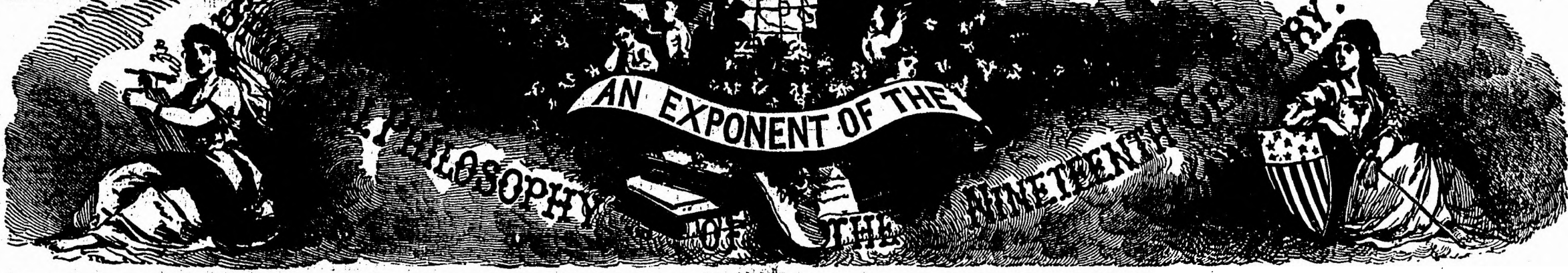


BANNER OF LIGHT.



VOL. LVI.

COLLEY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 18, 1884.

{ \$3.00 Per Annum,
Postage Free. }

NO. 5.

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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 Newmeyer 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 BROTHERHOOD" 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 furtherance of the general work for the common good is a peculiarly pressing and prominent one.

We shall endeavor, in this our valedictory address, to emphasize the fundamental points of agreement among all Spiritualists, rather than enforce any views which may be held 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.

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 defense 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 circles 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 spiritual life.

Whatever cultivates benevolence, sympathy, regard for others, and desire to serve them, is good because it does so; or, to state the proposition

otherwise, to reverse it and express a 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 roots are 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 demented 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 priestcraft 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 scientists and theologians, 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 REAL FORKS OF SPIRITUALISM ARE THE TRAITORS WITHIN THE CAMP; THOSE WHO ARE ENVOUS, JEALOUS AND MENDACIOUS; THOSE WHO ARE EVER READY TO CRIMINATE THEIR BROTHERS AND JOIN THE MOB IN HOOTING DOWN THOSE WHO, EQUALLY WITH THEMSELVES, ARE CONVINCED OF THE TRUTHS OF SPIRITUALISM, AND POSSESS MEDIUMISTIC POWERS IN EQUAL OR GREATER MEASURE, BUT WHO HAVE INCURRED THE DISPLEASURE OF THE SPIRITFUL OR JEALOUS, BECAUSE THEY WOULD NOT BOW THEIR NECKS UNDER SOME SELF-APPOINTED LEADER'S YOKE, OR BECAUSE THEY HAVE SUCCEEDED WELL ENOUGH TO EXCITE THE ENVY OF OTHERS, WHO, NOT BEING SO GIFTED OR POPULAR, SEE IN THOSE WHO ARE AT THE FRONT, RIVALS WHOM THEY WOULD DETHRONE, WHILE THEY OUGHT TO REGARD THEM ONLY AS PIONEERS OR OUTPOSTS, WHO BY THEIR SUCCESS AND POPULARITY ARE MAKING THE WAY EASIER FOR ALL OTHERS IN THE RANKS, FOR THOSE IN THE REAR QUITE AS MUCH AS FOR THEIR COMPANIONS IN THE FOREGROUND.

We know the lesson of Charity is a hard one to learn; we know the practice of self-abnegation and personal abasement is not easy, and we freely admit that it is no one's duty to sacrifice himself unnecessarily, or make himself a martyr 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 lessons are ever learned, there the deepest wisdom is ever found. Bunyan was not wrong when, in his "Pilgrim's Progress," he made the Valley of Humiliation contribute so greatly to 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 Shakespeare, 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 Shakespeare must have known your friends and acquaintances, 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 multiplication 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 homilies upon the wars of to-day. The motives which corrupted nations, the practices which led to the overthrow of dynasties and the fall of empires and republics in the old

world are the crying sins of England, France 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 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 unreasonably 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 matter 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 spiritualistic ranks is broached to them.

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. Only sandy foundations can be shaken, and though we have laws among us on our statute books, and made common law in the lands we inhabit, it is not for us to place blind reliance on the lawgiver, and believe without evidence in the divinity of the law. When Moses made known the law of Sinai to the Israelites three thousand years ago, he found them a people who could not be remonstrated with, and made to understand the why of all the commandments they were ordered to obey. He had to say to them: God has given you this law, and you will disobey at your peril. He had to attach very severe penalties to the law, that the ignorant and willful might be constrained to observe wise and needful laws, which they would have ignored totally were it not for the fear of consequences; and thus to secure the well-being of a people committed to his charge, a wise ruler or parent, guardian, teacher or 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 disclaim 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 is sifting the chaff from the wheat, dividing the weeds from the flowers, eliminating the vile

from the precious, and opening the way for a 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 æsthetic, the aspirational or religious, and the intuitive and affectional. No mere dry, cold system of ethics will satisfy the world; no barren phylisom will content the human affections; no mere controversial attacks upon religious fables 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 parts 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 chrysalis 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 and the extreme 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 Common Prayer, and yet whose sermons contain 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 feeling 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 the dwellers on earth, as well as to those who have passed to spirit-life. We are dealing with topics which have a direct and very powerful

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 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 individually 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 justice 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 ordinarily 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 temple 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 parts. Equal honor shall be paid to all who, 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.

"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 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.

"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 philosopher. 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 wagon and team in the suburbs of Austin missed one of his horses. "Why don't you apply to the police?" suggested a city friend. "Do you think they stole him?" was the innocent response.—Texas Siftings.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the presentation of important facts, thoughts, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read or publish letters unless they contain matter of public interest. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires especially to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 18, 1884.

PUBLICATION OFFICE AND BOOKSTORE,
Bowditch Street (formerly Montgomery Place),
corner Province Street (Lower Floor).

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

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, ASSISTANT EDITOR.
JOHN W. DAY.

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

SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPRINT S. B. BRITTON.

Special Notice.

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 the work.

COLBY & RICH, Publishers.

Resumption of the Banner of Light Public Free Circles.

The public sances 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 lesser potentiality of expression, on the mortal plane, the spiritual senses which shall be completely theirs to unfold and utilize in the next 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 disproof 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-transference," etc., are substantially of one genus—the 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 semi-materialistic 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.

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 cite 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 explanation 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 visualization," which he says has an exact parallel in cases where the impression originates, not

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 spontaneous 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 account 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 distinctness 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 mind to mind with startling but evanescent distinctness. Such scenes as this do not fall under the category of dreams, but are sudden and vivid impressions in a state between sleeping and waking.

The next stage of visualization 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 compares it to an object that has been intensely 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 instances in which images, impressions and scenes were successfully transmitted from the mind of the agent to that of the percipient, and 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.

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. Okie 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 hay fever. 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 creditable thing that this should be so; and in this connection it reminds 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, Jackson, Michigan.

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 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 Materialist's 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 vowing 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 once to the level of universal principles. It 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 ecclesiasticalism, 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 salient 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 12 M. on Tuesday of each week; otherwise such matter will not appear until the following week.

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 originally a Unitarian. Rev. Mr. Savage calls himself a Unitarian, also. He might once have preferred the term Radical Unitarian, which 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 reorganization 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 reorganized Church, though headed, "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 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 spiritual 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 depths of the spiritual heavens and await the constant coming of fresh power from thence, of course he must turn his face to the earth and feed on the husks of authority.

The subject specially interests and concerns Spiritualists because there are among them many who would pursue the same course, dispensing with the influx of light and truth from above and resorting to the old machinery of ecclesiasticalism 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.

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. Curtis, 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. Chorpennings'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 Skiersniew, Poland. At this meeting the sovereigns considered propositions and plans for reducing their armies and of promoting measures for the maintenance of peace.

ber of Parliament, at an International Conference 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 commenced working for it with legs, tongue and pen, by organizing the League which just now is beginning to bear fruit. Hardly anyone in this sphere of existence will ever know the great amount of uphill 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 encouraging 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 effectively 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 this country good wages and eight hours' work, and ninety-nine will disdain to steal. . . . Take 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 criminal 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 arbitration. It should not be left to take up 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 a united 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 to-morrow. Once carry the point, and we are all surprised to find what a bugbear has been made of this question of policy.

Living with a Motive.

To live only for the day we are in, only for 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 life-motive, 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 a name, or powerful for the sake only of power? To what does it all tend? How surely it smother the kindling aspirations, chills the nobler affections, starves the divine 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 tranquillity in the heart, there are no disturbances from envy and selfishness, no malevolent rankings, 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 Bookstore, 6 Bowditch street, Boston, copies of "W. J. Colville's work titled as above, and embodying a romance of Easter-Tide, wherein the Spiritual Philosophy and phenomena and prominent treatment. The book was well received in England, on its appearance, and will doubtless meet with a like welcome from American Spiritualists."

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