the week to come? Remember, life is made up of these little 'golden points.' If you make others hap-py you will yourself be happy." Conductor Benjamin Weaver said to the young pee-ple: "Not only be kind to thy brother and sister, but also to the dumb animals, for they appreciate kind-ness as do human beings." Dr. W. L. Jack was too weary from much lecturing of late to make an ad-dress, but left a written message, saying: "I to esone good to visit the Lyceum; to see the happy faces is a picture to remember for all time." Beulah Lynch has surprised even her most inimate friends by the pro-gress she has made as a reader during the six months which have elapsed since she first came among us, With her selection for to day, "The Fireman," she surpassed her past endeavors. Mazy Howland recited "The Little Girl's Complaint," showing, also, what careful study and a desire to improve can accomplish. This we can also say of Miss Lillie Woods, Rimma Ire-land, Mamie Falls, Helen M. Dill and Anoro Lowen-thal, whose recitations pleased all as for Fred-die Stevens as

45 Indiana Place, Boston.

COLLEGE HALL .- The meeting at this hall was well attended on Sunday morning last. Mrs. J. M. Wright, attended on Sunday morning last. Mrs. J. M. Wright, clairvoyant and psychometrist, of New Haven, spoke upon "The Mind Cure Process, in Contrast with Spirit Mediumship." Mrs. Wright spoke in an en-tranced state, and volced the sentiments of every thinking Spiritualist who has given the subject any degree of attention-taking the ground that in the Spiritual Philosophy all that was practical in the va-rious modes styled by different names was embraced. Then followed the usual home inediumistic talent, which was quite interesting to those who were favored with spirit tests. The session closed by able remarks from the inspired lips of Mrs. Stevens of California, upon "Spirit Healing by and Through Spirit-Medium-ship." She spoke from her own development, trials and experience in healing in the way desoribed; and those present who could not understand her in her elucidation of the subject, doubtless have not passed through the spiritual growth and experience that Mrs. Stevens has been called upon to do. She touched the key-note of much of the affliction that the human family are passing through, which is not understood by the medical profession-and even Spirituals are not, as a whole, informed as they should be on the subject. The question for next Sunday was: "What is Metaphysics?" clairvoyant and psychometrist, of New Haven, spoke

CHARLESTOWN, MYSTIC HALL, NO. 70 MAIN STBBET .- Mr. F. A. Heath, the blind medium and speaker, occupied the platform on Sunday last, at the speaker, occupied the platform on Sunday last, at the usual hour. After playing a fine selection on the pl-ano for an opening piece, an extemporaneous poem was given, after which the medium improvised a beau-tiful song: "Good Night, Mamua, I'm Going to Bieep." The guides then took for their subject: "Spir-itualism and its Opponents," which was treated in a very able manner. Mr. Heath will speak in this hall next Sunday, Oct. 19th, at S.P. M. He can be addressed at 27 Lawrence street, Charlestown, Mass. C. B.M.

HADLEY HALL, EAST SOMERVILLE, MASS .- MISS Jennie B. Hagan spoke in this hall last Sunday afternoon and evening, giving great satisfaction and pleas noon and evening, giving great satisfaction and pleas-ure to all present. It appeared to be the wish of every one that she be heard again in this series of lectures. Next Sunday, at 2:30 and 7:30, Mrs. A. L. Pennell of Boston will lecture and give tests in this hall. We hope to see a large attendance, as one man (Mr. Lu-ther 8. Handy of Charlestown) has assumed the expense of these meetings, and deserves all the encouragement that Spiritualists can render. J.

Movements of Mediums and Lecturery.

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

Hon. Warren Chase closes his engagement at New-buryport, Suuday, Oct. 19th, and will speak in Chat-ham, on the Cape, Oct. 26th; in Worcester, Mass, the five Sundays of November; in Norwhol, Ct., first two Sundays of December; and in Haverhill, last two. No

further engagements yet. Mrs. Sue B. Fales is located for the fall and winter at No. 14 Front street, Cambridgeport, Mass. She will

to warrant his speaking in Springfield the remaining Sabbaths of the present month-which we are giad to learn. We understand that Mr. Howe is in need of pecuniary assistance at this juncture; he has been and is still a grand worker for Spiritualism, and we hope that he will receive the help he requires. Parties feel-ing to reduce this recommendation to practice can forward such amounts as they wish to donate to Bro. H. direct, at his home in Fredonia, N. Y. Mrs. Nellic Cofran, magnetic healer, is at present unable to resume business, owing to a recent sovere illness. Address care BANNER OF LIGHT.

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.

BATES OF ADVERTISING.

Each line in Agaie iype, iwenty cents for the first and every inscriben on the fifth or eighth page and fifteen cents for each subsequent in serion on the screnth page. Special Molices forty cents per line, Minion, each inscriben. Business Cards thirty cents per line, Agaie, arch inscribe.

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

AP Advertisements to be renewed at continued rates must be left at our Office before 13 M. on Matarday, 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. 0.4

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO, P. ROW-Bureau (10 Spruce attract, where a vewspaper Advertising be made for it in New York.

TO FOREIGN SUBSCRIPERS 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.

NOTICE TO OUB ENGLISH PATRONS. J. J. MOBSE, the well-known English lecturer, willact asour sgent, and receive subscriptions for the Banner of Lightst fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 201 Euston Road, London, N. W., England, where single copies of the Banner can be obtained at id. each: If sont per post, id. extra. Mr. Morse also keeps for sale the Mpir-linal and Beformatory Works published by COLBY & RICH.

BAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Blockton street, keeps for sale the Banner of Light and Spiritus and Beforma-tory Works published by Colby & Elch.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERBY, No. 84 Bussell Birret, Melbourne, Australia, has for sale the Spiritumal and Heforrmatory Works published by Colby & Bick, Boston.

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

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

TROY, N. Y., AGENCY. Partices desiring any of the Spiritunal and Beformato-ry Workspublished by Col'y & Rich will be accommodated by W. H. VOSIUR(1H. 65 H. oslok street, Troy, N. Y.

BOCHESTEB, N. Y., BOOK DEPOT. JAOKSON & BURLEIGH, Booksellers, Arcade Hall, Boohester, N. Y., Seep for sale the Spiritual and Bo-ferm Works published by Colby & Bich.

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

AT. LOUIS, MO., BOOK DEPOT. THE LIBERAL NEWS (C., 620 N, 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the **Spiritual and Befermatory Works** published by Colby & Bich.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 105 Cross street, Cleveland, C., Cir-culating Library and dépôt for the Spiritual and Liberal Hooks and Papers published by Colby & Bich.

NEW YORK BOOK DEPOT. The Spiritual and Refermatory Works published by Colby & Bich can be found at the softee of The Trail-Sector, 33 Clinton Place, New York City.

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Malt and Brewing Business in the U.S.

SAFE INVESTMENT!

SAFE IN VESTMENT! TULL-BIZE Machino, costing \$1000, will make as much Mait by our new process, and do it better, than a Mait House costing \$21,000. This system is now in successful op-eration. About 9,000,000 binshels of Mait are made annually in New England. Over 20 Blockholders are in this Company, which is only a few months old; 633 shares sold in a week. This is more rapid progress than was made in Telephone stock, which at one time sold at \$5, and then went as high as \$1500. This process received the first premium and a gold medial. This actock has advanced from \$5 to \$10, now selling at \$13. Shad \$16 to office or any tank in liceton and got \$100 shares. This actock has advanced from \$5 to \$10, now selling at \$13. Shad \$16 to office or any tank in liceton and got \$100 shares. This actock has advanced from \$5 to \$10, now selling at \$13. Shad \$16 to office or any tank in liceton and got \$100 shares. This actock has advanced from \$5 to \$10, now selling at \$13. Shad \$16 to office or any tank in liceton and got \$100 shares. This actock has advanced from \$10 at \$10, now selling at \$13. Shad \$15 to office or any tank in liceton and got \$100 shares. This actock has advanced from \$10 at \$10, and will be finished soon; thou the stock will be yery much higher. The Friends say this is a temperance movement, and that a law will be enacted so that this here will not be made intozicating or adulterated. Drinking purebersaid u-ing extracts of Malt instead of polsonous liquors, will be more healthy for hu-manity. This means a \$00 per cent, investment.

nanity. This means a 200 per cent. investment. Call and see machine, or send for Mait Book.

J. W. FREE, President,

209 Washington St., Room A, Boston.

A Desirable Opportunity For Health and Spirits' Communications.

For Health and Spirits' Communications. DR. PEIRCE Clairvoyant and Magnetic Physician, dium, Upon receipt of 50 cents, with a lock of the patient's dium, Upon receipt of 50 cents, with a lock of the patient's dium, Upon receipt of 50 cents, with a lock of the patient's dium, Upon receipt of 50 cents, with a lock of the patient's dium, Upon receipt of 50 cents, with a lock of the patient's rapplicant's hair, or recent houdwriting, real name in full, sor, age, subject, or brief description of disease, he will mail to writer's orien, as roquested, either a writien Diag-nosis of the patient's caso, it cumble, otc., or a Preserf ten of needed (spiriti-preserbed) Homedies, or a (opirite) powerful curative trial Healing Treatment card, lotter, or other vehicle, prepared for the patient; or a Communi-cation from sistements with the order, of such spirit's age, name in full at death, sor, and relation to applicant. (Other test than names, etc., given for identification.) For required services, exceeding a brief trial, remit 41, 10, 82, 100 s 3,000 or more. For a Test Examination of the patient for dis-case, etc., omit disorders and send him 31,100 or that. Per-manent address, DH. G. AMON FEIRCE. Oct. 11.-3w* P.O. BON 1135. Lewiston, Maine.

ANNA CONNELLY'S

The second secon

PRACTICAL PHRENOLOGIST and Healer, also pos-sessor of the highest known phase of Mediumbip, namely: The ability to confer upon Sensitives priort Ulair voyance and Clainudience by the haying on of hands, etc. Rooms No. 395 West 30th street, New York City. 4 Oct. 18,-11*

DR. H. C. PETERSEN.

-VITAL MAGNETIC AND MENTAL CURE, -

HAS removed his office to 8 1-2 Bosworth street, ("Banner of Light" Building), Rooms 6 and 7. Oct. 18.-1w"

MEDIUM WANTED IN BROOKLYN. A GOOD Materializing Medium is wanted, either to re-side in the family of the advertiser or out of it, and give regular Séances on favorable terms. Address MEDIUM, care Spiritual Library, 15 Willoughby st., Brooklyn, N.Y. Oct. 18.-1w*

FLOWER SEANCE.

MRS. MYRA ADAMS will hold a Flower Séance Oct. 220, Wednesday evening. Admission 50 cents. No. 136 Chandler street, Boston. iw-Oct. 18.

MARGARET FOX KANE.

ONE of the Original Fox Girls, resumes daily sittings at Writing Medium at 231 East 13th street, New York, Oct, 18.-2w*

THOMAS BRADLEY, 304 Shawmut Avenue, Boston, desires pupils in his inimitable system of

CHINA PAINTINC, singly or in class. Terms moderate. Sw-Oct. 18.

MRS. S. M. MACE, SCIENTIST, gives Lectures, Tests and Treatments at her rooms, 28 Dartmouth street, near Tremont, Boston, Mass. (Strictly confidential.) iw*-Oct. 18.

DR. KEELER, Spirit-Photographer, 46 Dover street, Boston, Mass.

Therapeutic Sarcognomy, AN EXPOSITION OF THE MYSTERIOUS UNION OF Soul, Brain and Body, AND A

A correspondent writes us that the spirit message in the BANNEB of Oct. 11th, from OAPT. JOHN RICHARDSON, Woburn, Mass., is like him in all particulars. The writer adds : 'So affirms, on reading it, a person who was well acquainted with him and his family. I hope the Woburn papers will reprint the message, thus allowing the citizens there a glimpse of what spirits say from the other side of life. It must be admitted by all that it would be a difficult thing, nay an impossibility, for Miss Shelhamer to represent so faithfully the widely differing characteristics and the numerous facts which are presented at the Banner cir- J. Comodore Street, Secretary, 2% Columbus Avenue. cles regarding those who have passed on, without being aided by an intelligence outside of her own individuality."

During the late proceedings at the British Scientific Association at Montreal, a telegram was received from a savant in Australia, asserting the discovery that the lowest known mammals, the duck-billed platypus and the spiny ant-eater of that island continent, suckle their young like mammals, while they lay eggs like birds: Thus constituting them a connecting link between the birds and the mammalian kingdom. Further, from certain stages of development these animals show relation to reptiles, and from this fact one of the English professors draws the conclusion that man himself has been developed from the serpent kingdom. "Truly," remarks an exchange, "if this theory is generally advanced there is bound to be an awful overturning of ideas among theologians."

The friends of the late Edward S. Wheeler-and they are numerous all over the country -should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

We are informed by Dr. D. E. Caswell that he is ready for engagements at his office, 30 Worcester Square, Boston, to hold select circles for the witnessing of materialization phenomena

"Our Dual Existence," a grand lecture by Rev. Charles P. McCarthy, has been put into pamphlet form by Colby & Rich, and may be had at their Bookstore, 9 Bosworth street, Boston, at the very low price of five cents a copy.

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Head the card of Dr. H. G. Petersen, fifth Dage. 1 27. THE . T

Hortienitural Hall.-Boston Spiritual Temple. Lec-tures Sundays at 10% A. M. and 7% P. M. Mrs. A. H. Colby speaker for October; M.R. B. S. Lillie for November. R. Holmes. President; W. A. Dunklee, Treasurer. THE SHAWMUT SPIRITUAL LYCEUM will hold meetings in Horticultural Hall on each Sunday afternoon at 20 clock. J. B. Hatch, Conductor. Public respectfully invited. Seats free.

J. B. Hatch, Conductor. Public respectfully invited. Scats free. Berkeley Hall, corner of Berkeley and Tre-mont Sireeis.-Public meetings every Bunday at 10% A.M., 3 and 7% F.M.; also on Mondays at 8 F.M. Regular lecturer, W. J. Colville. The public cordially invited. Paine Memorial Hall, Appleton Sireef, near Tremont.-Unildren's Frogressive Lyceum No. 1. Bes-sions Sundays, at 10% o'clock. Benj. P. Weaver, Conduct-or, All are cordially invited. East free. 718 Washington Sireet.-The Fraternity of the White Cross holds regular Sunday meetings at its Rooms at 10% A.M. and 7% P. M. Also on Tuesday evenings for discussion, public circles, social or other entortainments: on Friday evenings its regular business meetings, and on Friday evenings only members and such as they may invite. John Orris Socretary. College Hall, 34 Essex Sircet.-Sundays, at 10% A.M., 2% and 7% F.M.

A. M., 2% and 7% P. M. Harmony Hall, 24 Easex Street (1st flight).-Sun-days, st 10% A. M., 2% (Seats free) and 7% P. M.; Thursdays, at S.P. M. Prescott Robinson, Chairman.

Mystic Halt.-Meetings will be held in this hall, No. 70 Main street, Charlestown Dist., every Sunday atternoon, at so'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. Chelses.-The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday af-ternoon. Business meeting at 4½ o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

BOSTON SPIRITUAL TEMPLE SOCIETY .- Mrs. A. H. Colby before the Boston Spiritual Temple Society had proposed to speak last Sunday on "The Origin and Destiny of Man," but for reasons no meeting was held, and the subject has been carried over to next Bunday morning and evening. The evening service of last Sunday was held at Paine Hall. Mrs. Colby, under the influence of her guides, announced as her subject, "The Basis of True Reform." In the past, history has given signs of reform in nations, and in almost every age science has manifested it, religion has tried it. Calvin was called a reformer, yet his course was marked with blood. Everything that belongs to society needs reforming. Change is called for. The speaker gave some statistics of the amount of money spent for intoxicants, complied from a recently published volume by the government, and compared the total with the sum paid for labor upon necessary articles. such as cereals, clothing, education and libraries. A reform is needed, for even the tax on the intoxicant is, with other sources of revenue, giving the government a surplus.

Commenting on the political situation, she said the political condition creates the laws, and we are subject to those laws, whether city, State or national. All these need reforming. Remarking that political action is of extreme importance to bring about re forms, she alluded to both the Republican and the Democratic parties, and their respective candidates also to the Prohibition party and its purpose, supplementary to that its name indicates, to put " God in the Constitution." She further said, "The church, with all its boasted purity, needs reform. " If Jesus himself" dressed as of yore, should enter a church to-day, he would be put out. You should know what you are worth spiritually, morally and physically. The last is the most needed to be cultivated, for a physical organism needs to be healthy and strong, as well as

answer calls to lecture.

answer cans to recture. We are informed that through the financial inability of the Troy (N. Y.) Society to carry out its winter pro-gramme, Mr. J. W. Fletcher has the mouth of Novem-ber at his disposal—that being the only month until June, 1885. Societies desiring one or all of these Sun-days may correspond with Mr. Fletcher at 2 Hamilton Place, Boston, Mass.

Capt. H. H. Brown returned from his three weeks Capt. H. H. Brown returned from his three weeks' vacation in the Arcostook region in Maine, partially restored in health. He gaves ix lectures while there-no Bpiritualist lecturer ever having been there before -viz., four in Mapleton, one each in Washburn and Caribou townships. It is a good region for a medium or lecturer to visit. He spoke in Dexter, Me., Oct. 5th; in Newport, 5th and 9th; in West Hampden, 12th; Bradley, 15th and 16th. He will be in Gienburn the 19th and West Hampden the 20th, and probably at Dexter and Newport between those dates, and at Sid-ney probably 25th and 30th. He is at Newburyport, Mass., Nov. 2d, Amesbury, Nov. 9th, and Providence, R. J., Nov. 16th. He has given up his proposed West-ern trip, and will make engagements anywhere after above dates. Would like to correspond with friends in the South with view to a trip there during the win-ter. Address his appointments as above.

Mrs. Willis Fictoher has been secured to deliver several lectures in the course to be inaugurated in Paine Hall in November. She will also speak in Ha-verhill and other places during the winter. All leiters sent to her residence, 30 Yarmouth street, Boston,

Mass. Mr. Charles Dawbarn, having engaged to lecture in Springfield, Mass., the first three Sundays in Decem-ber, will be pleased to make a few engagements to lecture on week-day nights in places convenient to that city. His address is 463 West 23d street, New York City. Mr. Dawbarn is to speak Saturday even-ing, Oct. 18th, at Everett Hall, Brookiyn; subject: "The Size of Man."

J. Murray Spear and wife of Philadelphia are expected in Boston shortly on a visit to their friends.

Mrs. Lora S. Oralg, a veteran worker and lecturer in the spiritual ranks, is again ready for engagements anywhere in New England for Sunday or week-day lectures or to attend funerals. Address Keene, N. H.

Mrs. A. P. Brown, after some weeks of illness, will again make engagements to lecture wherever desired. Will speak at Gouldville, Northfield, Vt., Oct. 19th. Address Montpelier, Vt., till further notice.

Address Montpelier, Vt., till further notice. Mrs. Amelia H. Colby commenced the season's meet-ings Oct. 5th, under the auspices of the Spiritual Tem-ple Society, Horticultural Hall, this city. She will also speak for this Association the Sundays of Decem-ber and March; the first Sunday of November at New Haven, Conn.; the remaining Sundays of the month and the Sundays of January at Norwich, Conn.; the Sundays of February in Portland, Me.; April in Springfield, Mass.; May, In Indiana; June, July, Au-gust and September in Western New York-her time being entirely engaged till the first Sunday of October, 1885. Bhe will give week evening lectures, and attend funerals, within reasonable distance. Address for October, BANNER OF LIGHT Office. J. H. Mott, the excellent materializing medium, is

J. H. Moit, the excellent materializing medium, is located permanently, we areinformed, at Kansas Cily. We understand that his services are needed in St.

Louis: Charles R. Miller, Esq., of Brooklyn, N. Y., informs us that from experiences at the scances of Dr. Shea he is satisfied of his genuineness as a materializing medi-um. He also states that Mr. Shea is doing excellent work for Spiritualism in that city through the meet-ings which he is conducting at Central Hall, Fulton street. Mr. Shea, he states, will remain in Brooklyn till the coming spring.

street. Mr. Shea, he states, will remain in Brooklyn till the coming spring. W. J. Colville is open to engagements to lecture on moderate terms anywhere within reasonable distance of Boston. For all particulars write to him at 304 Shawmut Avenue, Boston. The BANNER for Oct. 11th stated, on information furnished by, Bro. Lyman C. Howe, that that brave apostic of Spiritualism would be compelled to cancel his October engagement at Springfield, Mass., because of the arrived at this wife. A postal card from him which arrived at this office after that issue had gone to press-and therefore too late to be of use-an-nounced that his wife's health had so far improved as

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PHILADELPHIA BOOK DEPOT PHILADELPHIA BOOK DEPOT. The Spiritual and Beformatery Works published by OOLBY & BIOH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Bubscriptions received for the Banner of Light at 33, 00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chesinut street end of the new post-office.

WASHINGTON BOOK DEPOT. The Boberts Bookstone, D. MUNCEY, Proprietor, No. 100 Beyents street, above New York avenue, Washingten, D. O., keeps constantly for sale the BANNER OF LIGHT, and a supply of Spiritual and Beformatory Works published by Colby & Bioh.

ADVERTISEMENTS.

College of Therapeutics.

PROF. BUCHANAN will hold a five weeks' session for Post-Graduate Instruction in Therapeutic Sarcognomy, Electro-Therapeutics, Psychometric Diagnosis, Hygiene, Spirit-Cure or Mind-Cure, and other methods of treatment little known, with an Exposition of the Philosophy of Ora-tory and Mediumship. The session will begin on the 8th of Docember, at 10 A.M. The fee for attendance will be twen-ty dollare. For further information, apply to DR. J. R., HUCHANAN, 29 Fort Avenue, Boston. Oct. 18.

RAPID ADDITION!

THE above is the title of a long-expected work by Prof. Buchanan, which will become indispensable to every Magnetic and Electric Physician as the scientific basis of their practice and vindication of its truth. It presents Science based on Experiment, and long taught by an emi-nent Professor in Micelical Colleges. As a new departure in Philosophy, establishing Spiritualism on a scientific basis Anatomy and Physiology as a portion of the Healing Arts and Sciences, it will be a necessary volume to all who desire to understand the mysteries of life and to practically util-ize them. The subject will be completed by a second volume, in which Electro-Therapeutics will be more fully developed. This volume is a large octave. Price \$2.50 by mail, postpaid, or \$2.55 at the office of the Banner of Light.

OUR DUAL EXISTENCE; Or, Physical Mediation and its Relation to Spiritual

Phenomena. Delivered on Sunday evening, Aug. 31st, 1884, at the Hall of the New York Labor Lyceum, by

BEV. CHABLES P. MCCARTHY.

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MRS. H. E. YOUNG, MAGNETIC PHYSICIAN, 1105 Washington street Boston. Hours 9 to 4. 4w -Oct. 18.

MME. FRIES BISHOP,

147 TREMONT ST., Boston, desires Pupils in Vocal gaged as a vocalist. Highest testimonials. Terms moderate. Oct. 18.-2w*

MRS. SUE B. FALES,

BUSINESS and Test Medium, 14 Front street, Cam-Iw*-Oct. 18. THE BIGGEST THING OUT Busineted Book (new) E. NABON & CO., 120 Fullen street, New York. Oct. 18.-13teow

Oct. 18.-13500W PROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass, Your whole life written, horoscope thereof free of charge, Beliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. 1W-Oct. 15.

SEND your own Photograph and two dollars to DR. KEE-SLEB, 46 Dover street, Boston, Mass., and secure a spirit likeness of some friend or relative. 1w-Oct. 18.

MISS V. ROBERTS, Materializing Medium. Séances Sunday, Tuesday and Friday evenings, 8 o'clock. No. 45 West 18th street, New York City. Oct. 18.-4W

M and Healing Modum. Six questions by mail, 50 cents. 128 West Brookline street, Boston, Mass. 1w-Oct, 15.

WITHOUT MEDICINE, BY THE VITAL NERVAURA, ELEC-THICITY AND EXTERNAL APPLICATIONS, GIVING THE ONLY SCIENTIFIC BASIS AND GUIDANCE FOR THERAPEUTICS, DESIGNED FOR THE USE OF NERVAUNIC AND ELECTRIC PRACE-TITIONERS, AND ALSO FOR THE USE OF NERVAUNIC AND ELECTRIC PRACE-TIL PREVENTION AND CURE OF DISEASE, AND MORAL AND PHYSICAL DEVEL-OF MENT OF YOUTH.

VOL. I., NERVAURIC.

BY JOSEPH RODES BUCHANAN, M.D.,

The Founder of Systematic Anthropology; Discoverer of Psychometry and Sarcognomy; Professor of Physi-ology and Institutes of Medicine in Jour Medical Colleges successively, and formerly Deam of the Eclectic Medical Institute. the Par-ent School of Medical Eclecticism.

OCTOBER 181 DESCENSE. **OCTOBER 18, 1884.**

BANNER LIGHT. \mathbf{OF}

Message Department.

6

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

more. More the messages of their spirit-friends will verify them by in-forming us of the fact for publication. More Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case. LEWIS B. WILSON, Chairman,

SPIRIT MESSAGES,

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

Report of Public Séance held Sept. 16th, 1884. Invocation.

Report of Public Séance held Sept. 16th, 1884. **Invocation.** Most Holy Onei a glorious anthem of praise arises to thee from the souls of returning spirits who bring to weary, mourning hearts tidings of their immortali-ty: an answering chord is struck in their hearts, and the refrain goes forth until it reaches the highest beaven. Oh i our Father, we thank thee for the gift of eternal life and for thy infinite godness in allowing those who pass beyond the vale of death to return, bearing messages of love to those who remain upon the earth below, many in darkness and doubt. Oh i may these avenues of spiritual communication be mul-tiplied on every hand; may mediums be unfolded, and may the powers and gifts of the spirit be bestowed broadcast, that the gates of death may indeed be said to have vanished, and the portals of immortal life be wide open to the view of dwellers on earth. Our Fa-ther God I we ask thy divine protection and care; we would come under thy ministration at all times; not that we feel it possible for one of thy human children ever to stray outside of thy care; we would compre-hend at all times that we are under thy gare, that thy love enfolds each one. We welcome those who return from spirit-life, at this place, and offer them the op-portunity of making themselves understood. Oh I may they gain power to so identify themselves as to carry conviction of the truth to all hearts addressed. And to this end we would continue on with the work, until in thine own good time thiou shalt say, " It is well : thou hast accomplished the mission laid upon thee." thee.'

Onestions and Answers.

CONTROLLING SPIRIT .-- We will now consider

your questions, Mr. Chairman. QUES.-[By A. M.] If a spirit finds reincar-nation a necessity, will the friends of that spirit, on passing over, understand that it is undergoing another corporeal existence, and be able to watch its progress? First NGC 2000 ANS.—The friends of such a spirit would most likely be in sympathy with his desires, his aspi-Inkely be in sympathy with his desires, his aspi-rations, and the purpose that he wishes to out-work; at least they would respect them, and would not question his right and desire to be-come reëmbodied. They would understand and know of his wish, and being upon the same plane of affection and intellect, would know just when he becomes reincarnated, and have no diffuelt in writching his corner. If they are Just when he becomes reincarnated, and have no difficulty in watching his career. If they are sufficiently intelligent and advanced to hold the position, they may become his attendant spirits or guides while he is passing through new experiences on the earth. Q.--[By A. H. Willets, Santa Rosa, Cal.] Can a spirit, on entering the spirit-world, select its proceeding from among these with whom it lived

associates from among those with whom it lived, or whom it knew in earth-life, who were friend-ly and agreeable? Or must a spirit meet and have intercourse with those who in earth-life were repulsive?

were repulsive? A.—The law of attraction is ever in operation in the spirit-world. Those who are congenial to each other, who are in sympathy and har-mony, dwell together. One is not obliged to live in companionship with a person who is re-pulsive to him. Indeed he is unable to do so, for they will not live together; each will seek those who are most like himself in tastes, habits, inclinations and aspirations. It is too frequent-ly the case on earth that one is obliged to live inclinations and aspirations. It is too frequent-ly the case on earth that one is obliged to live long years in association with those who are not congenial, but rather are repulsive to him. Such ties, however, are not binding in the spirit-world. There only the law of sympathy, of affinity, of soul-attraction and affection is in operation, and one is not obliged to dwell with those who are distasteful. Spirits sometimes lay aside their personal tastes and desires for a while and dwell among those who are not at-tractive to them. but that is always for the tractive to them, but that is always for the purpose of outworking some beneficent results and purposes for the good of those with whom they come in contact.

Silver Cloud.

[To the Chairman:] How, Chief? Silver Cloud come to speak for the band that controls this circle. Come to say a few words of greet-ing to pale-faces. Glad to meet you. Come in behalf of the great spirit-world to send out love to all the people

times I did wish to do so, because I wished to more fully realize the spirit-world, and enjoy its facilities for gaining information and knowl-edge. But my affection for my sister would not let me break the tie if I could, so I remained with her until her grief wore away, and she had made the change which I have spoken of. Since then I have reveled in the glories of the higher life; and, as I have said, it has all passed like a most beautiful dream. I have not seen anything to make me said. The unhappy condition of others is depressing to me somecondition of others is depressing to me some-times, but I try to do what I can to alleviate it, and I know-because I have been taught so since passing out-that they will all rise above it sometime, and not only gain the same privi-leges in spirit life that I have, but even those

which are beyond. I send my love to my friends, and assure them

I send my love to my friends, and assure them that I am happy. I did not understand Spiritualism when I was here. If I had, it would have been a great com-fort to me, because I had a natural shrinking and dread of death. I could not tell whether I had any real faith in immortality or not. Some-times I thought I had. I always had the hope of it of course, but there was a doubt at times which I could not dispel. If my friends will investigate Spiritualism, I think they will be-come convinced of its truth, and I will do what I can to help them. I think I can do better the next time I come. I have never manifested through a medium be-fore. I thank you, sir, for permitting me to come.

come.

Margrete Splaine.

I have before tried to make myself known I have before tried to make myself known here, but I did not succeed. I have been very anxious to have my friends know all about the beauties of the spirit-world. I have wished them to understand how those who die can re-turn and comfort the dear ones left behind. I have longed to have them know, when I was with them, that I could touch them, under-stand their thoughts, and knew what was tak-ing place around them; but I have not succeed-ed in doing so. I shall continue my efforts in the hope of accomplishing all I feel I ought to do.

do. I have been in the spirit-world four years. I lived in Boston. I have friends here. I want them to know that I came here, and that I send them my love, and ask them to go to some medi-

them my love, and ask them to go to some medi-um privately, where I can taik with them. I will be very glad to meet them. I do n't think they will be particular about my saying a great deal in public, but I was anx-ious to come, and, being invited to make use of this channel, I am indeed very glad to do so. I know what changes have taken place with there here for I have been given power to

those here, for I have been given power to watch events; but I have not been here all the

watch events; but I have not been here all the time, for I have found so many things to learn, since I left the body, that I have been trying to be a good scholar and gain the information which I so sadly needed. My name is Margrete Splaine. My husband's name is Henry Splaine. I have friends at the North End, and I think if they hear that I have come to this place, perhaps they will grow in-terested enough to try and learn something more about my condition. more about my condition.

R. W. Conant.

I have been told, Mr. Chairman, that you wel I have been told, Mr. Chairman, that you wel-come all comers. I presume my friends will hardly believe that I have returned. I was not a Spiritualist, I was an Episcopalian when here. I believed in the dootrines of my church, and faithfully tried to live in accordance with them. But when I passed from the body, and found in what a narrow road I had been traveling, I felt heartly ashamed of myself.

heartily ashamed of myself. I do not know that I was altogether to blame, and yet I feel that to an extent I was, because in these progressive days, an intelligent man has the right, and certainly should make use of has the right, and certainly should make use of it, of investigating every question, every truth —or that which claims to be a truth—and of fol-lowing it until he is satisfied whether it con-tains something good or not. There is not much excuse for one *remaining* bound by narrowing creeds, old ideas and religious opinions, there-fore I feel it to be my first duty to educate my spirit in the true principles of religion. Not but what there is much good in all sys-tems of religion; the basis of them I believe to be sound and truthful. They appeal to the de-votional nature of man, they call out his best aspirations, they beckon him on to a higher life, and enjoin the maintenance of sound princi-ples; but when he allows them to become cloud-ed by dogmas and creeds, he is apt to lose sight

Charles A. Holf.

Good afternoon, Mr. Chairman. Excuse me for peering round a bit. I always like to when l get into a strange place. I want to see all there is to be seen. I believe in going through the world using our eyes, ears and brains. I think that is the best way to get along. It always seems to me that if everybody would do it there would n't be so much, shiftlessness in the world. the world. I am an cld fellow, and, bless your soul! I

I am an cld fellow, and, bless your soul i i have been gone to the other life about twenty years, but that is no reason why I should n't want to come back here and see what is going on. Why! in my day I knew the world was moving, and that people were constantly gain-ing in intelligence, and I feel pretty certain that the Lord has not changed the nature of things here, but that it is the same now as it was a score of years are.

things here, but that it is the same now as it was a score of years ago. I have never talked this way before; it is rather a strange experience; but I think I like it, for just to be able once more to make my tongue move in the old way is something! Not but what I have got a tongue in the spirit-world, and make use of it, but I don't talk to those with physical bodies, and it is by this time like a new experience. So I am glad to get here. But this is not my object in coming, just to hear myself talk; if it was, I'd be ashamed of myself. I left a son on this side; he is nigh on to sixty years now, and I suppose he thinks he's old enough to take care of himself; but after all he is only a child in experience in some things,

he is only a child in experience in some things, and a few words from his old father would not do him any harm. I do n't know that he will got my message, but I will try hard to have him. His name is John F. Holt, and I suppose he is

in Boston. My name is Charles A. Holt. I want to tell my son that his mother and I bring our love to him, and we have tried many times to make

him, and we have tried many times to make ourselves known in his family. He has had some depressing experiences, and life seems to have gone hard with him pretty generally; but I don't want him to feel cast down and get gloomy—it is not good for him nor his family; it makes bad conditions for all, and I do n't like to see it. He will understand what I refer to. Perhaps he would rather I did not come here and speak, but I had no other place to go to, and I am very glad to get the chance of coming here. I am satisfied that the little business affair which he thinks is to result disastrously will straighten out and bring him good results. I want him to be cheerful and hopeful a little while longer, bring sunlight into his home by being patient, and make his family feel better when

him to be cheerrul and hoperul a fittle while longer, bring sunlight into his home by being patient, and make his family feel better when he is there. That is the way to live, shedding sunshine around, so that everybody will feel good when we are with them. He will say: "Father was always cheerful." Well, I was. I did n't believe in growing gloomy. I could not see any reason for having the dumps. I had some of the ill fortunes of life as well as other people, and a good many of my experiences were very hard to bear, but I am glad of every one of them now. I know that they just helped me over the road to the higher conditions of the spirit-world, and helped make me what I am to-day. But I am not a very bright angel. I don't come here claiming to be a very wise, good being—I know there are long roads before me yet to travel—but I am guite well pleased with my situation on the other side, and I know my rough experiences helped me to get it; so if John will just feel that he is going through a process of schooling, getting ready for higher developments, he will take things a little more comfortable, and that will shed a little more sunlight around the home and make it brighten

up. I believe that is all I have to say. I am very much obliged to you. Mr. Chairman, for per-mitting me to use this instrument to-day. It is very good to find an avenue when one is hard

Austin Hutchins.

[To the Chairman:] Hullo, Mister. [How do you do ?] I do n't know how I do. I feel awful queer. Want to buy a paper? I'll let you have one. Oh! it's real jolly round here, ain't it ? What lots of posles you've got! I've just been having the jolliest time! I've been rolling in flowers. [You are a lucky fellow.] You bet I am. I do n't know much about what happened to me. I guees I got smashed up: somebody said

be sound and truthful. They appeal to the de-votional nature of man, they call out his best aspirations, they beckon him on to a higher life, and enjoin the maintenance of sound princi-ples; but when he allows them to become cloud-c'd by dogmas and creeds, he is apt to lose sight of the real good within them, and to follow largely that which is only of the external. I hope my friends will not be offended at my plainness of speech. I speak as I feel, in com-ing back to day. I am astonished to think I concerning the soul of man. I prided myself on being a sensible person. I thought I pos-sessed at least average intelligence, and it is now mortifying to me to know that I did not make a better use of the intelligence God gave me. J am alad that these liberalizing days have

Dr. Willis's Reply to Dr. Spinney. To the Editor of the Banner of Light :

Since you published the item alluding to me as a victim of calumny, in one of your late pa-pers, I have been overwhelmed with letters from many quarters asking me what it means. The following extract is a sample :

"Won't you please tell me what the enclosed clip-ping means? What has the world been doing to you now? I thought you had been persecuted enough long ago; but it seems that it must continue to the bitter end. Tell me about it, for it hurts me to know that anyone has dared assail my grand, true friend." This is the key pote of all of them

This is the key-note of all of them. My physical condition is such that I cannot My physical condition is such that I cannot answer all these letters in addition to my pro-fessional correspondence. Will you kindly spare me space enough in your paper for a re-print of my article in reply to Dr. Spinney of Detroit, published in the *Religio-Philosophical Journal* of Chicago, August 30th, 1884? This explains the whole thing. By so doing you will greatly oblige.

you will greatly oblige. Yours truly, FRED L. H. WILLIS. Glenora, Yates Co., N. Y., Oct. 3d, 1884.

DR. FRED. L. H. WILLIS IN HIS OWN DEFENSE.

Glenora, Yates Co., N. Y., Oct. 3d, 1884.
DR. FRED. L. H. WILLIB IN HIS OWN DEFENSE.
To the Editor of the Religio-Philosophical Journal:

I have just accidentally learned that in your paper
of June 21st, Dr. A. B. Splnney of Detroit published a
private letter of mine, without my knowledge or consent, and that it was a letter calculated to bring ridicule upon me and do lnjury to my business. Upon obtaining a copy of said paper I find that this letter of mine was written five years ago. My memory fails to yield me any reminiscences of this special letter ; but I well remember the season to which it refers. I had been doing the work of two men all winter. For seven or eight months, in fact, I had been wrestling with some of the most formidable diseases fields its height to letter indicates.
I had had two cases of cancer of the stomach, and two each of mammary and ulerine cancer, one formidable cases of locomotoratary, and several other most difficult and complicated cases in my local practice in Boston, besides my extensive correspondence, and I had returned to my summer home worn cut, as the letter indicates.
I had made no examinations for more than two weeks. I remember well the pile of letters that had accumulated and the feeling of nervous dread and desperation with which I attacked them after the fatting to the yourey was a little passed. Is the inference alone. I have for many years kept a record of every examination made, and on turning to the record of June 26th, 1870. I find the letter printed in Dr. Spinney's anticle wrotatim, and it is addressed to Mirs. H. H. Tantor, Oheago, II., and on the opposite page a totally different diagnosis addressed to Mirs. H. H. Tantor, Oheago, II., and on the opposite page a totally different the apparent blunder as to sex, for in all the b thirty years that I have examined disease in this way, I was never accused of blundering in that respect, and I am positive that had it been done in eliber of these

respect, and I am positive that had it been done in either of these cases, I should most certainly have re-membered it. Both parties might have written me that the diag-nosis was unsatisfactory; but this alone would in all probability have called forth from me merely an em-phatic expression of confidence in my powers, which thousands of people can testify that I have a right to cherish; whereas a simple allusion to the fact that a mistake had been made as to sex, would have sent me at once to my record and a full explanation would have been given at the time, and it would not have been left to be brought up against me in this unjust, ungenerous manner after the lapse of five years. I do not know Dr. Spinney. I infer that he is a Spir-itualist. If so, then his Spiritualism is or a different type from that upon whose altar, twenty seven years ago, I sacrificed health, friends, position. brilliant prospects-all that a young man holds dearest in life. A cardinal principle of my Spiritualism is, " Do unto others as you would have others do unto you." For thirty years I have faithfully tried to square my life by that principle—with what success my life must tes-tify. But before I would have published a private letter of Dr. Spinney that had come into my posses-sion, calculated to throw distrust upon one of the grandest powers of the human soul, bring ridicule upon his name and dô injury to his business, without first consulting him and seeking his explanation re-garding it, I would have cut my right hand off. As to whether the slek can " be safely treated by an educated or uneducated clairvoyant physician at a distance," I can furnish to any one desiring it an over-whelming amount of proof from my own practice that they can be. During the past thirty years I have had pattents in

by can be. During the past thirty years I have had patients in nearly every State and Territory in the Union, through-out the Canadas and British Provinces, in the Sand-wich Islands and Australia, New Zealand and China, and in many parts of England, France, Germany and Italy.

n with Islands and Australia, New Zealand and China, and in many parts of England, France, Germany and Italy. The records of my examinations have been read with astonishment by scores of physicians who knew that I specially request that not so much as a bint be given me by any applicant as to symptoms previous to the examination. Since my return from Europe in 1870, I have had fourteen physicians of different schools of practice under my care as patients, in different parts of the country, and I have the pleasure of numbering among my warm personal friends many physicians of emi-nence and position, both in this country and abroad, who know of my clairvoyant and psychometric powers, and who have tested them in counsel with me upon obscure cases. For more than twenty years my practice has been made up, the larger part of it, of cases that have ap-plied to me desiring it that I have cured hun-

consolation up to her last moments. In accordance with her oft-expressed wish to have a liberal speaker officiate on the occasion of her dissolution, the writer of this was called to conduct the funeral services; and during her sity at the house was made aware of the presence of the spirit of our siter both by feeling and sight. A large concourse of friands and relatives assembled to pay the last tribute of respect, the earthy remains. MRS. DR. L. D. BURLL. Indianapolie, Ind.

From her home, in Worthington, Mass., Sept. 28th, after a brief but severe liness, Mrs. A. P. Sampson, wife of the lato Philo Sampson, aged 74 years.

lato Philo Sampson, aged 74 years. A faithful wife and devoted mother, a kind neighbor, and one whose quiet influence for good was feit by all who knew her. Early in life she, with her husband, cimbraced the idea of universal salvation, and cherished it to the last. Her children (a son and two daughters) do not mourn her as lost to them, having gained a knowledge through spirit re-turn that there is no death. Her funeral took place Sept. 30th, at her home. At the request of the family, theservices were conducted by the writer. Mins. B. W. BANKS. Haydenville, Mass., Oct. 4th, 1884.

On his natal day, Oct. 6th, after an illness of several months' intense suffering, Prof. D. H. Shaffer, of Mount Lookout, Hamilton Co., Ohio, 78 years of age. May we write his faults on the sand and his virtues on the tablets of love and memory. MABY. ×.

MART. [Obtivary Notices not exceeding ivenity lines published gratuitously. When they exceed this number, twenity esnis for each additional line will be charged. Ten words on an average make a line. No postry admitted under this heading.]

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 M. M. MILLES ON CONTROL 2018 WII also stione sunerais. Lo puezer will and raily said

We open this council to-day that the words may flow forth like the leaves of autumn for good-like the bright sunbeams; they will carry light to the hearts of the people. The spirit-band say they will do the work of sending it out; that it will open the way in other places for spirits to come and bear to the hearts of the mourning ones strength and good cheer. We see the good work going on; new forces are in operation, new mediums are unfolding. Be-fore this time another year you will have a wider manifestation of spirit-power than you have ever had. The spirits are gaining power. They send this message to the pale faces: "Be true and faithful, and we will be true to you. Welcome the returning spirit, and he will come with love and sympathy. Turn not coldly away in distruet, for that chills his heart, and he go back to the hunting-grounds with his We open this council to-day that the words he go back to the hunting-grounds with his head bowed, covered with the blanket of woe. Give him love and he will give you sunlight, warmth and peace, that will make your wig-Wans glow and your hearts happy." We no come to make big talk. We no want

to have great speech go out, we only want to say that the band will do its work, will send out the talking sheet with its messages of love, but the talking sheet with its messages of love, will do its part to make the door between the hunting grounds open wider than ever. So, pale-faces, take from the spirits their love and blessing; they want your sympathy, your help; be faithful, and they will send the big work all over the broad land, that will show that the spirit-world is awake, and has the power of making itself felt-we do not mean from this place alone, but from many, many places. Everywhere the spirits are working and are gaining power. They are ready to do more, and only wait for your help. This council now opens for the season. The returning spirits will do the best they can to identify themselves. Give them your sympa-thy, and let your magnetism go out to

thy, and let your magnetism go out to them, and they will be strengthened, cheered and happy. Good moon.

Kate A. Osgood.

Kate A. Osgood. I trust you will pardon me, Mr. Chairman, for coming in. You are a stranger to me. I can hardly tell you how long I have been ab-sent from the body. My life has passed like a beautiful dream since I went over to the spirit-world, and yet there has been nothing vague and shadowy about it, as people are apt to look upon dream-life, for it has been so crowded with events and experiences that I have hardly realized the passage of time; yet I know that some years must have elapsed since I departed from earth—I think it is about twelve. _My name is Kate A. Oggood. I was thirty-

My name is Kate A. Osgood. I was thirty-five years old when I died. It seems so strange for me to speak that word, for there is nothing like death to those who are alive in the spirit-world.

make a better use of the intelligence God give me. I am glad that these liberalizing days have fallen upon humanity. I am glad that the spir-itualizing light of truth is streaming down from heaven, and I pray that it may gain force to sweep into the very stronghold of theology with its illuminating rays. I trust the spirit-world will gain power to send forth its messen-gers on the wings of love, to bear their tidings of great joy to all people, for it seems to me no grander work can possibly be done. When the fear of death is swept away, and the torrible agony that comes sweeping over every heart when a dear one is taken out of the household, is assuaged by the knowledge that that loved one is still with them, or can be present, bring-ing consolation and affection: then I believe that human life will be grander and sweeter than it ever has been before. It seems to me, than it ever has been before. It seems to me, when that knowledge comes to mankind, there will be a grand uplifting in all quarters, and less ignorance, less wrong, less impurity, and less evil generally, and that the mortal world

less evil generally, and that the mortal world will be lifted nearer to the skies. My home, sir, was in Melrose, of this State. I have friends in this vicinity. I send them all my greeting. I send my love to my family and assure them I am interested in their welfare, eager to do them good, ready to exercise an influence over them at any time, and I would be check to exercise the exercise of the exercise them interest the exercise and influence over them at any time, and I would Influence over them at any time, and I would be glad to come into personal communication with them. I send fraternal greeting to all friends, and I would be happy to take any by the hand and give them my blessing. Allow me to say I was a native of Worcester. I made my home in Melrose, did business here, buying been a member of the firm of Conant &

I made my home in Meirose, did business here, having been a member of the firm of Conant & Fuller. I passed out somewhat suddenly, but it does not seem so to me now. I was troubled with a painful disease, and I am heartily glad to be freed from the body. When one suffers much physical distress, the form grows wearl-some; but I presume that not under any cir-cumstances one one here realize what a conse oumstances can one here realize what a sense of utter release and exultation possesses a or utter release and exuitation possesses a spirit who, having suffered intensely, suddenly finds himself freed from all pain, and buoyant as air—at least that was my sensation, and I presume it has been that of others. I have been away a few years. I wish my friends to know I am a busy man; that in the spirit-world we have employments to occupy our time and no soul is idle—at least that has been my expe-rience. B. W. Conant.

Rebekah P. Greenleaf.

I have only a few words to say, but I would like to have it known that I have returned, and spoken at this place. I have been dead abo t three years. I left friends on earth, in whom I Was greatly interested. Certain conditions connected with a some of them had a peculiar interest of the some of them had a peculiar interest of a point is a some important at a some times I could make an information, and she mourned very interest on the body is there terring at mainfest my love for her. We were the set to an other is the set of them had a peculiar interest of them had a peculiar interest of them had a pecul was greatly interested. Certain conditions con-

have come back. Oh! it was so queer. The first thing I knew I was way out in a big country—1 did n't see any end to it; and the sky was just as blue as it could be; the fields stretched ever so far off. it could be; the fields stretched ever so far off. and they were full of flowers and trees, and there were birds there—everything was so nice ! I never saw such a bright place ! And lots of ladies and little girls were there, all dressed up —oh ! lovely ! They did n't seem to notice I had n't on any good clothes at all, but they just came to me, and were awfully good. I tell you 'twas nice ! Do n't you think I am a lucky chap ? chap a

[How long ago did you get hurt?] Just a little while ago, two or three months—since the warm weather came.

weather came. Mister, will you tell everybody I have got a nice, good place to live in, and that some good folks over here have given me a nobby suit? I go to school now, and I am going to be one of the boss boys. You just tell the fellers they will be all right when they come over; it's an awful good place over here—jolly i My name is Austin Hutchins. I was hurt by the cars, in Salem. That's what they said, but I don't remember much about it, because I felt kind o' queer. But I heard somebody say so when I was getting out of my body, and then when they put the flowers round me—that other me, you know, that was hurt—that was other me, you know, that was hurt-that was then in Lynn.

Then I got away into that big open country— where I go to school—I do n't know what you call it, somebody else will tell you the name of that place. Good-by, mister. [Come around again, sometime, and tell us how you are get-ting along.] I will, sure.

MESSAGES TO BE PUBLISHED. Sept. 19.-Deacon Samuel Woodman: Ariel H. Gould Mrs. T. A. Springer; James S. Franklin; Hannah Wat-sins; Dr. Honry Ess; Julia Fowler.

For the Banner of Light. A TWILIGHT REVERIE.

BY K. R. STILES.

Softly the evening shadows gray Shut out the golden light of day; And softly as the dewdrops fall, Night spreads her mantle over all.

Above me. in the ether blue. The shimmering stars come peering through, Like unto myriad angel eyes Beaming upon me from the skies.

The evening breezes fan my cheek, And in their murmur voices speak: Voices of loved ones gone before, Reminding me of days of yore.

While thus the evening breezes play, I close my eyes and float away -Upon the wings of memory-Lost in delightful reverie.

Once more I feel the fond caress Of loving ones who round me press; While their sweet voices chant the strain 'Of " Peace on earth, good will to men."

The words fall on my ear like balm, Hushing my spirit into caim; And, as the dew rests on the flower, So peace rests on my soul this hour. Worcester. Mass.

piled to me as a for pair of to the datest link have ap-piled to me as a forlorn hope; and I can give abundant proof to any one desiring it that I have cured hun-dreds of desperate cases all over the country, patients who to this day have never looked upon the face of their physician. Why, Mr. Editor, without exaggera-tion, I can fill the advertisting columns of your paper for months with testimonials as to the accuracy of my examinations and the wonder of my cures; and I challenge any physician not a clairvoyant, or psychom-etrizer, or magnetizer, to show results that can com-pare with what I can demonstrate that I have achieved during the time that I have been before the public as a heater.

a heafer. And yet I do not claim for clairvoyance, or for psy-chometry, a place among the exact sciences. We un-derstand as yet but comparatively little about them. They have not yet been reduced to a science, and per-They have not yet been reduced to a science, and per-haps may never be from the extreme delicacy of the forces involved. But this I do know, that as a means for accurately diagnosting disease they are as superior to the blundering system of the average regular prac-titioner as the modern telescope is superior to the first crude prophecy of it that was invented in the days of Galileo. I speak by the card in reference to this matter, for I am an educated hysician wyself.

Gailleo. I speak by the card in reference to this matter, for I am an educated physician myself. I have been con-nected with the Faculty of two chartered Medical Colleges as Professor of Materia Medica. I have an extensive acquaintance among physicians, and have belonged to, and am still connected with, different Medical Associations. I can furnish Dr. Spinney with a number of cases from my own experience, in which educated and emi-nent physicians have disputed my diagnosis, and with lofty scorn have pronounced clairvoyance a humbug, and denounced me as an impostor and a fool, and a post moritem examination has triumphantly demon-strated the accuracy of my clear sight. If this is not enough, I will furnish him with an overwhelming amount of proof of the utter unreliability of diplomated ignorance, as laid before the Massachusetts Legisla-ture every whoter for the past seven years, and which has thus far effectually prevented in that enlightened State the passage of a law for the regulation of medi-cal practice similar to those which disgrace the statute books of several of our States. From this testimony it will not be difficult to see where the weightiest proof of inaccuracy lies, and where the generous words in your columns in my behalf while I was in utter ignorance that an at-tack had been made upon me-for under the circum-stances. I cannot characterize it as anything else but an attack. Such spontaneous deeds as Bro. Howe's keep up one's faith in humanity and verify the proverb : "A word fitly spoken is like apples of gold in pictures of sliver." FIRED L. H. WILLIES. **Verification of a Suprise.**

Verification of a Spirit-Message. SAMUEL FOWLER.

It is your earnest desire that those who may recognize the messages of their spirit friends will verify nize the messages of their spirit friends will verify them by informing you of the fact. From childhood up I have seen and known of the BANNER OF LIGHT, and always enjoyed reading it. In your publication of July 20th, 1884, I was surprised and delighted to lind a spirit message from an old gentleman whom I was well acquainted with years ago. His name was SANUEL FOWLER, and from Northbridge, Mass. The message seems to me to be like him, and must be a great comfort to his friends. This is one more link to add to the chain that connects our life to the higher life. Bespectfully yours, Elmira, N.Y. MES. FRED M. CHASE.

Passed to Spirit-Life:

From her home in Manilia, Rush Co., Ind., Oct. 3d, 1884; after a protracted illness from that insidious disease, consumption, Samantha Jane, wife of Dr. Ell T. Spencer, aged simplion. Samanths Jame, wife of Dr. Ell T. Spencer, aged 34 years and 2 months. The decased was a lady of culture and refinements an ad-vocate of all the reformant the day, especially those of tem-perance and the viewation of herown +cz, and was greatly befored by all who knowner. She leaving memory in their hearts. About eight years are sub brane courtbood of the institute of the Spiritus. Philosophy, which gave ner great

St Discrets Electro-Magnetic Plan Bran acts like maple in cases of alow direulation of the blood and paralysis. Sent by mail by Colby & Biohyon receipt of \$8,00.

OCTOBER 18, 1884.

BANNER OF LIGHT.

Mediums in Boston. Mediums in Boston. Rew Pork Advertisements. Adbertisements. Rew Books. HEAT YOUR HOUSE. Mrs. Sarah A. Danskin, A. SHELHAMER, PROCEEDINGS OF THE DR. JAMES A. BLISS, WIDOW of the late Washington A. Danskin, and Pupil of Dr. Benjamin Rush. continues her practice at her home. 481 North Gilmor street, Baltimore, Md. MRB. DANBKIN treats clairvoyantly from lock of hair. For Medical Examination, \$2,00 and 2 stamps. 9w-Sept. 6. MAGNETIC HEALER, Developing Medium. Society for Psychical Research, WARM AIR TO ALL INTERESTED: Office 81 Montgomery Place (Room 8), Boston, Mass., TOR the last six years I have received many hundreds of letters from all parts of the country entreating me to send Materialising, Physical, Writing, Platform, Trance, Test, Olairnoyant and Haaling Mediums to distant places. 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Lotter address care of BANNER OF LIGHT. Un-April 7. FURNACES, Willis Dr. F. L. H. OF LONDON ENG. May be Addressed till further notice. VOL. I. --PART I. --Objects of the Society: Address by the President: Report of the Committee on Thought-Reading, by Professor W. F. Barrett, Edmund Gurney and Frederic W. H. Myers: Note on Thought-Reading, by Professor Balfour Blewart: Note on Thought-Reading, by Roy. A. M. Groory: Appendix to the Report on Thought-iteading, by Professor W. F. Barrett; List of Members and Associates; Oonstitution and Rules of the Society. PART H. -Becond General Meeting. President's Address; Second Report of Committee on Thought-Transference (with likusirations); Proliminary Report of the 'Reichenbach'' Committee; First Report of the Committee; On ''Haunded Houses'; Report of the Literrary Committee; On ''Gairvoyance, ''by G. Wyld, M. D. (Abstract); Annual Business Meeting, Report and Financial Statement; Circular Letter to Members and Associates. Paper, 75 cents. THE BEST IN THE WORLD. Clenora, Yates Co., N. Y. Personal Private Sittings Clentora, Yates Co., N. Y. D. R. WILLIS may be addressed as above. From this and handwriting. He claims that his powers in this ins and handwriting. He claims that his powers in this ins and handwriting. He claims that his powers in this ins insolving by the second state of the second second second second he blood and nervous system. Cancers, Bcrotnis in all its forms, Epilepey, Faralysis, and all the most delicate and complicated diseases of both second. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others have been cured by his system of practice when all others bed failed. All letters must contain a return postage stamp. Best for Circulars and Raferences. Oct. 4. at my office daily from 9 A.M. to 5 P.M. Terms, \$1,00 per sitting; also, for parties at a distance that are not able to have such sittings by means of my Developing Paper, Manufactured by Fuller & Warren Company, magnetized especially for this purpose. Price, for a SHORT THE ONLY, 15 cents per sheet, or 7 sheets (scaled envelope) for \$1.00. I will answer as promptly as possible all INSURE WARMTH, PERFECT VENTILATION MADAM FURMONT. AND FREEDOM FROM DUST OR GAS. I will answer as promptly as possible all Letters of Inquiry sent to me that contain direct questions in regard to medi-umship and 2 2-ct. stamps to pay postage, &c. Developing Circles every Sunday at 10:30 A.M. and 3 P.M. Admission 25 cents. Address DH. JAMEN A. BLIMM. 131 West Concord street, Boston, Mans. N. B.-BLACKFOOT'S FANOUS MACKETIZED PAPER to heal the sick. Price 10 cents per sheet, 12 sheets \$1,00, or 1 sheet each werk for 12 weeks \$1,00. Uct. 4. 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Oct. 4. raper, 75 cents. PART 111. - Third Report of the Committee on Thought-Transference (with liketrations); First Report of the Com-mittee on Mesnerism; First Report of the "Reichenbach " Committee; On Sense Phenomena Associated with Abnor-mal Conditions of Mind; Circular Letter to Membors and Associates; Objects of the Society; List of Members and Associates. CARRIE M. SAWYER, THE MAGEE STANDARD Number 69 West 24th street. Soances every evening, at 8 o'clock, except Monday and Baturday. 4w -Oct. 4. JAMES R. COCKE. MRS. M. E. WILLIAMS'S Paper. 75 cents. SO Worcester Square, Boston, Paper, 75 cents. PART IV. -Fourth General Meeting, Prosident's Ad-dress; Second Report of the Committee on Mesinerism; Record of Experiments in Thought-Transference at Liver-pool by Malcoim Guibele, J. P., and James Hirchall; Ap-pondix to the Report on Mesinerism; Neice on Musclo-Read-ing, by the Rev. E. H. Sugden; Circular Letter, No. 1, On the General Work of the Society; Circular Letter, No. 2, On Dreaming and Allied States; Catalogue of the Library; Regulations as to the Lending of Books; Officers and Coun-cill for 1885; List of Members; Constitution and Rules of the Society. MATERIALIZING SEANCES, 232 West 46th street, New York, Scances: Monday, Tuesday and Thur-day evenings, at 8P. M., and Saturday afternoon at 2 o'clock, Seats secured in advance, personally or by letter. Sept. 6. PLATE IRON FURNACE. UNCONSCIOUS TRANCE MEDIUM, DUNKLEE'S G IVES Sittings daily for Tests, Development of Medium-ship, Business, and Clairvoyant Diagnosis of Disease, with Magnetis Treatments. Holds a Doveloping Circle ev-ery Sunday morning at 11 o'clock. Also: Oircle for Inspira-tional Music, Communications and Tests, Sundays at Br.M. Admission to each, 26 cents. Private Sittings for Development, \$1,00. Arrangements will be made for a sories of six at reduced rates, Oct. 18. Sept. 6. DR. DUMONT C. DAKE. EAGLE The selection of Heating Apparatus should receive most careful attention. A Good Furnace Society, Paper, 75 cents. PART V.-Fourth Report of the Committee on Thought-Transference; Third Report of the Committee on Mesmor-ism; An Account of Some Experiments in Thought-Trans-forence (with Illustrations), by Malcolm Guthrle, J. P.; Second Report of the Literary Committee; Note on the Ex-istence of a "Magnetic Bense," by Professor W. F. Bar-rett; The Stages of Hypotism, by Edmund Gurney; Re-port on Wells Sunk at Locking, Somersot, to Test the Al-leged Power of the Divining Rod, by Professor W. J. Sol-ias, M. A., D. Sc.; The Divining Rod, by Professor W. J. Sol-ias, M. A., D. Sc.; The Divining Rod, by Edward R. Peaser Appendix J.-Talubar Abstractof Evidence on the Divining Rod, Collected by Mr. E. Vaughan Jonkins; Appendix II. -Selected Cases from the Bane; Annual Business Meeting; List of Elections: Supplementary Library Contailogue. PART VI, -Third Report of the Literary Committee-A Theory of Apparitions, Part I.; Becond Report of the Com-mittee en Haunted Houses, &c.; Opening Address at the Eighth General Meeting, by the President; Fourth Report of the Literary Committee-A Theory of Apparitions, Part II.; Opening Address at the Ninh General Meeting, by Prof. Ballour Stewart, F. R. S.; An Account of Some Ex-periments in Thought-Transference, by Prof. O. J. Lodge, D. Sc.; An Account of Some Experiments in Mesinerism, by Edmund Gurney; Diagrams Illustrative of Thought-Transference; List of Members and Associatos. Paper, 75 cents. Paper, 75 cents, AS been in oxtensive operation for seventeen years, to perfect satisfaction. It has now added to its qualities all the modern improvements of the day, which make it the most perfect heating apparatus now in the market. MRS. L. M. MARSH, Is a blessing, but a poor one is a curse. 229 WEST 40TH STREET, New York City, Magnetic Healer and Developing Medium. 18w - Aug. 16. 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Richmond, 64 Union Park Piace, Chicago, Ill. Chara Dixon Davidson, Kirkvillo, Iowa. ECLECTIO and Magnetic Physician, Surgeon, Chiropo-fi dist and Manicure. Corns extracted without pain, Finger Nails shaped, polished and beautified. Gives Elec-tric and Vaporized Medicated Baths, Office 25 Winter st., Recom 15. 4w*-Oct, 4. OBSESSION; or, The Origin of Evil. A paper given in the interest of Spiritual Science. Paper. as these appliances form a telegraphic connection with those who wear them and the Island Band. Price of Belts, \$2,003 A mong its contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scien-tifle, Phithesophics and Bpiritusi subjects, Spirit Communi-cations and Messages. who wear them and the Island Band. Price of Belts, \$2,0 Amulets, 50 cents. Permanent address, WICKET'S ISLAND, Onset, Mass. Oct. 11. MRS. J. A. BLISS. Materializing Seances SAMUEL BOWLES'S PAMPHLETS. TERMS OF SUBSCHIFTION: Per Year, \$1,50; Six Months, 75 cents; Three Months, 40 cents. In remitting by mails Post-Office Money Order on Ottum-wa, or Drait on a Bank or Banking House in Chicago or New York City, regalle to the order of D. M. Yox, is preforable to Bank Notes. Single copies 6 cents; newsdeal-ers 3 cents, payable in advance, monthly or quarterly. Hy arrangements made with publishers of the Phrenelogf-cal Journal, we can offer the following liberal clubbing rates: Offering and Phremological Journal, 8,75; with premium bust, 43,00. The subscriptions at clubbing rates Cannot be for less than one year. BATES of ADVERTISING.-Each line of nonparell type Is cents for first insertion and 10 cents for each subsequent for first news it a very desirable paper for adver-tisers. Address. EVERY Sunday, Wednesday and Friday evening, at 8 o'clock; also Saturday afternoon, at 2:30 o'clock, at 121 West Concord street, Boston. Oct. 4. Psychometry and Healing. EXPERIENCES OF SAMUEL BOWLES, Spirit-Late Editor of the Springfield (Mass.) Republican, in Spirit-Late: or, Life as he now Secsi I, Written through the Mediumship of Carrie E. S. Twing. New edition, with Supplement, Paper. Price 23 cents. OBCURE Mental and Physical Conditions, Character, Business Adaptations, etc., correctly described. Send lock of hair or handwriting, and sex. Short Readings \$1,00; Full Readings, with prescriptions, or advice in other mat-ters, \$2,00 and 2c, stamp. A trial proves more than a page of assortions. MRS, DR. NICHOLS, \$2 Orden Avenue, Obicago, 111. 5w*-Sept. 27. Mrs. Nellie E. Whitney's PHENOMENAL SEANCES, at 123 Wost Concord street, Boston, on Bunday and Thursday evenings, at 7:45, commencing Sunday, Oct. 19th. Number of seats strictly limited, Ohoice of seats by engaging in advance. Oct. 11. Bupplement, Paper, Price 23 cents. **LATER PAPERS.** A Supplement to the EX-of the Springfield (Mass.) Republican, in Spirit-Life; or, Life as the New Sees It from a Spiritual Standpoint, Written through the mediumship of Carrie E. S. Twing. Price 10 cents. Consult Prof. A. B. Severance, TF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your splitter freinds upon any subject pertaining to practical lite. Bend lock of hair or hand-writing and one dollar. Address 219 Grand Avonue, Mil-waukee, Wis. FREE MEDICAL EXAMINATIONS Cents, CONTRASTS IN SPIRIT-LIFE; And Recent LEXPERIENCES of Samuel Bowles, late Editor of the Spring-field (Mass.) Republican, in the First Five Spheres. Also Thrilling Account of the late President Garfield's Reception in the Spirit-World. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Price & cents. For sale by COLBY & RICH. WILL be given by JAMES R. COCKE, 80 Worcester Square, Boston, Wednesdays, from 2 to 4 P.M., dur-ing October. 2w-Oct. 11, MASON & HAMLIN ORGAN AND PIANO CO. rs, Address, SPIRITUAL OFFEBING, Ottumwa, Iowa. **ASTONISHING OFFER.** MRS. E. C. HATCH Jan, 20 BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. SEND three2-cent stamps, look of hair, age, sex, one lead-bing symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. JOB-SUN, Maquoketa, lowa. 4w*-Sopt. 27. THE ROSTRUM. WILL hold Full-Form Materialization Séances every Sunday, Tuesday and Thursday evening, at 8 o'clock. Also Wednesday afternoon, at 2:30. 281 Shawmut Avenue. NEW YORK, 46 East 14th St. (Union Square.)

Oct. 4.--26W

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BANNER LIGHT. OF

OCTOBER 18, 1884.

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Banner of **Fight**.

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ALL SORTS OF PARAGRAPHS.

The ecclesiastical powers of Spain have issued a communication censuring all the Spiritualist journals of that country, a performance that will have about as much effect in destroying or injuring the truth they advocate as the condemnation of Galileo by a similar tribunal had in annulling the truth of his discovery of the relation the sun sustains to the earth.

The high license law of Illinois has reduced the number of saloons from 13,000 to 9,000, while the revenue from licenses has increased from \$700,000 to \$4,500,000.

> HABVEST HOME. Heap high the farmer's whitry hoard t Heap high the golden corn ! No richer gitt has Autumn poured From out her lavish horn l - Whittier's Corn-Song.

We have received from Joseph Gannett, Esq., a monster apple, weighing 181% ounces (1 pound, 21% ounces), which was raised by him at his home, Gannett's Cottage, North Scituate, Mass. This applewhich is of the species denominated Gloria Mundi (Glory of the World)-can be seen at the BANNER OF LIGHT Bookstore.

An Ohm is a unit of measure determined by the resistance which a column of mercury of a specified length has to the passage of electricity through it; and is employed for the purpose of measuring the re sistance of any substance to electricity.

Anna Dickinson is living in retirement at her mother's house at West Pittston, Pa.

A university at Delaware, Ohio, has admitted into the school a Chinese girl who came all the way from China to receive an American education.

At about 1 o'clock on the afternoon of Saturday, Oct. manifestation. 11th, the new Parliament buildings in Quebec were blown up with dynamite (so supposed). A second explosion took place at 3 o'clock, but was not so severe in its effects as the first, which wrecked the structure to such an extent that it will have to be largely rebuilt. Loss about \$20,000. Contractor Charlebois and a workman were wounded. A reward of nearly \$5000 has been offered conjointly by the city, the government and the contractor for information which will lead to the arrest and conviction of the authors of this outrage.

Mexico, according to the most recent statistics, has a population of ten millions, and the value of property in the country is estimated at \$3 549,060,000.

Cape Cod cranberries are the best and most prolific this year.

The defective sanitary condition of Paris has caused a great increase of typhoid fever.

Among the most curious things on exhibition during the Philadelphia Electrical Exposition, is the original Morse telegraph instrument upon which the first electrical message ever telegraphed over a wire was sent from Washington to Baltimore. As a comparison to the simple key with which Prof. Morse sent his first message, there, placed side by side with it. is a synchronous multiplex telegraphic machine, by which an operator can send seventy-two messages at once over one wire.

Russia is threatened with a theological revolutiona strong sect having arisen denying the religious autocracy of the Czar.

It is mooted in political circles that if Belva is elected there will be too much bustle in the White House.

A policeman who has been employed in Central Park, this city. for fifteen years, says that he never saw so large a crowd there as conzergated to listen to the music last Sunday.— Truth-Seeker (N. Y.), Oct. 11th.

The cholera still flaunts its ghastly banners in Italy.

The Carrier Dove, edited by Mrs. J. Schlessiger, assisted by Mrs. J. Mason, and published at 8541/2 Broadway, Oakland, Cal., has been enlarged, the October number consisting of 12 pages instead of 8, as heretofore. We are pleased to see this indication of its success, and wish it many years of increasing prosperity.

Rev. Melville Smith, pastor of the Second Presbyterian Church of Newburyport, has been sent to the Danvers Insane Asylum. Had he been a Spiritualist, what a howl the bigoted secular daily press, as well as the religious weeklies, would have echoed and reëchoed across the whole continent !

Spirit S. B. Brittan on Alleged Fraud-

Now it is obvious that to determine where the guilt lies, and to visit the penalty upon the right party, involve a great deal of difficulty. because, first, we have to ascertain whether if was the act of the medium, of his or her "guides," or of the spirits brought to the circle by its peculiar conditions; and, if the latter is the case, what were those conditions, including (1) the general character of the sitters; (2) their condition of mind while holding the circle; and

(3) their manner of holding it. A large circle of positive-minded sitters constitute a battery, the power of which scarcely any medium or his guides could resist; and the circle would most certainly "create the phe-not only deceptive and tricky, but violent and even dangerous. Hence we often find the same medium able to present to one circle only such manifestations, while to another of a more harmonious, spiritual character, just the opposite -everything being calm, truthful and reliable. I am satisfied that many mediums have been unjustly condemned, simply because those who

consulted or sat with them were ignorant of the laws I have referred to; and public mediumship will not be safe, or be able properly to perform its legitimate functions, until the people who attend circles shall fully realize the truth of these principles, and guide their conduct by them. In spirit investigation we get what we attract; and a concentrated attraction on the part of the circle for goodness and truth will bring good and truthful spirits. The

contrary Tennyson truly describes: "But when the heart is full of din, And doubt beside the portal waits,

They can but listen at the gates. And hear the household jar within."

How many excellent materializing mediums have been disgraced by so-called critical and scientific investigators on the shallow, fallaclous basis of "spirit-grabbing"; and now we find the fallacy admitted by careful and intelligent experts, as by M. A. (Oxon.) in the last number of Light, where he says: "How illusory are the appearances that lie on the surface; how fatuous the solution of a perplexity attempted by those who 'seized a spirit' in order. to show that it was in fact the medium." ...

Henry Slade in Eric, Pa. To the Editor of the Banner of Light :

Spirit S. B. Brittan on Alleged FrauduletHenry Size in Eric, Pa.To the Editor of the Banner of Light:To the Editor of the Banner of Light:To the Editor of the Banner of Light:Spirit S. B. Brittan, in which he inversizeSpirit S. B. Brittan, in which he inversizeSpirit S. B. Brittan, in which he inversizeof Aug. 30th a message purporting to be from
spirit S. B. Brittan, in which he inversizeSpirit S. B. Brittan, in which he inversizeof Aug. 30th a message purporting to be from
spirit S. B. Brittan, in which he inversizeSpirit S. B. Brittan, in which he inversizeor their guides," calling the latter "the medi-
ums on our side"; and he says that "the medi-
ums on their guides will create phenomena"Invest of his presence was soon noised about
and may seegers after spiritual truth called
and he says that in medium is not
stat a scance, and the manifestations may be decep-
ent at a scance, and the maifestations may be decep-
itve, either by personalion or untruthful state-
ment, or both; but is the medium to be held
tree or barge of spirituality, depraved char-
acter and violous habits he has surrounded
himself with "familiars" similar to himsel,
who is contols, after having, as isome-
time the table and papeared at the opositor
orand in the spirit guides of
the table, and the spirit guides of
the medium, who then is responsible ?
I ta inclined to believe that the latter cord
rounding that controls, after having, as isome-
time sthe case, driven off the spiritualist is never permiti-
the stable at the conter, and balled with a finaliger similar to himsel,
was filed with a finaliger similar to himsel,< sitting. Immediately the slate began moving about; soon the act of writing was heard on its under side, and the following sentence was pro-duced—" Let this settle the question forever." After several questions had been satisfactorily answered by the same independent writing, the doctor picked up a slate, walked to a mantel-piece, took up a copy of Zöllner's "Transcen-dental Physics," put the book upon the slate and placed them under the table corner. In a second or two he drew out the slate, minus the book. "Look under the table," said the doc-tor, "turn it over and see if you can find it." I made diligent search, but the book was no-where visible. After I had taken my seat again at the table, the medium remarked, "Let us see now if we can get it again." He then placed the slate under the table-leaf as before, when I felt the book in my lap, and the next in-stant it jumped upon the slate (judging by the point) and was drawn forth on the slate given in the slate is drawn."

when I feit the book in my lap, and the next in-stant it jumped upon the slate (judging by the noise), and was drawn forth on the slate. Dr. Slade went from here Oct. 7th to Corry, Pa.; from thence he will go to his home in New York. Yours fraternally, SIDNEY KELSEY, Sec. First Spiritualist Society. Evic Pa. Oct 11th 1884.

Erie, Pa., Oct. 11th, 1884.

A Birthday Greeting from Spirit Father Pierpont.

BROTHER COLBY-To-day the seventieth anniversary of your birth dawns upon you.

Looking backward, you have the satisfaction of reviewing a busy and useful life. Looking forward, you can realize that you are

pressing on in holy work, and that the heavenly goal is before you. Looking upward, you may behold a cloud of

witnesses-loved and loving spirits-who know and recognize your labors and their merits, and who bless you for the good you do.

I congratulate you on the attainment of so many honorable years of life, and ask heaven's blessing to crown your spirit.

Faithfully yours, JNO. PIERPONT. Boston, Oct. 12th, 1884.

Berkeley Hall Meetings.

On Sunday last, Oct. 12th, there were again very large audiences at Berkeley Hall, both morning and evening. W. J. Colville conducted the services, with the assistance of Mme. Fries-Bishop, who presided at the organ and executed several vocal selections very finely. The isubject of the morning discourse was "The Living Test of Truth"; that of the evening, "England and Egypt." In the course of the morning lecture the intelli-

the organ and executed several yoan selections very finely. The judgets of the morning discourse was "The Living Test of Truth"; that of the evening, "England and Egypt." In the course of the morning lecture the intelli-gences happlring the icerurer statis that theologians had made a great mistake in confounding the idea of ab-solute truth, as known to the Bternal, with the feeble powers of the human mind. To ascertain the truth the gospiels fell us that when Jestus was on earth some people saw in him the promised Mesalah, regarding him as an empositor, and some went so far as to style him a visit of the arts of Beelzebub. Just as differ-ent ideas of a great teacher display the varied condi-tions of these who approach him and endeavor to es-timate his work, so do the opinions which people form of art and artists display their ability to criticies abig-sened to their notice. Persons can be intellectually, physically, morally or artistically billad or deaf, and there can be no revealation of light, color, truth or beauty to any individual transcending the capacity of that mind to receive and appreciate the revelation. Thus it is not singular that a spiritual manifestation which is a lorious reality to one appears faitious to another. It needs spiritual unfoldment to apprehend spiritual truth , and the reason why some people are alive to spiritual realities while others are dead to them, is on account of the widely different spiritual states of different human beings. We have as much right and reason to expect a revealation from heaven to day as ever the ancience of their own intuitive de-velopment-anding the into apprehend spiritual things spiritually. Expediency and utility are perfectly le-gim babein eard test of truth ; nevertheless there is no account of the widely different spiritual states of different human beings. We have as much right and reason to expect a reveal to new spir-tue heaving the expecte of their own intuitive de-velopment-and different human deings of the hum-right and testimony b corning matters there, which they will impart to their audience next Sunday evening. The public are respectfully informed that while the rent of Berkeley Hall has been secured by subscrip-tion, all the current expenses, including the salaries of the locturer and organist, have to be defrayed from the voluntary offertory. Friends are informed of this fast-that shoes who have means at their disposal, and while to see the meetings well substanded, may realize the ne-cessity of alding that method of meeting, expenses.

Lyman C. Howe in Springfield, Mass. To the Editor of the Banner of Light:

This brilliant and poetic speaker charmed and instructed the audience at Gill's Hall, Sunday, the 12th, with two lectures on the themes " Memory," and " The with two lectures on the themes " Memory," and " The Beautiful Island of Sometime," illustrating his lec-tures with an analysis of nature and the evidences flowing back to us from the ascended loved ones. His invocation was couched in rhythmic verse, and his peroration a beautiful song of hope, praise and aspi-ration, improvised under the control of his angel-band. The listeners were more than pleased, they were en-thused. Mr. Howe will speak for us the next two Sun-ays. He would like to make engagements in this vicinity on week-day evenings of the next two weeks, and is open for engagements for the Sundays of No-vember. Address him, 481 Central street, care of W. H. King, this city. Mrs. Hattle E. Mason, test-medium and singer, gave sweet vocal music at our meeting, and is engaged for the next two Sundays. At the afternoon meeting she was controlled to describe spirits before the audience, and anounced the following as present: Ed. 8. Wheel-er, who made a short address, full of his old-time en-ergy and courage; Hattle Burdick, John Stevens, Au-gustus Longley, all of Springdeid; Jennie Douglas, Albert Williams and S. B. Brittan. Mrs. Mason is giving private sdances here with suc-cess. I hear Mrs. Greenleaf, a test medium located on Main street, also spoken of as doing excellent work with her gifts. In November we are to have Edgar W. Emerson, and in December Charles Dawbarn. H. A. BUDINGTON. Beautiful Island of Sometime," illustrating his lec-

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

After two months' vacation, our society resumed its meetings the first of September, the platform being occupied by C. Fannie Allyn, an earnest advocate for the truth. The last two Sundays of the month that veteran worker, Warren Chase, was greeted with in-telligent and interested audiences. On Sunday, Oct. 5th, Edgar W. Emerson was present with us, and gave many proofs of spirit presence; some of the tests given by him were notably fine. In the evening Mrs. Isabella Beecher Hocker, who was at the time visiting our city, a guest of Mrs. Neille Paimer, kindly con-sented to lecture for us. The desire to hear her seemed almost universal, for very many people were present who never before attended a spiritual meeting, and about three hundred were unable to gain admission. She has a most charming presence, and a most origi-nal and pleasing way of presenting our beautiful phi-losophy, and will sow good seed wherever heard. Mr. Emerson followed with most remarkable tests. Dr. H. P. Fairfield, who is a great favorite with our people, comes to us for the last two Sundays of this month, and other good speakers are to follow. The society has taken a pleasant hall, easy of access, and we hope to find our numbers steadily increasing. OKOLL. the truth. The last two Sundays of the month that

Dedication of a New Spiritual Hall. Mr. and Mrs. Joseph Gannett, of North Scituate, Mass., have for many years past worked indefatigably for the promotion of spiritual truth in the region of their old ancestral home in the above named place. They now have, with their own individual means, errected an elegant, spacious hall upon the grounds of Gannett Cottage, the free use of which they generously bestow for the promulgation of the truths so dear to

bestow for the promulgation of the trains to don'to their hearts. The new Gannett Hall will be dedicated on Thurs-day, Oct. 23d-three sessions to be held: Morning, afternoon and evening. Good speakers, test medi-ums, readers and singers have been engaged for the occasion, and an enjoyable season is assured. Tea and coffee will be turnished gratis to those coming terms deviad.

and conce will be furnished gratis to those coming from abroad. Cars leave Boston for North Scituate from Old Colony Dépôt. On arrival inquire for Gannett Cottage. The meetings will be conducted by the widely known and experienced worker, Eben Cobb, Esq.

Sunday, the 12th inst., J. Frank Baxter had a warm welcome from his friends in Providence. His singing and speaking are so full of heart and sincerity, his sub jects are so pertinent and adaptive, that outsiders are capitvated, even though they may not admit his prem-ises nor accept his conclusions. The subject in the forencon was, "The Phenomenal Basis of Bellef"; in the evening," The Character and Obligatory Kelations of Spiritualism." Both lectures were happily treated, abounding in thoughtful suggestions, forcibly present-ing many points of moment, especially in the present position of the cause and positions of some of its pro-fessed friends. At the close of the evening lecture Mr. Baxter gave way to spirit control or influence, and vividly portrayed several scenes which passed before him, in each instance giving names which were recog-nized, all of which were most marked tests. WM. FOSTER, JR., Cor. Sec. fects are so pertinent and adaptive, that outsiders are

The Fraternity of the White Cross. This Order has arranged for a series of lectures in the interest of Spiritualism, and Paine Memorial Hall

(lower) has been secured for that purpose. The series will commence the first Sunday in Novem ber, and prominent speakers within and without the ranks have been engaged. The Fraternity will also hold an annual meeting at the above hall on the last

All lectures will be free. Good music will be fur-nished, and members chosen who will make it their duty to receive and entertain strangers.

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE

AMERICAN SPIRITUALIST ALLIANOR 187 West 85th Street, New York.

187 West 35th Street, New York. HENRY KIDDLE, Chairman. HENRY J. NEWYON, Corresponding Secretary. J. F. JEANERET, Secretary. The Securar Press Bursas has been redramised for em-cleant work during the present year, and all persons who spproved 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 Eureau, to J. F. JEANERET, Secretary, 187 West 35th street, New York Otty.

Spiritualist Meetings in New York.

The American Spiritualist Alliance moti every Sunday afternoon at 2% o'clock in Bepublican Hall, 56 West Std stroet. Headquartiers and Reading-Boom for members at 137 West Still street, where social meetings are held overy Wednesday evening at 8 o'clock. J. F. Jeaneret, Secontary, 137 West Still street.

The First Society of Apritualists 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 25in street, corner 6in Ave-nue. The People's Spiritual Meeting (removed from Fra-bisher Hall) every Sunday at 2% and 7% F. M. Frank W.

Spiritualist Meetings in Brooklyn. The First Mociety of Spiritualisis holds its meet-ings every Sunday in Conservatory Hall, corner of Fulken street and Bedford Avenue. Morningservice at 11 o'clock, evening 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, Fresident, 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 74 P.M. Mrs. J. T. Lille, speaker. The public cordially invited. Daniel Coons, Secretary.

Coons, Secretary. The Eastern DistrictS piritual Conference meets every Wednesday evening at Composite Hoom, 4th street, corner South 2d street, at 7%. Obarles R. Miller, Presi-dent: W. H. Gomn, Secretary. The Everett Hall Spiritual Conference, 398 Ful-ton atreet, meets every Saurday evening at 8 o'clock. Bjr-titual papers and books on sie, and meetings free. W. J. Cushing, President; Lewis Johnson, Vice-President. A Sinituralita and Mediume' Prese Meetings

A Spiritualist and Mediums' Free Meeting will be held every Bunday at 3 P. M. at Central Hall, 637 Futton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

OZONE WATER PERFECT Disinfectant in Contagious Diseasos.

A in connection with OZONE POWDER, a sure prerentive of

CHOLERA. OZONE WATER! valuable remedy in all NERVOUS AFFECTIONS.

For internal use in KIDNEY DISEASES, FEVER BLOOD POISONING, &c.

FOR INHALATION

In Asthma, Catarrh, Croup and Diphtheria, PHVSICIANS are familiar with the medicinal properties of **OZONE**, and all may have knowledge of its merita through our Pamphlet, free.

Our OZONE Preparations sold by Druggists.

THE CHEMICAL OZONE MFG. CO., 124 and 126 PURCHASE STREET, BOSTON. Sept. 6.-26teowis COLD MEDAL, PARIS, 1878. BAKER'S **BAKER'S** Breakfast Cocoa. BAKER'S BAKER'S BAKER'S Warranted absolutely BREAKFAST the excess of Oil has been rethe excess of Oil has been re-moved. It has three times the strength of Cocca mixed with Biarch. Arrownost or Bugar, and is therefore far more economical. It is deli-clous, nourishing, strength-ening, easily digested, and admirably adapted for in-valida as well as for persons in health. BREAKFAST BREAKFAST BREAKFAST

Sold by Grocers every-where.

W. BAKER & CO., Dorchester, Mass. SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale, by ALBERT MORTON, 210 Stockton street. Nov. 15.-1stf

SKETCH OF THE LIFE

COCOA.

COCOA. COCOA. COCOA.

Meetings in Providence, R. I.

The birds and the cats seem to be monopolizing Horticultural Hall of late, to the disgust of many people who attend the Sunday meetings there.

The relations between France and England, anent the Egyptian and Chinese questions, have become strained almost to the verge of war. France's Prime Minister Ferry, it is reported, has even evinced a willingness to consort with Bismarck as an ally, if thereby Germany may be brought into a position inimical to "perfide Albion."

Yokohama and Tokio, Japan, were visited. Sept. 15th, by a terrible typhoon, whereby three thousand houses were destroyed and twenty persons killed. The loss of life at sea, which could not for obvious rea sons be computed, is reported as appalling.

A CONTRACTOR

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At a meeting of the Methodist clergymen of this city, last Monday, Bishop Foster delivered an address recommending united action on the part of all the churches in the city toward a grand religious demonstration. What sort of a demonstration is it to be? We hope not a political one. If so, will it be religious? Nous verrons.

The dark side of life is continually paraded before the public, in the cheap dailles, to the disgust of every decent person in the land. The details come from all points of the compass.

Man has disappeared. It has been absorbed by the Truth Seeker.

Lewiston. Me., and vicinity had a cyclone from the Northwest, Oct. 13th, which unroofed buildings, blew down chimneys, twisted off trees two feet in thickness and wrought much other damage, especially in Auburn.

It is very fortunate for many people that there is no law to punish a man for making an ass of himself. Where ignorance is bliss, 'tis folly to be wise.

London despatches, Oct. 13th, report that the defeat of Admiral Lespes and the French fleet, at Tamsul, is confirmed. The Chinese, by hiding in the brushwood, suffered some 600 of the French forces to land and come within easy range of their guns before they appeared. The Uhinese General Tso then led an attack upon the rear of the French force, which became panie-stricken. The Chinese forces killed 70 men and captured 1 gun. The Chinese loss was 200 in killed and wounded. The fighting lasted five hours, at the end of which time the French retired to their ships.

Coachman, coachman, when shall you marry? Coachman, coachman, why do you tarry? Why do I tarry? By the Old Harry, There be so many it doth me embarrass Out of the swarm to select the right heiress. —Louisville Courior Journal.

The Sons of the Revolution are taking in hand the subscription list to the Statue of Liberty, and have asked President Arthur to head a \$1,00 subscription list; and every man, woman and child in America is invited to send in \$1.00 or more to Geo. W. W. Houghton, Treasurer, 55 Liberty street, Boom 82, New York City. Austin Huntington, Secretary, writes : "We wish to show by a spontaneous, immediate placing in the Treasury of 122,000 \$1,00 bills that the people of the United States have a grand appreciation of all that is intended by the gift of the Statue of Liberty by the people of the Republic of France to the people of the Republic of the United States."

The International Prime Meridian Congress met at Washington, Oct. 13th, and adopted the meridian of Greenwich.

A London periodical prophesies an upheaval in Indis which will overthrow British power.

"To tie up a medium and put him in a dark cabinet, is, first of all, a sheer waste of effort: and next, it introduces into the experiment a plain source of error." Let the advocates of 'fraud-proof conditions" lay that fact to heart. When Spirit S. B. Brittan says that "the more intelligent among the Spiritualists should demand that there be no fraud, or suspicion of fraud, on the part of mediums," he utters a sentiment that does more credit to his heart than his head. He might as well have said that they should demand that the millennium be not

postponed another day. If he means that mediums should not be sus-

pected of fraud by those who sit with them, he is most surely right, for the very existence of such a suspicion helps to create the thing suspected. Hence, those who have no confidence in the integrity of the medium had better investigate as to that medium through other persons who are able to testify as to the facts of their experience. This, indeed, seems to be Dr. Brittan's view, for he says : "Any medium who is reasonably suspected of fraud should be let alone." of course by those who think they have these reasonable grounds of suspicion; but, Dr. B. says, "by those in high positions." I, however, would say, whether they are in "high positions " or not.

What many, with myself, have always protested against is the absolute and final condemnation of genuine mediums "by those in high positions," simply because they were suspected or charged with fraud, on those superficial and illusory appearances to which M. A. (Oxon.) refers. It is this that has served to bring ineffaceable reproach upon public mediumship, and has led the public to have so mean an opinion of it.

No person should be condemned on mere suspicion. Dr. B. could scarcely have meant that. All are entitled to a full and fair trial before unprejudiced persons-a trial in which every fact germane to the case may be carefully considered. Have any of the mediums who have been so ruthlessly condemned and abused had such a trial? If so, I do not know it.

It is this just and fair policy toward mediums that the BANNEB OF LIGHT has uniformly advocated, for which, I am sorry to perceive, it is now being scoffed at and abused by the journalistic exponent of medium crucifixion, who seems to think a defamatory jeer, however gross and vulgar, is a good substitute for a fact or an argument. But the abuse and scorn of a certain class of minds constitute the highest kind of praise; the only thing really to be feared from them is, that they may deem you worthy of their approval or laudation.

HENRY KIDDLE. New York, Sept. 30th, 1884. المجرور ا

Action is life. It is not work that kills men. but worry. Work is bealthy and invigorating. Worry is rust upon the blades. It is not the revolution, but the friction, which wears out the wheels of machinery. Carlyle said : "Men do less than they ought unless they do all that they can."

Poverty itself may not be storime, but the habit of hypothesating it with i ympathetic friends is viewed as reprehenable...Pittbury Uprovide.

Mrs. Isabella Bercher Hooker, who announced her faith in Spiritualism at Lake Pleasant, and who has lectured upon that subject very acceptably in Portland, is at present in Boston. Arrangements are being made by the Fraternity to secure her services during the coming winter.

Saratoga Springs, N. Y.

Mrs. Morse-Baker lectured in the Court of Appeals Rooms last Sunday and the Sunday previous, morning and evening, her eloquent and instructive re

ing and evening, her eloquent and instructive re-marks giving the greatest degree of satisfaction to her auditors. At the close of the evening lecture Dr. Mills described and gave the names of a large number of spirits, whose identity was generally recognized. The friends of Mrs. Morse Baker recently gave that estimable lady, and efficient. worker in the cause of truth a reception at the pleasant and hospitable resi-dence of Mrs. J. E. Leland on Circular street. The gathering was thoroughly enjoyable, and Mrs. Baker, under control, entertained those present in a varied and delightful manner.

"THREE VIBITS TO AMERICA."-Emily Faithfull's observations of our people and institutions are soon to be given to the public in a volume bearing the above title from the press of the Fowler & Wells Company, New York. The main purpose of the author's visits to this country was to supplement the experience gained by her during twenty years' practical work in England, in regard to the changed position of women in the nineteenth century, by ascertaining how America is seeking to solve what she. Miss F., looks upon as being the most delicate and difficult problem presented by modern civilization. The appearance of the book is awaited with much interest by the public.

Dr. E. D. Babbitt and two other skilled and experienced physicians, Drs. English and wife, have established an Institution in Vine-land, N. J., for healing by light, color, magnetic, massage and refined medical remedies. Dr. Babbitt informs us that these methods are des-tined to inaugurate a new era in therapeutics, as they have thus for mean had a consolver as they have thus far never had a case of rhou-matism, consumption, dropsy, scrotala or nerv-ous exhaustion which has baffled them. The Vineland House has been secured for this Institution, and patients from aborad can have a delightful bome with the physicians themselves in this beautiful and most healthy location. A joint stock company, with a capital basis of two hundred thousand dollars, is being formed for carrying out a factory for making the sun-healing instruments, a sanitarium with electric lights and all the new healing appurtenances, and a college for teaching chromopathy, magand a conege for teaching onromopanty, mag-netics and the refined systems of medication. A partial college course conferring the degree of D. M. (Doctor of Magnetics) is to be com-menced on Nov. th. This is evidently a great cause; and those who wish to encourage them by receiving treatment or lectures, would do well to address the above-named physicians.

THE BANNER OF LIGHT. In calling atten-tion to the prospectus of this stanch advocate of the Spiritual Philosophy, which is given on or the Spiritual Philosophy, which is given on the fourth page of this paper, we feel to com-mend it to all who desire knowledge on this subject. The BANNEE is now in its twenty-eighth year of publication, and has gathered about it a great number of the most enlightened investigators of spiritual matters.—The Saratoga (N. Y.) Sentiael.

A.B. Hayward has letters speaking of the afficacy of his spirit-magnetized poper thus: "It is as good for meas ten doctors risits." "A numor yielded after foul reart doctoring." It takes sciatics out of mean two science. "You yould not have done more of uniter for hig lame back had you been here." If it to be stopped ? See alvertisement in science we here.

EDWARD S. WHEELER

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