VOL. XLVIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 2, 1880.

\$8,00 Per Annum, Postage Free

NO.

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## Original Essay.

THE ORIGIN, NATURE AND ULTIMATE OF THINGS.

> BY BRYAN GRANT. ARTICLE III.

The concluding words of our preceding article were as follows:

'To look upward is not so much to take ob-"To look upward is not so much to take observations of our course, to cheer ourselves with the light that falls through the rifted clouds, or to steady our brains already dizzy with the tumults about us, as to seek for those angel hands of help which the bond of love draws to us, and which are our best alliances amid the perils we must encounter."

We have seen in our-study of the origin and nature of things by what methods a foothold was obtained for man on the earth, the nature of that foothold, and something of the nature of man himself and his surroundings. We have found him possessed of a dual material and spiritual nature, placed upon the developing plane of a material world, for purposes of individualization and growth. As the material nature of man has its spiritual opposite, so the material world has its spiritual opposite. We have seen something of the nature of man's connection with the material world, and it is now our purpose to take the step beyond, and show his connection, and the nature thereof, with the spirit-world. The nature and character of this spirit-world will form the subject of the concluding article of this series.

Certain facts we shall accept as proven; namely: The existence of the spirit-world, and that numbers of its inhabitants have held, and do hold, intelligent communion with inhabitants of the earth. Debate of these primary questions is as much settled by the ascertained facts, as is telegraphy or steam power. The credibility of certain so-called phases of communion, in certain special instances, may be fair subjects for doubt and debate; but the point we wish to make is this: If. out of the millions of instances where it has been claimed and believed that the communication came from an inhabitant of the spirit-world, there is even one genuine case, then that case establishes the prima facie premises—it establishes the existence of the spirit-world, and the possibility of spirit-communion. We are, therefore, prepared to enter upon an investigation of the nature of our connection with it.

We have seen that in the "Beginning" there were three primordial existences, namely, Matter, Latent-life and Soul, and that these in unity were the All.

We have used these terms as best expressing our meaning. We say Soul in preference to "God," because the latter term, as commonly used and understood, implies a personality, which means limitation, and we can no more conceive an unlimited limitation than we can comprehend a creation of something from nothing. Neither can we conceive of an Omnipotent and Omnipresent Supreme Being separate and apart from His universe. We prefer, therefore. these indubitable premises: that in the "Beginning" there was Matter, Latent-life and Soul: that matter was mould, that latent-life was unreleased force, and that soul was the thought-

principle. We have seen, in the then existing relationship of this Trinity of Existences, that "Thought," "The Logos," "The Only Begotten." "The Son," "The Archetype," was the polarizing, prototypal principle, by which the order and character of all forms were estab-

We have seen these existences enter upon their respective missions in the great empire of toil and change, and it comes up before us now briefly to inquire to what end are they moving. We have seen that the probational period of usefulness of matter seemingly ends with death; or, in other words, that when its latent life is fully released, it passes into a state that may be described as the ashes of things, while its released life, in individualized forms, passes on to the heavens that have been prepared for their coming.

But what of the third existence in this primal Trinity? What is its mission, and what part does it perform in the great plan of tenfold complicated change, and what is the ulti-

mate of it? If there were no preconceived opinions, bigotry, prejudice or learned ignorance in the way, the answer would come simple and plain enough.

coëqually united in a triune labor, and that they compose the Infinite All.

What, are we to understand that God, the unchangeable one, does not exist as such? God, or soul, is no more as a primordial existence than is matter, or latent-life. When life was unreleased, and matter was in equilibrio-diffusion, soul was quiescent. But when life, or force, was released, and matter was moved, soul was the thinking, polarizing, releasing principle. The "Thought" contemplated a change even more marvelous to soul than to life or matter. Though wedded to life and matter, its existence was a solitude. This solitude was to be advanced to communion. The 'Thought" which was thrown to the universe. established the fundamental law by which the advance of soul, from a unit to a complex diversity, was secured, which complex diversity is manifest in the bright intelligence of men and angels.

We have so long and so persistently been told that God was an infinite being of an unchanging and unchangeable nature, that it is difficult to open our minds to the reception of even a higher truth, especially if it be of an iconoclastic character. But to whosoever is ready to receive it will it come, and be gratefully accepted and in the acceptance will vanish the mists and doubts of a lifetime of study.

Nature is a unit. In the "Beginning" it was

a unity in triune diversity, and a triune diversity in unity.

Is it to be any longer claimed that while matter and force were engaged in the great work of advancement, soul was to remain stationary? We are bound to believe that in the primal sum total of a triune existence and a triune labor, soul formed the hypothenuse of all triangular action and existence, on its outward and upward progress toward ultimate harmonies in the infinite beyond. The advance wave of progress was not alone to bear life to higher destinies, but soul was to dance on the foam of the breaking crest, bathed in the divine afflatus of a perpetual adolescence. Not only through matter was life to be individualized into immortal existences, but those existences were to be crowned with the shining lights of soul, each individuality a soul of greater or lesser measure; and though soul no longer existed as in the night solitude of things before the "Beginning." in individualized forms of advancing complexity it continued to exist and could contemplate itself in associate likeness. Soul, therefore, is not removed from the universe. but, forming the inner light of all things, it, too, is passing on and up the utilitarian pathway of time, constituting the primal page of spirit-life -the inner star and leader of that fond hope which shines out like an angel's smile, leading on to the eternal sunshine of the spirit-land. germs of all attributes—a god within and of itself-even as the raindrop is a globe within itself, and is water as much as the vast ocean is water. Man is God in essential measure, as much as soul is God in ocean infinitude. The only God we can find or know, therefore, is not one afar off and apart from his universe; but he is here, a worker in his vineyards, the everpresent companion of our toils, our joys and sorrows, the hope and ever-sustaining arm, the dawn, the noon and the twilight of time.

As Soul, in primordial existence, partook of the character of simple unity, so the first individualized forms, receiving only a unit of soulmeasure, were of necessity possessed of but a unit of intelligence or instinct. But in the succeeding development the unit of soul-measure was succeeded by a complex unity of dual character, and consequently possessing reflex powers, adding reflection (reason) to instinct.

The picture is something vastly different from the obsolete idea of the past, which represents the omnipotent power of the universe as a Great Personality, the King of kings, sitting in stately power on a great white throne, while we, the poor puppets of time, are dancing the frantic dance of life between two eternities, with heaven afar off, and hell gaping closely be neath; and He, the King of kings, dispensing

mediatorial powers of grace and salvation. God is a co-worker with-man-nay,-more with a divine humanity; for every living soul is an individualized unit of the Great Soul-a part of the God. The Father is dying and passing away atom by atom, but even in death is rising to a complex and more exalted existence. The God-principle, or universal Soul, before the formation of things, was as the barren and desolate sands of the desert. But the God that is born into time is as the fertile plains of the valley, filled with the shining lights of myriad intelligences. Therefore it is that in man's purity and perfection God is most exalted and most glorified. It is his divine life that beats in the sweet measured rhythm of every pulsating human heart. It is his own lovelight that illumes the liquid depths of human eves. Hence it is that God. or Soul, as the Father, and man, the Son, are as one; and he who hath looked upon the Son hath seen the Father also.

The formation of things was not for the purpose of amusing a God upon whose hands time and solitude hung heavy. There was a great work of growth and progression for himself to do. Man's life, growth and advancement are but an epitome of the Father's. God is no idle king sitting in stupid grandeur; he is a worker, a toiler, a ministering angel, a gentle and faithful shepherd, a tender parent, a cherishing mother, a devoted sister and brother, a faithful husbandman, the sustaining arm in all life's Since we find matter, life and soul all about ordeals, and the holy spikenard for bleeding ciently highly and harmoniously developed. us, we are bound to believe they are here, per- | hearts in sorrow's dark hour. His loving voice

the tender tones of those we love. It is no idle fiction of the fancy to say, "God is everywhere," for all that is, is but the sum total of the varied phases of an infinite whole of which he is the All.

Man, therefore, as a reflex or individualized semblance of his Father, and carrying the divine essence within himself, owes a duty unto himself and to the supreme law, of the highest character. As man is held amenable not to man, but to the law of the land, so is he amenable not to any personal God, but to God's law, or the supreme law. The judge who presides is that unerring one whom conscience places upon the bench. Beware, therefore, lest thine own soul condemn thee.

Returning from this instructive view of the fundamental premises, attention is called to the stated fact that even as soul was a simple unit in nature primarily, so life, on the earth's developing plane, was, in its primitive form, a simple unit, manifesting only mere sensation, as in the zoophytes. The reflex of these thought-forms upon themselves of necessity developed those advanced forms which possessed instinct, and thence on to those possessing intelligence, reason and self-comprehension.

As matter passed up as on an ascending scale of atoms, molecules, granules, mass, cells, substance and forms, so life and soul passed ascending steps in this utilitarian pathway, as evinced in sensation, instinct, memory, reflection, reason, intuition and self-comprehension.

The simple unit of life, as manifest in mere sensation, could claim but a single soul-light. while a two-fold measure could claim a dual light; thus progressing onward until in man a perfect circle of soul-lights were completed and perfected, forming a halo divine, the emblem of the perfected individuality-the perfected immortality—the sainted soul, crowned with light from God's own celestial altar.

It is in man, therefore, that the divine principle inherent in the very nature of things finds its highest exponent and expression; and as he is the highest on earth, so will he be highest in the life beyond; yet there, as here, be ever subject to and amenable unto the law.

Now, in order that we may proceed by regular and natural steps to the grand objective point in view, we beg to call attention to the first principle in communion.

When, as we have seen, two or more life units or instincts have been brought into confluence or are individualized, they are capable of receiving the reflex powers, the one of the other. producing what we call a reflecting or reasoning faculty. We have a phenomenon of internal self-communion. A polar point of brain shows a light, or thought, which the associate polar points receive and reflect, the sum total of which reflections produces reason, or judgunity, presents the various views of a question and reaches a conclusion, and forms an opinion or a judgment.

A man may talk with himself, yet use no words. He may argue in extenso the most formidable questions, yet lisp no syllable. And what music like the flow of happy thoughts when the line utter no sound?

The operation of these reflecting faculties, producing reason, is intended for use, and should not be allowed "to rust in us unused." In some the dome of individualization is so perfect, the growth and development in such havmonious accord, that the sum total of the reflections causes an internal illumination, thus organizing the still higher faculty known as intuition—the highest intellectual crown youchsafed to man.

Communion between individuals, by which these thoughts and opinions thus formed are obtained, is effected by means of gesture, look and speech, through the receptive faculties of eye and ear, which are as portals to the intellectual temple.

From these simple truths may we not easily solve the mysteries of spirit-communion and communion with the spheres of Eternal Light? As truly as every polar light of the brain can know what each and every other polar light of the brain thinketh, so can two spirits of the spirit-life, drawn unto each other by the lasting ties of a heavenly love, commune in a language more audible and impressive than any that ever fell from human lips. Human words never illume the listener's brain with the fullness that is in the speaker's. While the tongue is uttering one thought an hundred may have flashed from point to point of the speaker's brain. Thought is greater than speech and intuition greater than thought. In the progressive order of divine things, thought in the spirit-life is what speech is in the earth-life, and intuition will form the co-relational advance in spiritlife to reason in the earth-life.

The truth we wish here to impress is that communion, in spirit-life, is not limited to words, but is extended to reflex thoughts and intuitions, analogous to braineal communion. by which two or more spirits can commune as fully as the various lights of a man's brain can commune. Conceive the divine affluence of such an associative union of two souls, that are indeed as one-the overflowing bounty and exaltation of such a communion-a picture for the sweet heavens, and the ever blessed afterlife, and only to be dreamed of on this shoal of

time ! While man impresses his thoughts by word and gesture, the spirit impresses by magnetic elimination and polar action, which impresses may be received even by a spirit yet dwelling in the body, where the intuitional faculty is suffi-

This simple truth is fundamental to the ex-

forming their great missions, and that they are | may be heard in the whispering breeze and | planation of all spirit-communion between the | incessant labor is faithfully performed for us by inhabitants of the material and spiritual worlds. As the human mind may turn within, and view the labyrinths of its own polar relations, perceive through their media, recall through their affiliations, reason by their impress, and judge by the reflex light of their magnetic union; even so, in analogous manner, do spiritual beings, as so many individualized powers, perceive, recall, reason, judge and commune.

The distinction between the brain of an animal, possessing but a simple unit of life, and that of a man possessing a vast complex association of life-units, is as a single ray of light to a perfected halo of lights.

The capacity for understanding depends upon the braineal development. Language is thus made ambiguous. The words of a speaker will hardly find a lodgment in one man's brain, while they will illuminate that of some other. One will listen as to a parrot that speaks in a tongue dead to him, while some other will drink in each word as though dropped by an angel from heaven.

A man of refined and harmonious organism, liberal braineal development and intuitional power, can be approached and impressed, by a spirit of similar development, and thought-communion transpire between them as perfectly as between the two halves of a brain.

No two individualizations are exactly alike. This infinite variety in the quantity and quality braineal development has made necessary all the varied forms of beliefs and religious which have been espoused by man; since it is necessary that he should have a system of religious veneration suited to the capacity, the readth and depth of his own soul-full aspirations. The soul of one whose brain burns but a rush-light of polar power, cannot come forth further than a goose-pimple from the skin of individual avarice and venality. Such an one must of necessity wallow in the rut of earthly things, and be able to commune with nothing higher than the worms of the dust, among which his feet are trampling. Only the lower order of things can form rapport with such a man. He beholds the worms of the dust, the beasts of the fields, whose soul-lights are but little inferior to his own, and the measure of his capacity is filled by them. A carved image of wood or stone will meet all the demands of his religious or aspirational nature. Such organizations can of necessity come in rapport only with the developments of their kind, and receive impresses only from a low order of spirit-life. Of such was the primitive man, and of such were the primitive inhabitants of heaven; for heaven and the character of its inhabitants were things that had to grow and advance, as much as earth and its inhabitants had to grow and advance; and, in fact, the former was dependent upon the latter, for heaven was unpopulated until the earth began to be depopulated.

Hence it was, because of the unit measures of all beginnings of forms, that in the primitive periods the earth was as a barbarian wilderness of sin (imperfect development), and there was the casting out of devils, isquis and fakirs; and there was possession and obsession by unclean and what we now call the lower or primitive order of spirits:

But with advancing time, braineal extent and power from a simple unit, made a general advance to a complex unity, and the nature of communion also heightened in character and

It is foreign to our purpose to follow the various stages of this advance of braineal polar power, and the consequent co-relational advance of all communion of individualizations. Yet the history of the one involves the history of the other, and embraces the advances from barbarism to lower and higher civilizations; and from the worshiping of fire, rude images of wood or stone, to the building of temples and churches for the worship of unseen images.

Man is an individualized aggregation of atoms, materially, which materialization serves as a mold by which the life, the spirit, the essensic element of Soul is prepared for an eternal individualized duration.

If, therefore, man be a part, a unit of this great universe, and the disembodied spirit be also a unit of the All, and that All be God, who shall say God may not commune within himself, whether the polar lights of that communion be embodied or disembodied? All parts of the universe are in virtual communion. There is not a pang on earth that is not known in heaven. The pain is here, but the cry of sympathy is there, and the messengers of comfort and the hands of helpers do not fail to come.

The human brain is connected with the body by a system of telegraphy so perfect that the smallest injury to any part is instantly communicated to the braineal sensorium, which has an ear for every part of the man. Even so there is no soul on earth so fallen, so broken, but for his cry of anguish there is ever a listening ear in the spirit-home—no faithless apostle sinking in the waters of time, but the hand of angelic help is near to save and uplift.

All intelligences are but parts of one Great Intelligence, which parts have power of communion, and do commune.

Again, man has manifest within himself two marvelous forces, producing, the one, voluntary motions, and the other involuntary motions. While the one is subject to the will of the individual, the other acts independent of the will. The action of the heart, and all the machinery of physical growth and development, and all the operations of our physical senses, are entirely independent of the will, and require no cooperation of our thoughts. Sleeping, waking, respiration, digestion—all the magnificent machinery of life and its movement, is by law and subject to law, entirely beyond the will. All this Light in the pathway of Truth, while far away

the fundamental law.

But over the voluntary forces the will determines and commands with sovereign power. Ten thousand reins are put into her hand. She is not acquainted with their office, their use, or their name; yet she manages all without the least perplexity, or the least irregularity; rather with a promptitude, a consistency and a speed which nothing else can equal. The most perfect harmony of action prevails-no one part hinders another, but each assists the other through and by means of the perfect system of

Man, and his governing forces, and the laws of his internal communion, are but an epitome of the universe of things. There is voluntary and involuntary motion in all the realms of

The worlds that float in space, in obedience to the heart-beat of the universe, the light of heaven, the summer warmth, the winter's cold, the deep darkness of the midnight hour, all growth and development of animate and inanimate life, are effected and controlled and carried on by forces over which no will has any control, and are obedient only unto the law.

But even as in man there are marvelous voluntary forces over which the will has control, so all through the universe are thereforces of a voluntary character which are subject to the will of a Supreme Mind, which Mind is the aggregation of all minds situate in the braineal ensorium of Heaven.

We use the term, Supreme Mind, with a precise signification of its meaning. It is the ramification of all lesser minds, and grows in purity and power as lesser minds advance. It is the divine halo which bedecks the brow of the universe with an unfading lustre. Even as man can send his messengers of inquiry to every part of his physical being, so the Supreme Mind can interrogate the universe and commune with all its parts, and all its parts can commune with , the Supreme Mind and with each other.

We beg again to impress that speech is not the only medium of communion. There is no animal so low in the scale of existence that it does not know its kind. Even so small an insect as the ant will recognize its kind when they meet. Nay, more, ants will build cities and organize societies, slay their enemies and care for their own wounded. They are individualities, and though they have no vocal power do com-mune with each other. What we wish to impress is that speech is not the only means of communication. When, therefore, a spiritual medium says: "A spirit tells me this or that," t does not follow that it is not true because we do not hear it also.

The sum total of the reflex polar lights of a man's brain produces comprehension of a dual character-the one side receiving and taking cognizance of the internal economy, and the other of external things. The communicating spirit may approach either side of this receptive plane. When the internal side is the one approached, then is produced the well-known phase of what is called trance-mediumship, in which the individual consciousness of the medium is overcome; and when the external side is approached, then is produced the well-known phases of what is called inspirational and impressional mediumship.

This duality of the mental organism expresses the polar relations of the outward and inward form.

The ears and eyes of a man are not the only avenues to his understanding. What he sees and hears may produce thought; but only a small part of a man's thoughts are the result of seeing and hearing. Whence come thoughts. therefore? Ten thousand thoughts may play back and forth in a man's brain when not a sound falls upon his ear, and when nothing of all he thinks passes before his eyes. If the normal veil of things could be lifted so that all might see with clairvoyant eyes, there would be seen a galaxy of spirit-lights gathered above the sensorium of that man, their soul-lights and his in perfect reflex communion.

If there were no higher source of thought than the reflex lights of the brain, man could never rise above his individual level, or the level of his kind; nothing new could be produced to the world, and the great lever of progression would be broken. The stream could never rise above the earthly fountain. Newton beheld an apple fall from a tree. It was nothing new to him or to others to behold such a phenomenon. Why, then, did it occur to him at this particular time that for such a phenomenon there must be a cause? Man was unable to give him a reason. The intelligence, therefore, opened its intuitional faculties to the reception of higher intelligence from the unseen sources above, and the great problem was olved.

The superior intellect of one man may illume to fullness the inferior brain of another; but the illumination of the highest earthly brain must of necessity come from above. The thoughts and conceptions of men, originating on this earth-plane, are but as the lamp-lights of time and occasion; while all original thoughts, conceptions and inspirations are as the light of stars and the glorious sun in heaven, and of necessity fall from above.

Thus it is that it is in the power of man to call angels from high Heaven to commune with him, and blessed is he who hath received the impress of their loving and exalted thoughts, and blessed is he whose words have their inspiration in such exalted source.

To such an one we instinctively listen, spellbound by a higher power than our own, and feel that such thoughts must of necessity come from heaven. We hang upon his lips. Onward and upward are we carried as on the wings of

In conclusion, we cannot but deplore the floods of learned ignorance which have deluged the world. Learning from false premises has builded Temples, Theologies and Gods innumerable; but from their altars Truth taketh nothing. It has divided the universe of things, isolating all things, separating God and man from the universe and from each other, dividing the Eternal Homes, filling some with heavenly light and others with unquenchable fires.

It requires years of laborious effort to enable us to even grasp the inconsistencies of these false teachings, and relieve our minds of a mountain of Error.

But, as we have heretofore had occasion to state, it is not our purpose to take any human being to task because of his or her belief. All the beliefs and religions of the world have been as necessary corollaries of the times in which they were born and flourished. Intelligent man has got here only by stepping-stones of advancement through vast cycles of Time. Every stone in that utilitarian pathway was necessary to the succeeding one, and so every phase of priestcraft and of religion that has been has necessarily been: all forms of paganism, mysticism, Buddhism, Mohammedanism, Catholicism and Protestantism have been as stepping-stones, leading up to that grand Philosophical Pantheon resting on the substantial Truth of Things, builded for all the coming future—an edifice embracing in its foundation-stones the everlasting rock of Truth, against whose firm base the foam of fanaticism shall dash in vain, and over whose proud walls the hosts of ignorance and superstition shall never clamber.

Truth has its phases of blossom, bud and unripened form ere it becomes ripened fruit. It must grow. All things grow from more to more. God himself sits on the prow of the ship of Progress, dances in the foam of the crested wave, and drinks deep of the intoxicating cup of his ever-growing and never-ending

Who can imagine, or what pen describe, the grand possibilities of the ever-unfolding future? Such is the origin and nature of things, such the fundamental law of advancement, that the forms of to-day will not be the forms of to-morrow; the formative forces of. to-day will take a higher character and degree on added powers. And who shall stay the course of change?

The era of unfoldment does not end with the earth-life. Indeed, the grand succession of advancement but begins here. We may be able to conceive the possibilities of the immediate future, but what mind can forecast the eventualities of ever-advancing time? Eternity is not a shoreless sea, upon which the soul floats in dreary monotony forevermore: nor a lake of never-consuming fire; nor street of gold and pearl; but a land of varied lights and shade, and ever heightening beauties; of animate and inanimate life, a part of and belonging to the universe of things-the fruits of earth-development that have ripened for heaven.

Such are the precious hopes that draw us on to that dazzling future, and bid us defy "the slings and arrows of time."

Then let us cast aside bigotry, envy, hatred and malice, and every incubus of error, and press forward trustingly, faithfully, harmoniously and yet bravely, in the pathway that was a rascally and criminal transaction, but slopes through this darkness up to those fields told the minister that in settling it the way he of enduring light; on, though it be over the had he had changed it from a criminal to a civil dust-heaps of revered superstitions and errors: on, though we disturb the ant-hills of opinion the chances very slim of ever getting it; he and pigmy ire, and awaken the night-birds of ignorance and wrong; on, for the ever-unfold- cause it was Piper; felt a little mortified himing glories of the ever-unfolding future; on, for the ever-renewing prize of the never-ending ter with his daughter. Still, that was not

## A DIVINITY-SHAPED END.

IN EIGHT CHAPTERS.

Written for the Banner of Light.

BY JOHN WETHERBEE

CHAPTER VI.

PIPER TAPS THE MINISTER'S OIL-WELL, AND HIS LAMP GOES OUT IN CONSEQUENCE-PIPER PRACTICALLY GOES OUT TOO.

We left John Piper reading a letter, and now the reader knows that it was from the minister of Plainville, and that it was on a matter of business, and business with Piper was so close ly connected with his love matters that it might be called a branch of the tender subject. The first thing he did after reading it and inwardly digesting it was to reply. When he first received it, the post-mark and the wish suggested that it was a love-letter; a perusal changed it literally, but in the branch sense it was a love-letter nevertheless. The reply partook a little of the sentimentality called up by the post-mark and the wish, not perhaps in the wording of it so much as in the magnetism imparted to it, and the tenor of the answer was in a high degree Christian, and conveyed the idea that he had the minister's interest in view, as well as or more than his own. So he wrote that the stock referred to was rather low, and it was not a good time to sell it, and he thought by holding it a few months he would gain one or two hundred dollars. Now when it is remembered that the commission coming to Mr. Piper would be exactly the same whether it brought much or little, and by waiting a few months he might get no commission at all, as men often alter their minds, it shows under some circumstances that love acts on a man like religion; he becomes a little nearer to his neighbor than the natural man is apt to be. Mr. Piper noticing that the minister did not need but little of the money to use then, suggested that a few shares could be sold if he chose, or he would lend him the little money he wanted on the stock as security. This idea struck the minister favorably; he did not realize that a rather poor man can lend money on a solid stock security, because it is the security and not the man that produces the money; but the tenor of the letter on this point was in keeping with the minister's impression that he must be a man of means; it never occurred to him to inquire or give the matter any thought as to safety. Some correspondence followed, resulting in the reverend gentleman's sending him the certificate and accepting a loan of three hundred dol-

Mr. Piper, when borrowing the money for the minister, thought it would appear better for him to borrow a larger sum on so much security, so he borrowed \$1500 and sent \$300 to the minister, and had remaining in his hands \$1200 to use as floating capital to trade a little in stocks with until the matter was eventually and perhaps Mr. Piper, if the move had been closed up. It was something quite unusual for Mr. Piper to be in possession of so much capital, and this transaction was a mistake, and, situated as he was, not an honest thing to have ference between some millionaires and some done; but Piper was quite desperate, and, since thieves; it is a question of bad luck or good luck,

is held "at bay the dark deep cloud of Er- he was in the line of promotion by matrimony into the Soley family, he was anxious to "fetch his pump," as the saying is, and he took this dangerous water to do it with. It is not prob able that Piper ever committed a crime before; perhaps it was that he never was so tempted before with co hopeful a chance; he had often defaulted, as has been stated, but that was in the regular way of business with people who knew just what risk they were taking; it is no crime to borrow money, or run in debt and not pay; it is unpopular and discreditable, but there is no law against it; they would be civil charges, but not criminal ones.

It is barely possible that in this case Mr. Piper relied too much on the forecasted sunshine of his afternoon; he may, thinking of his aunt's prophecy, have said, "It is afternoon with me -I am thirty-six; nothing venture nothing have!" That is a business proverb, and certainly he had not seen so much sunshine as \$1200 that he could call his own, though that was not his; still it was in his own control, and perhaps, reasoned Piper, it has come into my hands as seed-corn. So he at once planted it in an active stock as a margin on a purchase, and in two or three days there was a fall instead of a rise, and unless he put up more margin he would be sold out and his \$1200 would be gone and be forever lost. He then, as he saw no other way, sold the minister's stock and realized some \$3000, paid the loan on it of \$1500 and had \$1500 left, and with it held on to his purchase by keeping his margin good; but he had got beyond his depth, and it only took about three weeks for him to be completely wiped out. Thus the minister's property was lost. and Piper's career as an honest man ended. He lived then like a man under sentence of death. During the remaining months of that summer he received a letter occasionally from the minister about his stock and its prospects, and Piper replied always that the stock would be higher by-and-by; that is, he aimed to defer the evil hour; but it came at last, when the minister wrote him to sell at once and remit him the balance of his money, after paying the loan of \$300 and his charges. Mr. Piper wrote him rather a foggy letter in

his agitation, that the minister could not fully understand; and he came to the city, and in an interview with Piper got the exact facts of the case. This was perfectly awful and astoundto-morrow, so that life and soul are ever taking ling to the minister, who had been building such hopes on the goodness of Providence. Mr. Piper said he would work his fingers to the bone to make him whole; said it was only a question of time. "Here are fifty dollars-all I have and all I can get now; take that, and let me give you my note on interest for the balance," said Piper, "and pay it just as fast as I can." The minister, as has been seen, was not a shrewd business man, and he did not see anything else to do; so he settled the matter in that way, and left with a very sad and broken heart. The minister did not know Mr. Soley only by reputation; but being a bank president, and somewhat connected with Plainville, and prospectively with Piper, he went to see him for advice: and Mr. Soley was mad enough when he heard what his son-in-law elect had done. How much of his indignation was commiseration for the minister in his grief, and how much the fact that his son-in-law to be was the fraud, it would be hard to tell. Mr. Soley knew what business integrity was, and knew and said that offence, and it was now simply a bad debt, and was sorry-well, old Soley was sorry; sorry beself, though that would probably end the matpleasant to be talked about, and might also shut off any future chances for Emily. Mr. Soley could have put his hands in his pocket and paid \$3,000 more or less, and kept it quiet; made the minister a happy man, and redeemed Piper and made him happy, devoted, honest and wise; but old Soley was no such kind of a man; neither was Piper enough of an acquisition for him to pay money for; so by one injudicious act on the part of Mr. Piper, the course of his love was ended, the junction of the pulmonary streams of the Soleys and the Pipers never took place, and the chances seemed to point to the probability that both streams would be lost in the sand, there being too little water to make or find the outlet that rivers usually find.

The minister went home to New Hampshire with a sadder heart than he had ever had before; and there for the present we will leave him, while we follow for a time the acts and doings of Mr. Piper.

This transaction was soon known and talked about in the street. Some thought it was very shrewd on the part of Piper to have settled this thing by note with the minister, and thus kent himself out of prison; others thought it an abominable disgrace to the profession for such a bare-faced swindle to have been perpetrated some remembered the generous impulses of Piper, only lacking every-day expression from the low state of his finances, and pitied him. So each one looked at the matter from his own standpoint; but, as the saying is, it took all the starch out of him; he felt meaner himself than he had ever felt before, and if he had had the kind of courage requisite he would have gone out like Judas and hanged himself; but he said to himself when such resource occurred to him, "That won't pay the minister, while if I live I may be able to do so." No one would have given much for the chance, still it relieved his mind, and reconciled him to bearing the evils he had rather than those he knew nothing of, and this was in keeping with his natural love of life.

One would suppose the breaking of his engagement, the dismissal as the affianced of Miss Soley, his ardent affection laid bare to a remorseless world, as well as the loss to himself of one on whom he had placed his matured affections, would have been the greater grief, but all this seemed to have no effect on Piper at all: that was a matter that in his deeper financial distress did not trouble him. The reader can see by this how heavy the blow was to him in the affliction he had caused the minister and his family, that it should thus make him numb to the misfortunes of his own heart. It was astonishing how comparatively easy the wound in his heart healed over, and how enduring the grief that he had played a game with the minister's money,

and lost it. The sin in the sight of high heaven would have been as bad if he had won instead of having lost, but not so in the sight of the world;

lucky, might have blossomed into a street saint. The world is quite full of men whose dice have been loaded, or lucky; there is but little dif-

called rascality in one, shrewdness in the other. Mr. Piper could remember two men in a bank: both had salaries, and both lived beyond their salaries, and both speculated; one hung himself, the other died a millionaire; luck was the only difference. Who knows but the lucky one will be hung in the next world, and the two be a span in the hereafter? Piper may have thought of such instances, and perhaps tried to keep his courage up, but as was said before, his starch was gone, and it looked as though he would be forever limp.

Mr. Piper had a very long talk with Mr. Shadows, for they had known each other on the street for years; but the latter could give him no consolation or beneficial advice; he had done wrong, an unjustifiable wrong, and Piper knew that now to his sorrow. Mr. Shadows was sympathetic, told him to keep up his courage, and if he was hard up for a little money, come to him. Shadows pitied him, had no money to lose, but said to him, "You shall not be rubbed out. I don't propose," said Mr. Shadows, "to give you \$50 or a \$100 to show that I appreciate rascally transactions, but there are people as bad as you are, John, who are lucky and respected, and if you get into a hollow and need a trifle, I will help you." So it will be seen that Shadows had a soul as well as a head. It soon became evident that Piper had no heart, no trade, no nerve, and was a played-out man; and he lived along more dead than alive for some three months, when an impulse came over him to go away; he thought if he could get to California he could do something; he certainly could not here. Mr. Shadows and a few others pooled up a little sum of money, about enough to land him there and support him a month; he called the items a loan, said he would pay them back again, but no one expected it. Thus in three or four months after that ministerial catastrophe he was on his way to California by the way of Panama, and on the street he was soon forgotten.

At the time of Mr. Piper's transit there was no regular connection between the Atlantic and Pacific conveyances, and passengers had to wait their turn for a chance to go on, and always had to stay from one to three weeks before one's chance or turn would come; and often men in a great hurry to get through would find a man whose turn had come, and the man in a hurry would buy that chance—that is, exchange tickets, and give from \$50 to \$100 bonus to the man who had the chance, but could afford to wait. John Piper, just as he was ready to go on, sold his chance to a man who had just arrived—that is, exchanged tickets, and got a bonus of \$100, and then had to wait his two or three weeks over again; and being wide awake, he became active in trading tickets between other parties, those in a hurry and willing to pay those who were in no hurry. About this time, on the arrival of the steamer at Panama, one could see a conspicuous board on which was painted in large letters these words: "John Piper, Jr., Ticket Broker." This was not known in Boston, nor did it last more than three or four months before the connection was continuous between the two oceans; and then Piper finished his journey and reached California with several hundred dollars in his pocket, made in that business; how much no one, knew, nor was the fact of this extemporized employment known in Boston until long afterwards. It gave him, however, a good send-off or starter on his arrival in California, though it had made his transit rather a lengthy one.

When Mr. Piper had arrived in California he surveyed the situation, and soon got actively employed. He began buying and selling government scrip, which he saw would eventually be bonded and rise in value, and very soon got somewhat forehanded. Little was known of his antecedents there, or cared about; probably they would bear inspection as well as many others there who, on leaving home, were not gilt-edged characters. In Boston Piper was soon forgotten by the crowd-out of sight, out of mind. So two or three years ran on, his name rarely mentioned; once in a while it was revived by some one coming on from that then distant country and speaking of him as doing pretty well, or standing pretty well. This was at first indefinite; it might be true and it might not be; nobody had interest enough to inquire into it; nobody expected to see him, and nobody seemed to care to. A gap by death or distance is very quickly closed up in business life, and his was, and nobody seemed to have missed him. It is possible his landlady did, where he had boarded many years, or missed the forty dollars of arrearages that in his hurry or necessity he forgot to pay; but it is no uncommon thing for boarding-house keepers to be fleeced now and then, they get used to it as eels do to being skinned; so after a time he or his debt was forgotten even there. No doubt he was missed also in Plainville, or rather his draft out of that town was; but as the street where he was once a feature had no connection with that town, there was no gap to be filled up respecting that transaction, and but for these occasional reports his personality would have ceased to exist even as a memory. Success is a great aid to memory, and money, in these latter days, can say more effectually than anything or anybody else, "I am the resurrection and the life."

Now people began to speak of him, in consequence of these repeated and increasing reports, and some remembered him well and spoke of him as John, who never were very intimate, and even some of the indignant ones at his defalcation now always believed in his eventually making his mark; his good points, long buried and forgotten, began to be summoned into memory again, his bad ones toned down or overlooked; and if "distance lends enchantment to the view," as the poet has said, success lends ten times as much. A day will come when merit and success will be synonyms, but it has not arrived yet.

## Statement by W. J. Colville.

the Editor of the Banner of Light: Many of my friends request you to give publicity to the following statement—as they have been annoyed by letters concerning a certain person styling himself 31. Colville, who claims to be a physical medium, and who has, in some mysterious way, (doubtless through the close similarity of names,) been confounded with me: I do not know any such person. I have no relatives who undertake to give public séances, and I have never been advertised in any such manner, as I have never in my life appeared before the public with a claim to any mediumistic power other than that of trance or inspirational speaking. Certain misrepre sentations have obtained circulation in some quarters owing to this misapprehension, as in the eyes of those who do not know of his distinct individuality, I am held responsible for all his sayings and doings. I feel it is only just to the public, to myself, and to the individual in question, to disclaim not only all connection with, but also all knowledge of, any such person. Trusting you will see fit to publish this explanation, and thus put an end to many absurd and utterly unfounded rumors consequent upon this mistake,

Believe me to remain,

Yours very respectfully,
W. J. Colville,
Inspirational Lecturer. 91 Pembroke street, Boston.

NOT ON THE BATTLE-FIELD. BY JOHN PIERPONT.

"To fail on the battle-field, fighting for my dear country nat would not be hard."—The Neighbors. that would not be hard."—The Neighbors.

Oh! no, no—let me lie

Not on a field of battle, when I die!

Let not the iron tread

Of the mad war-horse crush my helméd head;

Nor let the reeking knife,

That I have drawn against a brother's life,
Be in my hand when death

Thunders along, and tramples me beneath

His heavy squadron's heels,

Or gory felloes of his cannon's wheels.

Or gory felloes of his cannon's wheels.

From such a dying bed,
Though o'er it float the stripes of white and red,
And the baid eagle brings
The clustered stars upon his wide-spread wings,
To sparkle in my sight,
Oh! never let my spirit take her flight!
I know that beauty's eye
Is all the brighter where gay pennons fly,
And brazen helmets dance,
And sunshine flashes on the lifted lance;
I know that bards have sung,
And people shouted, till the welkin rung
In honor of the brave
Who on the battle-field have found a grave:
I know that o'er their hones

Who on the battle-field have found a grave:

I know that o'er their bones
Have grateful hands piled monumental stones.
Some of those piles i 've seen;
The one at Lexington upon the green
Where the first blood was shed,
And to my country's independence led;
And others on our shore,
The "Battle Monument" at Baltimore,
And that on Bunker Hill.
Ay, and abroad, a few more famous still;
Thy "tomb," Themistoeles,
That looks out yet upon the Greelan seas,
And which the waters kiss
That issue from the gulf of Salamis.
And thine, too, have I seen,
Thy mound of earth, Patroclus, robed in green,
That, like a natural knoll,
Sheep climb and nibble over as they stroll,
Watched by some turbaned boy,
Upon the margin of the plain of Troy.
Such honors grace the bed,

Upon the margin of the plan of Aloy.

Such honors grace the bed,
I know, whereon the warrior lays his head,
And hears, as life ebbs out,
The conquered flying, and the conqueror's shout.
But as his eye grows dim,
What is a column or a mound to him?
What to the panting soul
The mellow note of bugles? What the roll

What is a column or a mound to him?
What to the panting soul
The mellow note of bugles? What the roll
Of drums? No, let me die
Where the blue heaven bends o'er me lovingly,
And the soft summer air,
As it goes by me, stirs my thin, white hair,
And from my forehead dries
The death-damp as it gathers, and the skies
Seem waiting to receive
My soul to their clear depths! Or let me leave
The world when round my bed
Wife, children, weeping friends are gathered,
And the calm voice of prayer
And holy hymning shall my soul prepare
To go and be at rest.
With kindred spirits—spirits who have blessed
The human brotherhood
By labors, cares, and counsels for their good.
In my dying hour.

In my dying hour,
When riches, fame and honor have no power
To bear the spirit up,
Or from my lips to turn aside the cup
That all must drink at last,
Oh, let me draw refreshment from the past!
Then let my soul run back,
With peace and joy along my earthly track,
And see that all the seeds
That I have scattered there in virtuous deeds,
Have sprung up, and have given,
Already, fruits of which to taste in heaven!

And though no grassy mound Or granite pile says 't is heroic ground Or granite pile says 't'is heroic ground
Where my remains repose.
Still will I hope—vain hope, perhaps—that those
Whom I have striven to bless,
The wanderer reclaimed, the fatherless,
May stand around my grave,
With the poor prisoner and the poorest slave,
And breathe an humble prayer,
That they may die like him whose bones are mouldering there.

Sunapee Lake Camp-Meeting. [Concluded.]

Arrangements having been made for a grand excursion of about twenty miles around Lake Sunapee, about seventy-five of the campers embarked in the Lady Woodsum at 9:30 A. M. The cool air from the mountains refreshed our spirits, and the singers, catching new inspiration from the beauty of the scenes with which they were surrounded, often broke the silence with the melodious notes of the songs of the new faith. As we passed along, new mountain peaks constantly rose up before us; grim old Kearsarge, lonely and silent, like a mighty sentinel, pierced the eastern sky: to the northwest, like a wall, the Croyden and Grantham Mountains shut out the view; far off toward the west, Ascutney, cloud-capped and gray with age, like some sage of the olden time, looked down upon the gigantic old hemlocks, spruce, fir and pine, and stately maples, beeches and birches would blend harmoniously all their shades of green, making a view indescribably beautiful; at another place, farm-houses would nestle quietly in the little valleys between the hills; now and then a hotel and quite frequently fine cottages would peer out from under the foliage. During the trip we passed in view of Pike's Shore, Sunapee Harbor, Gardner's Island, Great Island and Newbury. We returned to the camp ground at about noon, feeling that the morning had been well spent.

Mrs. Paul, of Stowe, Vt., opened the meeting Tuesday morning with an invocation. Mrs. Manchester, of West Randolph, Vt., improvised a song upon the following subjects presented by the audience: "Our Future Home." "Lake Sunanee" and "Mother." When Dr. H. B. Storer, of Boston, was introduced he was greeted by a perfect storm of applause. He extended a friendly greeting to Sunapee Lake Camp-Meeting from Onset and Harwich. He spoke of the gospel of Spiritualism being born of the soul's sincerest desires. He spoke at some length of the seance of the Eddy Brothers he had attended that morning, and of the materialization of E. V. Wilson. Mrs. Woods, of Burlington, Vt., followed with brief and very interesting

W. J. Colville, of Boston, was the next speaker. He was greeted with warm tokens of appreciative welcome. He spoke briefly in his most happy and eloquent manner. A synopsis of his speech such as the writer would be able to give would only mar the beauty of his inspired utterances. After a few remarks from Prof. Cadwell the morning session closed.

The meeting Wednesday, Sept. 8th, opened in the afternoon with a half-hour concert by the orchestra; after which Mr. W. J. Colville delivered one of his ablest lectures. The subject. "Rational Grounds for a Belief in Free Will," was presented by a Universalist clergyman. The lecture was frequently applauded. At the close, Wincona gave a fine poem on an appropriate subject presented by the audience.

At 4 P. M. Mr. C. E. Watkins held a séance in the Pavillon for the benefit of the Association. He commenced by giving many excellent tests to persons in the audience, similar to those given by Mr. Baxter; after which he took two slates, and depositing quite a small piece of pencil between them, placed the slates in the hands of a thorough skeptic. While they were being thus held, and Mr. Watkins was distant at least six feet, we could hear the pencil moving upon the slate. When the sound ceased, the upper slate was removed, and a long communication signed "E.V.Wilson" was found upon the under slate. During the entire meeting Mr. Watkins was kept constantly busy, and his wonderful manifestations created a great amount of excitement and interest.

In the evening, at 7:30, Miss Jennie B. Hagan had a reception in the Pavillon. The attendance was very good, and great interest in the exercises was manifested. Mr. Colville sang at the opening, and improvised poem at the close. Mr. Emerson, of Manchester, gave some tests, and Miss Hagan improvised many exellent poems upon subjects presented by the audience.

Thursday morning, after instrumental music by the orchestra, Ethie Gould-recited a poem, and a conference of an hour was participated in by Dr. Gould, Dr. Greenleaf, and Mr. A. F. Hubbard, of Plymouth, Vt. the subject under consideration being "Temperance." Miss Jennie B. Hagan improvised a poem upon this theme at the close of the conference. At 11 A.M., Mrs. Paul, of Stowe, Vt., delivered an address in her usual-

At 2 o'clock the meeting was called to order, and a conference of one hour declared. Mrs. Manchester improvised a song on "The Dawning Light." Then followed very interesting and able remarks by W. J. Colville upon "The Effect Produced upon the System" by the use of Stimulants." Miss Jennie B. Hagan followed in her happiest vein with an improvised poem upon "The Fruit of the Vine." Mr. Edgar Emerson, of Manchester, closed the conference by giving many very excellent tests.

In the evening, at 7:30, Mr. Colville held a reception for the benefit of the Association in the Pavillon. The attendance was large, and the interest manifested was great. The following programme was presented: 1. Music by the Orchestra; 2. Singing by Mr. Colville; 3. Reading, "Resurrexi," by Geo. A. Fuller; 4. Singing by Mr. Colville; 5. Poem, "Welcome to Mr. Colville," by Jennie B. Hagan; 6. Singing by Mr. Colville; 7. Answers to Questions, by Mr. Colville; 9. Improvided Roam by Mr. Colville; 9. Improvided Roam by Mr. Colville; 9. by Mr. Colville; 9. Improvised Poem by Winoona on subjects presented by the audience : "The God I Worship,"."Sunapee Lake Camp-Meeting," and "The Key to the Mystery of Life." Twenty-four questions were presented, and all were answered by Mr. Colville's controls without hesitation, in a clear, logical and eloquent manner, eliciting frequent applause. On Friday, Sept. 10th, Dr. H. B. Storer, of Boston,

was announced as the lecturer for the morning. After a band concert, and a poetic improvisation through the mediumship of Miss Jennie B, Hagan, the brilliant young improvisatrice, Dr. Storer rose to his feet under a very powerful and unmistakable spirit influence. He stated that he was conscious of the presence of E. V. Wilson, who has been quite a frequent visitor at the camp-meetings of this season, and who had two days before written a communication between closed slates, under absolute test conditions, through Mr. C. E. Watkins's medial instrumentality. No sooner had Dr. Storer given utterance to his consciousness of this spirit's proximity than he was most powerfully controlled in the delivery of a stirring and characteristic address. The writer, beside many others in the hall, most clearly felt the presence of the spirit, and recognized his peculiar manner-every gesture, every inflexion of the roice, as well as the construction of each sentence was unmistakably indicative of E. V. Wilson's real presence. The point in the discourse which stood out in greatest prominence was the necessity of Spiritualists throwing their whole soul into the dissemination of the truth they had embraced. Alluding to the criticism unfavorable to Indian controls in which he had indulged on earth, Spirit Wilson confessed himself mistaken while here, and stated that from his present standpoint he could view the work these intelligences were doing, and was glad to fellowship with them. He expressed himself as particularly anxious to remove this stumbling-block which he had ignorantly thrown in the way of many of his trusting hearers while he remained in the body. Speaking of the morning meetings he had been wont to conduct in many parts of the land, he stated his conviction that he would shortly resume them through an appropriate medium. He eulogized the practice of invoking individual spirits known to us as pure and earnest souls, and defined true prayer as the uplifting of the heart in aspirations for assistance from those wiser than ourselves. Though he knew he had always entertained a fairly good opinion of himself, he hoped he could never be so foolishly egotistical as to imagine he had no superiors. and could afford to stand alone without assistance from the higher ones. He by no means disbelieved in an omnipresent deity, but said for himself he liked to address human intelligences whom he could comprehend. He urged all to make spiritual growth their highest aim, and advised that our first thoughts when we wake and our last ere we sleep should be of those things which are the imperishable realities of the spirit. Alluding to the Bible he contended that he never denounced anything within its pages which tended to enlighten and elevate its readers. Though with an unrelenting hand he strove to demolish the idols erected by ecclesiasticism, he was still the stanch friend of truth wherever he found it. If he had been severe or harsh in his judgment of any one he craved forgiveness, and hoped all whom he had in any degree wronged would accept his apology for a past injury from whatever cause committed.

The utter impossibility of portraying on paper the vivid imagery and the fervid eloquence of this remarkable though brief address, places both the reporter and the readers at a severe disadvantage. Summing up our imperfect abstract of our risen brother's words, it may be sufficient to proclaim that the lecture was one of the most earnest pleas for charity and perfect freedom we have ever heard. It was precisely what E. V. Wilson, with some of his sharp corners removed, might have been reasonplacid lake that lay so quietly in the valley below; and ably expected to say. While listening to this impresto the south old Sunapee, forest-crowned, lifted its sive communication we could not help feeling that head sixteen hundred feet above the level of the sea. | Spiritualism has not lost an earnest ploneer worker, The scene was constantly changing; at one place but that that worker has only gone up one step higher heavy forests would come down to the water's edge; into a sphere from whence he can send downward to earth a clearer beam of light than ever shone from his faithful soul before.

> During the speech Dr. Storer's manner was entirely different from his own, and his voice sounded precise ly as that of the controlling spirit formerly sounded when on earth in a body of his own. Any physically blind person, familiar with E. V. Wilson's speaking, would have declared that he himself was really on the platform, talking in fleshly form during the greater portion of the address. The exercises concluded with an improvised poem delivered under inspiration by Mr. Colville, in which appropriate and kindly allusions were made to E. V. Wilson's work on earth and his reception and activities in the spirit-life.

> The conference Saturday morning, Sept. 11th, was very interesting. Remarks were made by George A. Fuller, Dr. S. N. Gould, Jennie Rhind and Mrs. Paul Then followed a lecture by Miss Jennie B. Hagan upon The Religion of Yesterday, To-Day and To-Morrow." The inspired speaker briefly stated the nature of the religions of past times, tracing the progress of the principal religions of all nations from the earliest stages of their existence. Then in a very clear manner she compared them with the existing faiths of today. Spiritualism was the belief toward which all were moving—there could be found the culminating point of all the religions of the past; and this underlying current of inspiration that stirs the pulses of the world to-day is leavening all the churches, shedding abroad a liberalizing influence that tends toward freeing the human mind of all species of superstition; and the religion of to-morrow shall be the outgrowth of the Spiritual Philosophy. The lecture was a very fine elfort, and was appreciated by the audience. In the aiternoon Miss Hagan improvised a poem, and Mrs. Manchester improvised a song and lectured upon "The Past and Present Condition of Religious Beliefs." She treated the subject in her usual logical manner.

Sunday morning ushered in a most beautiful autumnal day, and the people came in from all the surround ing towns until a large audience assembled. Mrs. Manchester delivered the first lecture of the day upon 'Life in the Spirit-World." This was truly a remarkable address. Miss Jennie B. Hagan gave an improvised poem upon "Sunapee Lake and its Surroundings." Dr. H. B. Storer followed in his usual pleasant manner with a lecture upon "Our Knowledge of a Future Life." In the afternoon Mrs. Paul gave the first address upon "The Saviours of the World." Miss Jennie B. Hagan improvised a poem upon "The Humming Bird" and "The Soul"; then followed a lecture by Dr. L P. Greenleaf, upon "Spiritualism a Demand of Humanity." Thus closed the out door exercises of the Sunapee Lake Camp-Meeting.

In the evening, at 7:30, the mediums held a séance in the Pavilion for the benefit of the Association. Mr. Buddington presided. The following mediums participated in the exercises: Mrs. Lizzie Manchester, Miss Jennie Rhind, Miss Jennie B. Hagan, Mrs. Carrie E. S. Twing, Mr. Edgar Emerson, Mrs. L. W. Litch, Mrs. Charter, Mr. Watkins, Mrs. E. L. M. Paul and Mrs. Woods. This was a pleasant and profitable close of the services.

The success of this meeting was far beyond the expectations of the committee; so that arrangements have been made to hold another camp-meeting at the same grove next season, commencing about the 20th of August, and closing the first Sunday in September. W. J. Colville has been engaged for the meeting (provided he does not visit England, as he now intends to do at that time); also Dr. Storer, Dr. Greenleaf, Mrs. Paul, Miss Hagan and Mrs. Manchester have been engaged for the meeting. Many improvements will be

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made, new buildings and cottages will be erected, and everything will be done to make the meeting a perfect

Prof. Cadwell gave two very interesting and instructive lectures at the Pavillon on "Mesmerism and

Psychology," with appropriate experiments. Henry B. Allen held two very fine musical scances. The scances of William and Horatio G. Eddy were very satisfactory and convincing.

Mr. C. E. Watkins was constantly at work. His independent slate-writing astonished every one who

Mr. Edgar Emerson, of Manchester, gave excellent satisfaction. His tests were very convincing.

Among the many noted Spiritualists who camped with us may be mentioned, Mr. Jay Chaapel, reporter for Mind and Matter; Mr. Henry Buddington, of Springfield, Mass.; Dr. Fred. Crockett, of Rockland, Me.; Mr. Craddock, of Concord, N. H.; Mr. Justus Fisher, of Peterboro', N. H. (at one time President of the State 'Association); Mr. James Knowlton, of Sutton, N. H. (materializing medium); Dr. V. C. Brock-

ton, and Dr. Weeks, of Rutland, Vt. The following resolution was passed by the Association on Sunday, Sept. 12th:

way, of Newbury, N. H.; Dr. Geo. W. Keith, of Bos-

Resolved, That we, the officers of the Sunapec Lake Camp-Meeting Association, tender a vote of thanks to Mr. C. E. Watkins, Mr. Edgar Emerson, Mrs. Litch, Mrs. Twing, Mrs. Charter, Mrs. Sitles, Mr. Colville and Miss Itagan, for the seances and receptions that they have held for the benefit of this Association. The dancing assemblies were well attended, and the

music was excellent. Monday morning, Sept. 13th, Dr. H. B. Storer and Mr. Jay Chaapel started for Lake George, bearing a friendly greeting from Sunapee to the workers upon

the shores of a sister lake. Mr. Worthing, the cateror, deserves great credit for the manner in which he performed his arduous duties. Although the mountain air stimulated our appetites, yet the supply of good things in response to their cravings never failed. May our good friend live long to minister to our wants, and may we renew his ac-

Many are already talking of erecting cottages be-fore another season on this camp-ground. "Farewell to Sunapee and its pleasant associa-

tions" are sad words, yet they must be spoken. After shaking hands with Geo. W. Blodgett, the noblehearted Spiritualist who owns these grounds, we stepped on board the steamer Lady Woodsum, and soon were on our way to Newbury. G. A. F.

## Spiritual Phenomena.

A NEW MATERIALIZING MEDIUM.

To the Editor of the Banner of Light:

The enclosed communication was forwarded me by Mrs. Caroline S. Hunting, of 613 Tremont street, Bos-

ton, an estimable and perfectly reliable lady.

I have never had the privilege of witnessing the exhibition of any of the medium's (Mr. Caswell's) occult powers, but on perusing the narrative of the manifestations which occurred in his presence on the occasions referred to. I thought it might be well if you would give them in the Banner of Light, as some of the phenomena are of a character that has seldom been produced in the presence of any other of our materi-THOMAS R. HAZARD. alizing mediums.

Parker House, Boston, Sept. 12th, 1880.

MATERIALIZATIONS

And other Spiritual Manifestations at Wiscasset, Me., through the Mediumship of Mr. Daniel E. Caswells of Boston, in July and August, 1880.

Mr. Caswell visited Wiscasset in June of this year. He returned very unexpectedly Wednesday, July 21st. The spirits, we are informed, sent him for the purpose of developing as a medium for materialization. That evening, he being very tired, no materializations were attempted.

attempted,
Thursday Evening, July 22d.—At the house of Mr.
Thomas S. Call, in Wiscasset. The family had been
directed, when the medium was under control, to prepare the cabinet for materializations; not to let Mr.
Caswell know of it, but to sit as usual for a dark se-

ance. "Ratie King" was the first to appear; she remained out a long time, and danced on the steps of the cabinet. "Rosa," the regular controlling spirit of the medium, a little Indian girl six years old, also materialized; and three others who were personal friends of those

(Signed) Ruthie S. Call, Thomas S. Call, A. J. Call, I. W. Swett.

Thursday morning Mr. Caswell called at the house of Mr. Seth Patterson, and while there was entranced by Spirit Judge Edmonds, who directed us to prepare for materializations in this house Friday evening. The spirit desired that a certain room be used for a cabinet; that a lock be procured and put on the door opening into the parior; that dark curtains be arranged for the windows; that we have a curtain to the cabinate of the component of the cabinate of the component of the component of the cabinate of the windows; that we have a curtain to the cabinate door.

cannet; that a lock De procured and put on the door opening into the parlor; that dark curtains be arranged for the windows; that we have a curtain to the cabinet door to open in the centre as well as at the sides; told us where to place the light, and how to shade it. The medium was not to know of these preparations, or that a séance for materializing was to be held.

Friday Evening, July 23d.—Mr. Caswell supposed he was to hold a dark seance, and brought all his bells and a heavy muslc-box, and the other things used during the dark circles.

We sat at the table in the sitting-room until the medium was entranced, when the table was cleared away, the control seating us in the room as he desired. Mr. Patterson and daughter, and Mrs. Ruth Call, one at a time, were called into the cabinet to help magnetize it, as it had never before been used for this purpose.

A spirit giving the name of "Father Taylor" was the first to materialize; he was out for about half an hour, and spoke to us in the old, loud voice, causing the plano to ring, as when he talks through Mr. Caswell. Before he left he called Miss Patterson to him, and, laying his hand on her head, blessed her.

Another spirit, claiming the name of "Raphael," then came out. He beckoned to Mrs. Ruth Call, and taking her by the hand, led her into the cabinet; then came out, placed a chair, and beckoned for Mr. Patterson to sit in it. He then made passes over Mr. Patterson to speaking to us he would leave an influence that he could not otherwise impart. All the time of this spirit being out Mrs. Ruth Call was in the cabinet; then came out, placed a chair, and spoke to us in a low tone, saying that by speaking to us he would leave an influence that he could not otherwise impart. All the time of this spirit being out Mrs. Ruth Call was in the cabinet holding the medium's hands. We then had positive proof of materialization. We had a good witness in the cabinet. There were seven in all who materialized that night.

Gigned) Ruthle S. Call, Adeline Bailey, Sth. Patters

During the time that the materialized form of "Raphael" was out of the cabinet in the house of Mr. Patterson I was inside the cabinet, and holding the hands of Mr. Caswell, the medium, as above stated.

(Signed)

RUTHER

(Signed)

State of Maine, Scall and Maine, State of Lincoln. Aug. 2d, 1880.

Personally appeared Ruthie S. Call and made cath to the truth of the above statement by her subscribed.

Refore me, WM. D. PATTERSON, Notary Public.

windows of the cabinet, and Mr. Caswell was searched by Mr. Hubbard and Mr. Jos. Call, and all his white clothing removed.

He had the privilege, before any forms appeared, of cailing three or four of the people into the cabinet and holding them by the hands to gain magnetism and strength from them.

The first to materialize was a spirit purporting to be Charlotte Cushman. Then came Edwin Forrest, the actor, who also remained out for some time. It was he who led Mr. Jos. Call into the cabinet to show him the medium. Mr. Call laid his hands on Mr. Caswell, and as he emerged from the cabinet the spirit was seen to be holding his hand.

A spirit next appeared who danced both on the steps of the cabinet and on the floor of the room; called Mrs. Patterson to him and told her that he should play on the plane; also called Miss Patterson out and kept her for some minutes; then asked for some water, and drank it in our presence; knocked on the wall, to show, he said, that he could make a noise. He then returned to the cabinet, and rekppeared, olad, in knee-breeches and stockings. During the remainder of the time he, as well as all the others, wore a white mantic, or robe. Next we were visited by a form purporting to be that of "Marc Antony." After returning to the cabinet two or three times, he walked down the steps, opened it and walked out in the yard thirty feet beyond the cabinet. Returning, he shut the doors. Three otherforms also materialized during the same scance.

Mr. Caswell was in the cabinet nearly two hours, and the seals that we had placed upon the doors and windows were found to be whole and perfect. (Signed) Ruthe & Call, Adeline Baitey, Seth Patterson, Joseph Call, T. W. Soett, Thomas S. Call, A. J. Call, Laura J. Patterson.

spirit intelligences.

(Signod) Ruthie S. Call, Seth Patterson, Laura J. Patterson, A. M. Patterson, Caroline S. Hunting, Mrs. T. C. Amory, Wm. D. Patterson.

Saturday Evening, July 31st.—At the house of Mr. Thomas B. Call, materializations preceded by a dark scance. During the dark circle while all were seated around the table with hands joined, one of the bells, with which the spirits had for some time been beating the table from beneath, was caused by the spirits to pass up through the hard wood table. The spirit who was controlling the medium at the time told us that they had de-materialized a portion of the table, and then passed the bell through that de-materialized part. We received the usual manifestations of a dark scance. The medium on going into the cabinet was thoroughly examined by Mr. Densmore and Mr. Patterson, and found to have nothing about him but his usual clothing. They also scaled the doors and windows of the cabinet. The curtain was drawn, and each of us called into the cabinet one by one that the medium being finally left in the cabinet and we all in the outside room, the first form to appear was that of "Cohobert," an Indian physician, who has regularly controlled Mr. Caswell for some years.

A form recognized by Mr. and Miss Densmore as their aunt, appeared three times. She called Miss Densmore up and kissed her. She showed large drapery, and her friends recognized a peculiar manner in which she was wont to hold her head while brushing her hair.

Father Matthew came several feet from the cabinet and touched the hand of Mrs. Ann Call. Took a glass of water and in our presence drank half of the water. He returned to the cabinet, and a friend of Mrs. Ruth Call appeared. After the last returned to the cabinet, then called Mr. Densmore to show him that the bucket was full, and that he was actually holding it with his hand; after which he carried it into the cabinet, then called Mr. Densmore to show him that the bucket of water in the sink.

Another form appearing, it was recognized by Mr. De

tered the cabinet.

A spirit purporting to be Joan of Arc materialized, called Mr. Patterson to her and with a piece of cloth in her hand touched his face.

Mrs. Ruth Call was led into the cabinet by one form and found the medium seated in his chair, the one who led her in holding her by the hand.

A form giving the name of Theodore Parker materialized, and walking to the door, opened a screendoor, unfastened and swung the outside door open, and walked out in the open air to the street, a distance of seventy-five feet from the cabinet. Returning, he closed the doors in an emphatic manner and gave us his name in a loud whisper the tone which all used.

closed the doors in an emphatic manner and gave us his name in a loud whisper, the tone which all used this evening.

Another appeared, and seating himself in a rocking-chair, six feet or so from the cabinet, called to lim Mrs. Ann Call. Returning to the cabinet he stood in the doorway for some time and called one or two others to, him.

Some other personal friends of those present materialized, making in all fourteen.

Some other personal friends of those present materialized, making in all fourteen.

The seals were examined after Mr. Caswell came out of the cabinet and found to be perfect and unbroken. (Signed) Ruthie S. Call, A. J. Call, I. W. Stoett, Thomas S. Call, Laura E. Densmore, Walter W. Densmore, William D. Patterson.

sunday, August 1st.—At Mr. Call's, in the dark scance there was independent slate-writing, and some of the circle recognized individual handwriting. The number who materialized was eleven. Among them Mr. Densmore recognized his mother and brother, and Mrs. Densmore recognized the wife of her brother. Personal friends of Mrs. Moffatt and Miss Tiffany appeared. Three other forms also materialized. (Signed) Laura J. Patterson, Seth Patterson, A. M. Patterson, Adeline Bailey, W. G. Hubbard, William D. Patterson, Thomas S. Call, Ruthie S. Uail, A. J. Call, I. W. Swett S. M. Denemore, Joseph G. Denemore, Salome W. Moffatt, Maria Tiffany.

inside the cabinet, and holding the hands of Mr. Caswell, the medium, as above stated.

Reflet of Maine.

County of Linsoin.

Reflet of Maine.

Mr. D. Pricesson.

Reflet of Maine.

County of Linsoin.

Reflet of Maine.

Mr. D. Pricesson.

Reflet of Maine.

Mr. All Is face and arms were of a dusky hue.

He said that he was a nucleal cabine door. The Regyptian proceeded to use many of these things; took up a brush out and got a milk-quart and can, and took them in; then cook a bucket admost full of water, and carried it in the cabinet.

Mr. And carried it into the cabinet; then came of the cabinet door. The Regyptian proceed of water weighing twenty of the maine.

Mr. And call the weilty-four pounds. She also held the minites.

We, who were present, certify to the truth of the above.

We, who were present, certify to the truth of the above.

We, who were present, certify to the truth of the above.

We, who were present, certify to the truth of the above.

We have a subtraction of the processor of the cabinet and the pricessor of the above.

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Manager Commission of the Commission of the Section of the Commission of the Commiss

This Egyptian was in our presence in a materialized form for more than an hour, and during the four times that he went out of the house, and while he was at the door the fifth time, Mrs. Ruth Call was in the cabinet with the medium.

In passing out of the room he was seen and plainly heard to stumble against a chair two or three times. After Mr. Caswell came out of the cabinet the seals were found to be whole.

(Signed) Ruthte S. Call, Seth Patterson, Laura J. Patterson, A.M. Patterson, Adeline Hailey, Caroline S. Hunting, Mrs. T. C. Amory, Wm. D. Patterson.

State of Maine.

County of Lincoln.

Personally appeared Ruthie S. Call, and made oath to the truth of the above statement by her subscribed; and to that part marked in the margin "R. C., "she adds, that during the time she was in the cabinet she held the hands of Mr. Caswell, the medium.

Before me.

[L. S.]

WM. D. PATTERSON-ACTED Notary Public.

At all these scances there has been no possible chance whatever for deception, and we, the undersigned, believe that we have seen the manifestations described in the foregoing statements by us subscribed, and believe them to have been done by spirit-power independent of the medium.

(Signed) Seth Patterson, Joseph 1. Densmore, Laura J. Patterson, A. Patterson, A. M. Patterson, A. M. Patterson, A. M. Patterson, Mars. T. C. Amory, Win. D. Patterson, S. M. Densmore, Salome W. Moratt, L. E. Densmore, Maria Tifany, Walter W. Bensmore, A. J. Call, I. W. Svett, T. S. Call, J. Call, W. G. Hubbard.

## Banner Correspondence.

Thursday Evening, 29th—A scance was held in Fort Edgecomb, on Davis Island, near Wiseasset.

The circle was formed and, near Wiseasset.

Greened, and is to the with chairs, was house was the first of the course of his pourmer, the was formed around the table and hands foined. On the table were placed a tambourine, a toy trumpet, fish born, two bells, fans, and flowers in a vaso, all of which were used and carried about the personal rineins of the personal rineins of those present mailtested their presence, and touched and carried about the years of the course of the pour personal rineins of those present mailtested their presence, and touched and carried about the work of the course of the pour town materialized hands. At times the room was filled with a spiritual light, enabling some of us to see the circle as the totals. Wall were sensible of the light, were felt by some of the circle; and one form materialized hands. At times the room was filled with a spiritual light, enabling some of us to see the circle as the totals. Wall were sensible of the light, were felt by some of the circle; and one form materialized a piece of cloth, which she ladd upon the hands and heads of all of us.

Buring the three hours that the medium was ensight intelligences.

Saturday Eventing, July 31st.—At the house of Mr. Thomas 8, Call, materializations preceded by a dark seance. During the dark circle while all were seasted around, the hands with bands ploned, one of the bell and the season of the bel

something after this form:

\*Resolved, That a combined attempt has been made by medical societies, Church and State, to do away with clair-voyant and magnetic treatment in several of the States in the Union, and that if an attempt is made in the State of Massachusetts again we will, by word and action, do all in our power to prevent our rights being taken from us by a enactment made in the interest of "Regulars" who cannot compete with those they desire to restrain from practice.

New York.

Now York.

NORTH HANNIBAL.—Almon Mahannah feels impressed to offer a few words of encouragement to mediums and to truthful inquirers respecting spiritual things. He says: "I was much pleased and gratified in reading Mrs. F. O. Hyzer's Everett Hall Lecture on Materialization. It was a grand discourse; a timely and much needed vindication of the power and ability of our spirit-friends and the honesty of the mediums through whom the manifestations were produced as witnessed by her. Who in truth doubts there being hundreds of mediums in America and in other countles as honest and pure as those with whom she had the sittings? Of course some are not as highly developed as others, but without doubt there are those who, under favorable conditions, possess the elements by which much stronger manifestations may be produced than those witnessed by Mrs. H."

Mr. M. proceeds to express his regret at the position assumed by some Spiritualists in regard to the materializing phenomena, and considers the direct testimony of such men as Rev. Samuel Watson, Rev. F. J. Briggs, Judge Lawrence, Thomas R. Hazard, J. M. Peebles, and scores of other equally well-known and reliable persons in support of them, a sufficient offset to the declarations and assumptions of a few who presume to deny that such hings occur. Alluding to discussions and reviews that have lately appeared upon the subject, he says: "I express my own individual views of this matter, not knowing what others may think; but it looks to me much like the greeting of Joab when he smote Abner under the fifth rib till he died. Such thrusts, however, will not produce the same result in this case, and it is my opinion that there are not Joabs enough in existence to annihilate the greatest and most glorious of all phases of manifestations whereby our dear invisible loved ones on the other side may come and commune visibly and tangibly with their bejoved friends yet in the mortal form. Such thrusts may serve to temporarily impede the advance of the great spiritual car of progres

Cisinged. Laura of Patterson, Sch. Patterson A. M. Patterson. Thomas S. Call. Ruths S. Call. A. J. Call. W. Swelts. M. Denamore, Joseph G. Denemore, Swelt M. W. Swelts. M. Denamore, Joseph G. Denemore, Swelt M. M. Swelts. M. Denamore, Joseph G. Denemore, Swelt M. M. Swelts. M. Denamore, Joseph G. Denemore, Swelt M. M. Swelts. M. Denamore, Joseph G. Denemore, Swelt M. M. Swelts Patterson this evening. The medium was duly searched by Mr. Patterson, and the door and window of the cabinet sealed.

The first to materialize gave the name of Howard Tayne, and we think he was: the author of "Home, Sweet Home," silbough he was not strong enough to laik more. His form de-materialized before us. He start may be made the sale of Ohio.

Michigan.

ROCKFORD.—Emor Kuch writes: "Our society is in a prosperous condition, and we usually have excellent attendance at our meetings. Mr. P. C. Mills came to us a stranger, and left us as an old acquaintance. He appears to be an honest, whole-souled man who believes what he talks, and one whose heart is in the good work. The audiences gained in numbers at each succeeding session from the first. Mr. Mills makes his points clearly, forcibly—and so plain that all can see and understand. We feel benefited by his coming, and would cheerfully recommend him to all true Spiritualists everywhere."

A Letter from Dr. Main.

To the Editor of the Banner of Light : The vital truths you have sent forth to the world through the Banner of Light after days and nights of hard toll have made it in reality a Banner of Light to thousands who are seeking for things spiritual—know ing from the first that the interest and love you have for the spirit-world induced you to take up your pen to carry on the noble work; and that you have nobly and manfully sustained it up to the last issue cannot be

We are blest who peruse its columns, and glad to see the wisdom displayed by the spirit-world through you By your good judgment we are proud to say you have achieved a grand victory, and gained many true friends to stand by you through every emergency. The world is truly blest with good news and glad tidings from

your well-tried sheet.

There is scarcely a week goes by without the question being asked. What good has Spiritualism done? But why not ask what has it not done, particularly through your Message Department? not only through the mediumship of our beloved sister, Mrs. Conant who, with yourself, paved the way, but also through the present chosen medium, Miss Shelhamer, selected by spirits to continue the good work for the promulgation of the cause.

In perusing the communications in the issue of Sept. 18th I notice one particularly by which thousands have been made happy. I refer to that from our venerable friend John Pierpont; it speaks a word to Spiritualists in general. Every Spiritualist in the land should read it until all fully understand its purport. I consider it among the many, one of the best communications I have ever read. It meets the approval of the highest order of the spirit-world, and I am glad there are such noble spirits to enjoin upon us mortals such Christ-like teachings as that message contains.

I notice also in another department of the same issue a lecture delivered by our worthy friend Prof. Kiddle, at Lake Pleasant Camp-Meeting, which should be carefully studied by every Spiritualist upon the face of the earth. It is a discourse coming at the right time, well laden with divine immortal truths. It should never be laid aside to gather dust and mould, but should be spread broadcast throughout the length and breadth of the land. Let every one who loves the cause endeavor to circulate this lecture among friends far and near, whether they believe in our beautiful philosophy or not: It might awaken within them a train of thought for their own future well being. In looking over the reports of the different camp-

meetings I have thought it strange why such a man as Prof. Kiddle has not been more before the public. He is one among the many of the coming men to put forth these brilliant truths for the elevation of mankind. The spirit-world has exerted itself in the past, and is still working to bring out bright luminaries for the enunciation of its purposes on the material plane. Among such may be noted our good Pilgrim Brother, Peobles, whose voice has been heard around the world: our worthy brothers, Prof. Buchanan, C. R. Miller, S. B. Brittan, A. E. Newton, and a host of others of the same stamp; and away in the West I see many noble workers coming to the scene of action-Bro. Gear, our Terre Haute friends, Dr. Pence, Mrs. Lewis, Mrs. Stewart, and many others who are the right persons in the right places.

Although I am not seen in public, yet I am well aware of all the movements throughout the spiritual ranks. We are now on the verge of an epoch of events which will call our best men and women into the field, not to discuss the question who shall be greatest, but who shall be the least. To do the most good to the greatest in numbers; not to tear down noble structures, but to build up true principles—these principles to be the Messiahs to show the beauties of a life lived, not talked of, daily. The same rebuke that was given at the first appearing of the Nazarene : "Why call ye me Lord and do not the things which I sav? He that doeth my will shall know of the doctrine whether it be of God or man," is fitting now. It is not by merely crying, "Lord, Lord," that we are to enunciate our principles, but we are to show to the world we have got something beyond the world by the lives we live.

Through your noble sheet, Mr. Editor, the Banner of Light, from week to week many are made happy; and my prayer is that although called to pass through many trials in the performance of your duties, you may be spared yet longer to go on in your worthy mission; and be permitted by the angel world to behold and enjoy the fruits of your labor. Dr. 60 Dover street, Boston, Sept. 21st, 1880. DR. C. MAIN.

A Home for Worn-out Mediums. To the Editor of the Banner of Light:

I wish to call fear especial attention to an article in a recent number of Mind and Matter, also the editorial comments of that journal, which (if it is not asking too much) I would request you to copy into the Banner of tolks. It readle on follo

Light. It reads as follows:

"A WORTHY SUBJECT FOR CONSIDERATION—SHALL WE HAVE A HOME FOR AGED AND WORN-OUT MEDIUMS? WHO SPEARS PIRST?

Cincinnati, Ohio, Aug. 6th, 1880.

To the Editor of Mind and Matter:

To the Editor of Mind and Matter:

Did you notice in the Voice of Angels of August 1st a letter from Annie C. Rall on Materialization? At the closs of that letter a thought presented itself to me that it would be a good idea for early one that subscribed for our spiritual papers to give one dollar. By so doing we should ere long have a comfortable home for our mediums, as many of them are now old and weary, and each year brings others who are poor and have no home or resting-place, save some kind person offers it to them. They may go without, as very few will give our mediums a resting-place, My heart is with them. Will you assist me in this enterprise by writing an article on the subject, and so ngitate the matter and set the ball in motion? I should be giad to hear from your public mediums on the subject. It think they will go hand in hand with me. Perhaps you could give me the address of some prominent Spirimalists to assist me. Bro, Roberts, my heart is in the work, but I am powerless alone. Come, sisters and brothers, give us your influence, so that a comfortable, unostentations home may be builded for the homeless, weary ones that have been instrumental in bringing our loved ones to us. Let me hear from you all.

482 West Liberty street, Cincinnati, O. (Our sympathy is fully enlisted in the work proposed by Sister Hall, and our columns are open for the agitation of the subject. If we owe a dobt of gratitude to one person over another it is to the medium's are open for the one thing needful to sustain physical life. We are not aware that we have any institution that is designed to look after our need and I feel that it is the duty of every medium and medium's friends be united in this glorious work, and ere long the grand result will be accomplished. Who speaks first F-ED.)"

In my oplalon Annie C. Rall has struck the right note, this time, and I feel that it is the duty of every medium and medium's friend to raily to her support in

this time, and I feel that it is the duty of every medium and medium's friend to raily to her support in this noble enterprise. It is true that our mediums are but poorly supported, no matter how economical they are, and it seems to me with the large number of rich and influential Spiritualists that we now boast of in these United States, that we could in a few months rethese United States, that we could in a few months receive sufficient contributions to establish a fund that would put such a worthy enterprise safely upon its feet. Do we not owe to our mediums who have stood in the front of the battle these many years a debt of gratitude? How can we pay that debt in a better way than that suggested by our sister medium, Annie Hall? I for one intend to move in this matter, and with volce, pen and pocket-book, do all I can to help such a cause along, and to that end I purpose to start in the work by proposing to be one of ten to make up the first hundred dollars. When the first hundred dollars are subscribed, I will help raise the second hundred by holding scances, giving sittings, &c., &c., for the benefit of the fund.

In general the fund.

I believe, gentlemen, that if this matter was properly placed before the mediums who read the Banner of Light, they would heartily cooperate with the movers in this glorious work.

Might, they would nearly cooperate when this glorious work.
One thing would be necessary on the start, and that is to see that all moneys contributed should go into the hands of some responsible party who would give bonds for the safe keeping of all the funds thus contributed. Who will coperate with our worthy sister medium of Cincinnati, Ohio?

JAMES A. BLISS.

Philadelphia, Pa., Sept. 20th, M. S. 33.

Prof. Kiddle's Lecture. To the Editor of the Banner of Light:

Cannot the very able and comprehensive address en titled "The Present Outlook of Spiritualism," by Prof. Henry Kiddle, which appeared in the Banner of Light of Sept. 18th, be preserved in some more convenient and understand. We recommend him to all true Spiritualists everywhere."

Vermont.

BARNET.—James Esdon, writing appreciatively of the Banner of Light, advocates that charity "which suffers long and is kind." He thinks it quite undesirable to quarrel with another because of a difference of opinion, but that it is far better to allow each to think, and sot for himself, provided he does no injury to his fellows.

O Sept. 18th, be preserved in some more convenient and permanent form than as a newspaper article?

It is so replete with valuable truths, which are presented so clearly and in such an admirable spirit, that its presentation is needed in a more convenient and permanent form than as a newspaper article?

It is so replete with valuable truths, which are presented so clearly and in such an admirable spirit, that its presentation is needed in a more convenient and permanent form than as a newspaper article?

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It is so replete with valuable truths, which are presented to replete with valuable truths, and its presentation is needed in a more convenient and permanent form than as a newspaper article?

It is so replete with valuable truths, and its presentation is needed in a more convenient and permanent form than and extended to the present at the present at the present at New Books.

SPIRITUAL HARMONIES

Nearly 100 Popular Hymns and Songs

WITH THE BELIEF OF SPIRITUALISTS AND READINGS APPROPRIATE FOR

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This book may be considered multum in parvo, containing as it does a definition of Spiritualism—the leading doctrines of Spiritualists-readings and responses-about one hundred popular hymns and songs adapted to

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Npiritual Neances, Nocial Circles,

and Congregational Singing, TOGETHER WITH

Funeral Readings, original and selected, appropriate for Infants, Children, and the Aged.

Dr. Peebles says, in his preface: "The 'Spiritual Song-ster and Teacher' was so favorably received by the publicsix large editions having been sold-I deem it practicable to remodel, double the size, adding songs, new and old, with original and selected readings for funeral occasions, so that for a trifle of expense our friends may have for Scances, of our doctrines, readings, songs, hymns, and words of comfort for seasons of sickness and death," Designed to supply a want long felt in the ranks of Spiritualism. This book-Spiritual Harmonies-is bound in heavy paper

Price, boards, 25 cents: paper, 20 cents. 12 copies paper, 2,00: 12 copies boards, \$2,50. Cloth, illuminated cover, 3:

For sale by COLBY & RICH.

## HOW TO MAGNETIZE;

Magnetism and Clairvoyance.

A Practical Treatise on the Choice, Management and Capa-billities of Subjects, with Instructions on the Method of Procedure, etc.

BY JAMES VICTOR WILSON.

There has been, and is, a growing demand for information on the subject of Magnetism and its application. This has led to the publication of this little work, which contains in a condensed and concless form, more information than can be found in many of the larger works. A correct idea of the nature and scope of the work may be formed from the following synopsis of the Table of Contents:

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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 Pight.

BOSTON, SATURDAY, OCTOBER 2, 1880.

PUBLICATION OFFICE AND BOOKSTOBE, No. 9 Montgomery Place, corner of Province street (Lower Ploor.)

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. 

Rusiness 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.

THE WORL OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as comprehensive as Love, and its mission is to bless mankind .- John Pierpont.

#### Prof. Kiddle on Inspiration and Mediumship.

In our issue of Sept. 18th we gave to our readers the full report of a discourse delivered last summer by this brave disciple and fearless the present number.

Prof. Kiddle is a clear and vigorous thinker. and his ideas are imbued with health. He never fails to interest, whether one subscribes to his individual riews of truth or not. It is a succinct statement that he makes when he says that "ideas rule the world, and as men's minds receive new ideas, laying aside the old and effete, the world advances; society rests upon them:-mighty revolutions spring from them; institutions crumble before their onward march."

The new ideas that have, as it were, rained down upon mankind from the open windows of heaven since the advent of Modern Spiritualism, he does not assert to be entirely new; he does not say that none of them had ever dawned on the human mind before; but what was prehuman soul-revelation comes only at certain periods. Inspiration is a breath from heaven: a spirit influence acting upon men's minds, impressing them with ideas, thoughts and emotions, and stimulating them to activity; but revelation is a direct communication of knowledge from the spirit-spheres, by intelligences acting through intermediaries, and in such a way as to be recognized as beyond, or independent of, the mind which they impress or control. Inspiration is universal and unceasing; revelation is occasional and temporary." Such is Mr. Kiddle's form of discrimination between inspi-

ration and revelation. But that portion of his discourse which relates to phenomenal Spiritualism is at this time of peculiar interest. The question, What is the place of phenomena at present in Spiritualism? is one of prime importance. We ought to regard mediumship, he says, as the sacred foundation on which the vast superstructure of Spiritalism rests. We should prize it, protect it, exalt it, purify it. Prof. Kiddle has no sympathy with those who disparage mediumship or disregard it. We cannot afford to do this. He confesses that, although it is not necessary to him to strengthen his faith, yet it serves most satisfactorily to illustrate it and to impart additional knowledge concerning great truths.

The supply, remarks Prof. Kiddle, adapts itself to the demand: and therefore pure and exalted mediumship will not grow and prosper unless Spiritualists are sufficiently enlightened to encourage it by a liberal patronage, discouraging the opposite order. Still, he believes that all evils in this direction will more readily and effectually be cured by the policy of freedom than of restriction and persecution. These are words that are worth heeding seriously by Spiritualists everywhere. The idea sought to be advanced by Prof. Kiddle is that the masses are to be lifted up by the diffusion of added light on spiritualistic topics to such an understanding and appreciation of true mediumship that the genuine will be readily distinguished from the dissembling.

He further enjoins that the important rule be kept in view that the human mind cannot reach beyond the confines of the present state of existence without the aid of Revelation; and revelation must be made by those who inhabit the spirit-world, or have a positive knowledge of its existence and realities. And mediumship is the grand instrument through which all revelation is given to us. If, says he, Spiritualists ever build a sacred temple, it must be pure mediumship that will hallow it, and mediums who will officiate at the altar; but at present

Spiritualism knows no shrine more sacred than the human heart, no temple more awe-inspiring than that which is covered by the dome of the

Among his closing words the appended are indeed impressive: "We must strive to begin the spirit-life here, not waiting to be disenthralled from this outward clothing of flesh. The upward path is clear to the vision of him informed of heavenly things. Angels beyond earnestly invite him to enter it, beckoning him with smiles and gestures of loving encouragement."

" "Wedded to a Theory."

We quoted last week a brief but significant paragraph from the "Free Religious Index," in which that journal undertook to prejudice its readers against Mr. Epes Sargent's forthcoming work, "The Scientific Basis of Spiritualism," before it was out of the hands of the compositor. It is the fate of error and prejudice generally to express itself in terms that betray its own temper; and in this case the reason why Mr. Sargent is not the person to state the basic facts that make Spiritualism a science would seem to be that his foregone conclusions are supposed to favor the views of a class of persons who "are wedded to a theory." Lest by any chance the little circle of "Free Religionists" should fall into the error, therefore, of seeking what light they may from the forthcoming work, our "free," editor takes the liberty of disparaging it before it is out of the press. It would seem that "free religion" has its "Index Expurgatorius," just as the Sovereign Pontiff has; and that lest its disciples should get to be too free, they must be cautioned as to what they may read and what they must avoid.

According to the philosophy of the Index, the proper person to present the scientific claims of Spiritualism is not the man who for forty years has been a diligent but most cautious student of supersensual phenomena-who was one of the first editors in the country to give the facts of Modern Spiritualism a fair hearing through the press-and who has conscientiously studied the whole great subject ever since without fear or bias; but the proper person to present the subject is the man who really knows nothing about it, who has not even investigated far enough to find that our facts have a basis of truth; in short, one who is so "wedded to the theory" opposed to Spiritualism, that he assumes, from his own "true inwardness," that our facts are outside of natural law, and therefore impossible.

Such is the kind of scientist evidently that the Index wants for handling the subject; one whose "free religion" is so superlatively free that he can judge of a thing without looking

The expressions of the Index are plainly intended not so much as a slur upon Mr. Sargent's qualifications as a scoff at Spiritualists generally for being "wedded to a theory." Its course toward Spiritualism has always been illiberal and unfair. Some years ago it had an article entitled "What Phenomena Occur?" and when we answered the question pretty emphatically, the sensibilities of the editor were so wounded that he declined further controversy.

If the present editor had looked into the subject with any attention and fairness, he would at the Lake Pleasant, Mass., Camp-Meeting have learnt that intelligent Spiritualists are quite indifferent as to the theory, so long as the exponent of the Spiritual Philosophy. The lec- essential facts, now facts of science, are admitture had for its theme "The Present Outlook ted by our assailants. The theory can take of Spiritualism," and is appreciatively com- care of itself. We have no concern about it mented upon by correspondents elsewhere in whatever. From Pythagoras to Peebles the only sufficient theory throughout the ages has been the spiritual theory. If the gentlemen of the Index can invent a better or more rational one, let them try it. Spiritualists are not so 'prepossessed" (Dr. Carpenter to the contrary, notwithstanding,) that they are not open to the liberal consideration of any theory whatever that will help to explain our facts. Thus far the spiritual has been the only one that has kent its ground. Pythagoras, Piato, Aristotle, Apollonius, Plutarch, and nearly all the great seers and thinkers of antiquity, knew our phenomena just as well as Glanvil, Wesley. Crookes, Wallace, Zöllner, Buchanan, Denton, Crowell, Bloede or Brittan know them; and the only theory applicable for them was the spirit-

But "free religion," through its free organ. viously known by inspiration is ever with the thinks that the man who, in view of certain phenomena, now scientifically demonstrable in broad daylight, accepts the only theory for their explanation, which, as far back as history can penetrate, has satisfied the best investigators—thereby disqualifies himself from presenting the basic facts of Spiritualism and discussing their significance in a scientific spirit. If such is the liberality of "free religion," what may we expect from our evangelical friends? Truly nothing so bigoted and unfair as our

"free" friends have here attempted! The grievance is this: Spiritualism threatens to circumscribe, in its broad and infinite circumference, this little circle of free religionists, and take away from them their reason for existing as a distinct organization. Based on facts physiological, logical and psychical, Spiritualism, scientifically construed, must be at once the most liberal and comprehensive of all beliefs in regard to the nature and destiny of man. The office of "Demetrius, the silversmith, who made shrines for Diana, which brought no small gain unto the craftsmen," is destroyed at once; and the priests and organs of this "free religion" are nowhere. Their occupation is gone. We are not much surprised that the Index is so disturbed at the announcement of "The Scientific Basis of Spiritualism," that it should be disposed to do what it can, in its small way, to cause the book to fall stillborn from the press.

## An Institute of Heredity.

The laws of Heredity, if studied and obeyed, would, in a comparatively short period of time, abolish the gallows, make tenantless our prisons, lunatic asylums and hospitals, and renovate the general state of society to a degree that the mind of man can at present scarcely conceive possible. Obedience to those laws would instigate a successful warfare against social disorders, make an effective advance upon their strongholds, and dry up the fountains from whence they spring. Hitherto, and even at present, while the greatest care and consideration are bestowed upon raising animals, scarcely any is given to the raising of a finer stock of men and women. Society makes criminals, then laws to govern them, and penalties to punish a violation of those laws. In view of these facts we are pleased to note that Mr. Loring Moody. who has for many years been actively engaged in various humane labors for the improvement and welfare of our race, a few months since caused to be printed and distributed a circular calling attention to the imperative demand existing for a diffusion of a knowledge of principles and facts explaining and illustrating the laws of Heredity. In that circular he said:

"The problems of social disorder-of disease poverty, vice and crime—have taxed the highest wisdom of philosophers, statesmen and publiwisdom of philosophers, statesmen and publicists in all periods of history. The profoundest thinkers, convinced of the futility of all the means employed to put an end to, or any effective check upon, the diseases and sufferings with which humanity is burdened, have traced back these evils to inherited habitual tendencies, which originated in the earlier barbarous conditions of the race; which gained strength during its cruder civilizations, and so at length became the family heritage. And they are fur.

ther convinced that this is not the normal condition of the race; that it has been induced by practices and habits long continued from generation to generation, which at length became transmitted by the laws of heredity, as organic tendencies."

He then remarks that the great problem is how to form and continue in action such prenatal influences as shall cause the hereditary tendencies of future generations to be entirely good. This movement is as direct a blow as possible at what old theologians denominated "total depravity," a blow of annihilation at what they personified and called "the Evil One." No one thinks," continues Mr. Moody, "what sort of people it is desirable to have born, and to live here, as members of our common family. And so people suffering from disease, and with hereditary tendencies to vice and crime, are constantly sowing broadcast the seeds of private and public disorder in their offspring; hence about forty per cent. of all the children that are born die and are hurried into the earth before they are five years old. And of those who come to maturity, what numbers are idiots, lunatics, drunkards, thieves, murderers-who continue to burden and afflict society with their own wretched progeny without a word of remonstrance from any quarter."

Moved by the reasoning of Mr. Moody's circular, several of our most humane and well-known citizens-among whom were Hon. Samuel E. Sewall, Mrs. Horace Mann, Hon. John Cummings, Dr. Mary J. Safford, Samuel R. Payson, Hon. Daniel Needham and Hon. Charles L. Flint-gave the movement their public endorsement; and it was thought best to suggest the project of a permanent organization, the following provisional Preamble was printed and sent

out:

"Believing that many of the moral and physical diseases which afflict humanity are congenital, and are transmitted from generation to generation, through ignorance and disregard of the natural laws of descent, therefore, for the purpose of acquiring and promulgating a knowledge of these laws, and urging such obedience to them as will bring posterity into mental and physical health and right moral action, and so eradicate much of the disease, vice and crime with which civilized society is burdened—the undersigned hereby form ourselves into an association to be known as the Institute of Heredity."

A Constitution was appended to this, and the presentation of the matter in this practical form enlisted at once the attention and interest of all into whose hands the document came. Letters were received from ladies and gentlemen distinguished for their philanthropic labors, approving of the movement as the most important. moral, physical and sanitary one of the age. A translation of the circular was made and sent to Germany, and Mrs. Caroline B. Winslow, M. D., wrote a very eulogistic letter to the International Congress soon to hold its sessions in Genoa, Italy, calling attention to the proposed Institute, and expressing a hope for a cooperation of its members in what she termed "the wisest, most philanthropic and useful movement ever set on foot in the history of the world."

It is considered by many that in the purposes and plans of this Institute will be found the master-key to a beneficent solution of the whole social problem: the means and the methods of expelling sin, disease and suffering from human relations, and of establishing moral, mental and physical health as the sure foundation of social order, harmony and peace.

As soon as may be, after the November elections, a meeting of all who have enrolled their names will be called at such time and place as a provisional committee may appoint, and the Institute of Heredity will be organized. Persons wishing to enroll themselves among the pioneers, or as helping to organize the movement, are requested to forward their names, with full address, to Loring Moody, 35 Pemberton Square, Boston; and those wishing to be silent helpers can forward any aid to the same

## Protecting Inferior Physicians.

The operations of the New Medical Law of the State of New York begin to manifest themselves in the removal from the city and State of medical practitioners who, though not diplomatized by the "Regulars" or attached to any established "School," have done an immense deal of good, and saved many lives. We learn that among those about to depart is Dr. T. J. Lewis, who goes to Denver City after a residence in Brooklyn of seven years, during which period he has effected a large number of remarkable cures, one of them being that of Dr. George Emerson, of the L. I. Allopathic College. This was one of blood-poisoning, and was, we are informed, pronounced absolutely incurable by twenty-four professors and forty medical students, all of whom not only declared that the sufferer would die before morning, but that it was nothing but an exhibition of folly in Dr. Lewis to act contrary to the opinions of such a mountain of medical science. But Dr. Lewis was not to be turned from his purpose by any such asseverations. He took the case in hand, and under his treatment, without the use of drugs, Dr. Emerson became restored to health in five weeks. And this is only one of many cases he has successfully dealt with. It is such men as this that the laws of New York are driving from the State, and of whose invaluable services, those laws—that money may be put in the pockets of a few, (and in the main unsuccessful and inferior doctors, since the best men among the M. D.s have work enough without forcing the public to come to them)-are depriving a sick and suffering people.

In reference to the new law, a letter-writer of the old school of physicians, while admitting that legislative interference in professional matters is neither acceptable nor advantageous. indicates that the statute of the New York Legislature, recently passed, is an exception, stating as a reason that "the number of irregular practitioners, charlatans, quacks, etc., congregated in this city (New York) has been increasing of late with such rapidity that it became necessary for the public to adopt measures for their protection." To which the Medical Mirror responds:

ical Mirror responds:

"Unluckily for the truth of this assertion, the public never complained or adopted any measure whatever in the case. It was a doctors' bill, smuggled through stealthily in the last hours of a legislative session, when nobody was on the alert.

This city can never have immunity from 'irregular practitioners, charlatans, quacks, etc.,' so long as the colleges here annually thrust scores upon scores of untaught, ill-taught and incompetent graduates upon the community. And it is that they do."

## The California Law.

We are in receipt of a copy of the San Francisco Chronicle, in which Dr. J. D. MacLennan, the celebrated healer by laying on of hands whose arrest for not taking out an extortionerred to recently—has a column advertise- ful performance.

ment, in displayed type, in which he puts his case before the public in the plain terms it deserves, and declares that, whatever the result of his trial may be, he will "still be found" at his office, 202 Stockton street, "curing the multitude as they come as long as Providence continues to grant me [him] the power, . . . undeterred by the malice of bigots and the envy

of the less successful and incompetent" Light for All, (of San Francisco) A. S. Winchester, manager, is, we are glad to note, fighting a good fight" against this reprehenible law within the State limits. [By the way, friends of this excellent publication are particularly requested by its manager to address all communications, etc., intended for it, to P. O. Box 1997, rather than to the number of its office on Clay street.]

#### Spirit Phenomena and the Conjurers

Mr. T. Berks Hutchinson, of Cape Town, South Africa, states the difference in the conditions required by a conjurer and a spiritual medium in words that cannot be misunderstood or disputed as follows:

'It is a sine qua non with every conjurer that he must have either three conditions, or at least one of them, viz., the free use of hands and feet a trained confederate, and a properly constructed stage with scientific apparatus. But bring this so-called wizard into your own private seance-room, let him be held by his hands and feet by two responsible people, and I will wager very little will occur."

séance-room, in the full light of a gas jet, in the presence of eleven witnesses besides himself, held by both hands and feet, by a person on each side of him, and in that position, while two or three feet away from an apparatus Mr. H. had constructed for telegraphing with invisible intelligences, the apparatus was actually worked; and it spelt out a long message to him.

It is only that class of conjurers whose object is by means of sensational announcements to create in the public mind "great expectations," and thus increase their gains, who make promises they are conscious of being unable to meet, and while professing to expose deception in others exhibit it most glaringly in themselves.

Conjurers of the first order are men of keen apprehension, and more than ordinary quickness of perception, foresight and accurate judgment. When, therefore, such men of that class as Prof. Jacobs, of France, and Prof. Bellachini, of Germany, testify as they have that the phenomena of Spiritualism are totally beyond their skill to match by any performance of their own. such admissions cannot fail to be accepted by all reasonable minds as important and weighty evidence of the truth of the spiritual theory.

In view of these concessions the doings of third and fourth-rate performers under the pretense of "exposing Spiritualism" may be regarded with about the same feelings as one might have looked upon Dame Partington when, with a broom on the shore of the ocean, she undertook to sweep back the incoming tide.

## Beard and the "Mal de Mer."

Dr. G. M. Beard, of New York, who has hitherto made himself somewhat notorious by his virulent attacks upon Spiritualism and its media, has, it would seem, recently figured in no very enviable way among those of his own profession -if judged by its ordinary laws. It may be known to our readers that Dr. B. has vigorously broached a pet theory of late respecting seasickness; being about to take passage on the steamship Germanic for England, he wrote to the company's agent in New York requesting him to purchase several pounds of drugs em- Slade, the editor of the Register notes the folployed by him for preventing or relieving that malady. The note being sent to the senior surgeon of the ship, it was at once returned by him

with a decision adverse to Dr. Beard's wish. For several days after the vessel left port the sea was quiet, during which time it is reported that Dr. Beard went about among the passengers advising them in case of sickness to call upon him, as he had an infallible remedy. When sickness appeared it is alleged that he commenced treating his fellow-passengers, even so far as to write prescriptions, and send them to the surgery. Dr. Brice, the surgeon to whose keeping, according to all "regular" precedents, the health of the ship's company was confided, thought this was overstepping the boundary of professional courtesy, and declined to act as Dr. Beard's "apothecary," his refusal being stigmatized by Dr. B. as a "piece of petty jealousy." Dr. Brice writes to the London Medical Herald a full account of the matter, (from which we condense the above) stating there was a general feeling among the passengers, many of whom were medical men, that the thing ought to be put a stop to; that during an experience of thirty years he had never before been treated in such a way, and that Dr. Beard had acted regardless of that professional decorum which is binding on every "qualified" practitioner. Of course we have no desire to blame any man-whether a doctor or otherwise-for endeavoring according to his light to lessen the sum of human suffering—but it is a little amusing to us, who believe in the freedom of medical practice, to see the 'protective" "regulars" skirmishing among themselves in the manner just related.

#### The Wilson Memorial Association. In another column will be found the appeal

of the Secretary of this Society, addressed to the friends of Spiritualism generally, and to those who have known Bro. E. V. Wilson while in the form particularly. We have in a previous issue set forth the aims of this organization, and recommended—as we do now—its claims to public aid and recognition. We hope the Secretary's call for additional funds will not be made in vain.

The Dalston (Eng.) Association was announced to hold, Sept. 30th, a soirée, in commemoration of the close of the first decade of its existence—the Presidential Address to be delivered by Mr. J. J. Morse; vocal and instrumental music, under the direction of Madame Ourry, to enliven the exercises of the evening; and dancing to be in order at 10 o'clock.

We had the pleasure of a call, a few days since, from Mrs. H. V. Ross (the materializing medium) and her husband, who were then on their way to their home in Providence, R. L, ately-priced license under the provisions of the from a short professional trip. Mrs. Ross seems odious enactment in the interests of the "Reg- well fitted for the ardnous mission before her, ulars" now in force in the Golden State, we re- and has our best wishes for success in its faith-

#### Our Future Dwelling Places.

The new book treating of "Our Homes and our Employments Hereafter, with what a Hundred Spirits, Good and Evil, say of their Dwelling Places," by Dr. Peebles, is receiving the praise and hearty commendation of many of the ablest exponents of the Spiritual Philosophy.

Judge Wynkook writes: "'Immortality, and our Employments Here-after,' by Dr. Peebles, is the most practical and reasonable book upon Spiritualism that has fallen into my hands. After reading it myself, I have interested our oldest daughter to read it aloud evenings to our family and a few friends." Dr. Storer pronounces it,

"A magnificent work, full of information and just such instruction about the hereafter as Spiritualists want, and will appreciate." Mrs. Maria M. King writes:

"'Immortality, and our Future Dwelling Places,' by Bro. Peebles, is elegantly gotten up, and as far as I am able to judge from what I have already read, it is a very interesting work; which, while it adds to the fame of its author, will undoubtedly have a very large circulation." Prof. Caldwell says:

"The volume, soattractive outwardly, contains the substance of the Spiritual Philosophy, based upon the phenomena, and in my estimation is one of the most valuable books yet published in defence of Spiritualism. This book and Dr. Crowell's make the spirit-world to be what it necessarily must be, a real world, peopled with real human beings, released from their bodies."

A. E. Newton writes:

A. E. Newton writes:
by two responsible people, and I will wager very
little will occur."

No professional conjurer, who has a reputation at stake, will assume an ability to publicly
perform the feats that occur in spiritual seances. The leading performers of magic in
Europe have testified that it is impossible
for them, after a long study and practice of
their art, to do the things or even to imitate
them beyond the possibility of detection by an
ordinary skilled observer. But Mr. Hutchinson
says he has seen Mr. Eglinton in his [H.'s] private
séance-room, in the full light of a gas jet, in the

A. E. Newton writes:

"I have been reading your last and most interesting book as I could snatch a moment, and
am about half through it. I think, with others,
it is your best book, and contains far more than
Jackson Davis, and the rest of us, get the
question of our 'heavenly homes' and 'employments' fully settled, we shall be able to turn
our attention to what can be done to make our
earthly homes and employments more heavenly. I
know this has occupied your private thoughts to
some extent, but is it not time to make it more
a matter of public teaching and effort?"

Dr. Crowell writes:

Dr. Crowell writes: "Upon rapidly scanning the pages, and realizing the amount of labor that such a work as 'Immortality, and our Employments Hereafter,' necessitates the question arose in my mind, How does Dr. Peebles find time, amid his multifarious and urgent duties, to produce such a book as this? Surely your invisible friends must have inspired you, and labored with you in its production.

in its production.

Since then I have read it carefully, and am surprised, and more pleased than surprised, to find to what an extent the voices from the find to what an extent the voices from the spirit-land' enunciate the same truths that I have received from my spirit instructors. The agreement may be said to be general, for the differences are comparatively few. This fact strengthens my own convictions, and increases my faith in the ultimate establishment of the truthfulness of the general views which we hold in common."

This book is now salling rapidly. Parties

This book is now selling rapidly. Parties wishing copies can procure the work at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston,

#### Dr. Slade in Michigan.

Dr. Henry Slade was at Saginaw, Mich., on the 7th ult., and the Register, published at Farwell in that State, contains a lengthy report of an interview held by the editor with him. Although strongly prejudiced against what he denominates "ghosts, spooks, spirits, witches, hobgoblins and such like creatures of the imagination," the editor was willing to forego his prejudices, and see and hear for himself what could be seen and heard in the presence of one who had appeared before the scientists, the aristocracy, and many of the crowned heads of Europe. His interview had not proceeded very far before he became convinced that Dr. Slade was not an impostor, and that what occurred was done by an intelligent power, and one not his own. Messages were received, inquiries answered, tables and chairs moved, and much more done that served to awaken an interest in his mind that will doubtless lead to further investigation, and finally, mayhap, to a conviction of the truths of Spiritualism. Among other things seen in presence of Dr. lowing:

"In one case the pencil was placed on the slate in open sight, when we saw the pencil move to write by some invisible power. In another instance we saw the pencil finish a sentence by crossing a t, at the end of the word 'not,' and then fall to the surface of the slate."

#### "The History of the Origin of all Things."

On our fifth page the reader will find the announcement of a volume bearing title as above. The work is, to say the least, novel in its character, and comprehensive in the scope of the matters treated in its pages. It claims, if we are not in error as to its purport, to be the most complete revelation of the will of God and the destiny of man ever given to the world, and to consist of knowledge hitherto possessed by no intelligences below the fourth sphere of spirit-life. It purports to be given by direct inspiration of Jesus of Nazareth, now elevated to the dignity of a Christ; that is\_(it is explained) of a spirit in perfect unity with the will and purposes of God, and to be given with authority -its design being to enlighten mankind; to show them the way of life; the true path of progress and secret of happiness, whereby they may be enabled to start right in this life, so as to avoid long courses of trial and probation beyond the grave. Much is related of the career of Jesus on earth, also concerning the authenticity and value of Bible narratives; and much concerning conditions and states in spirit-life. The book, like all others presented through earthly mediums, stands on its own merits, and will be better understood as to its bearings and purposes on perusal.

Mr. Hazewell said recently that America is no more like the country that it was a score of years ago than the England of George IL's reign was like the England of the days of Charles L We agree with him in this. The people notice the change, but the number who study to learn the real cause of it are very few; that is, those who trace the moving power to its actual source, the spirit-world. The organizations existing there for the purpose of effecting just such changes as are now alluded to are of a magnitude and strength of which our most illuminated conceptions can have but a faint idea. It seems as though men who think must see that the change has not been brought about by preaching or argument. It has come upon the public mind by some subtle means; fallen on it as the dew falls at night, and when the morning comes the flowers look refreshed and sparkling, and renewed for their mission to bless and cheer the weary toilers in this valley of life. The work of transformation has, however, scarcely begun, and the years that are to come will show as great if not more marvelous changes than those that are now past.

Read the announcement made by Mrs.

Lizzie Lenzberg-fifth page.

#### A Home for Mediums.

An article will be found in another column suggesting the establishment of a Home for Mediums. The proposition has our most hearty approval, and we trust that no delay will be experienced in carrying out the plan. If only a small contribution could be had from each of those individuals who are living in the sunshine not merely of a hope, but of a knowledge of immortal life obtained through the instrumentality of our mediums, and from each of those who. but for these angel-inspired instruments, would be to-day trembling with the fear of a, to them, unknown future, such a home could be abundantly supplied with all that is needed for the purpose. Let it be established on a firm, immovable basis of love and gratitude, honest endeavor and undoubted integrity.

The rapidly-increasing interest in the subject of anti-vaccination, and the agitation in England and other countries, as well as in our own, respecting the laws that make vaccination compulsory on the part of the people, has led the London Society for the abolition of those laws to offer The Vaccination Inquirer and Health Review, a monthly publication of sixteen pages, to subscribers in the United States at the low price of \$1 for twenty months, at which rate it will be sent postpaid. It is ably edited, and has done and is doing a vast amount of good in its special province of disseminating information relating to one of the most vital questions of the day—Is vaccination a benefit or an injury to the human family? As such information is greatly needed in this country, it is highly desirable that the Inquirer should have a wide circulation. Those disposed to aid in bringing this about can address William Tebb, 20 High Holborn, London, Eng.

The Dalston Association of Enquirers into Spiritualism," whose rooms are at 53 Sigdon Road, Dalston Lane, London, E., have, through their Secretary, Thomas Blyton, issued a circular announcing that the fortnightly Social and Discussion Meetings for the coming season will open Monday evening, Nov. 8th, at 8 o'clock, and will be continued on the second and fourth Monday of each month until the first of May. The members are urgently requested to do all in their power to render the meetings interesting by preparing subjects for discussion. and inducing their friends to attend. The President, Mr. J. J. Morse, will read a paper on Dec. 13th next, and proposes to review the work of the winter's session at the close of the series in April. 1881.

It will not, we think, be a violation of confidence to state that a new book, called "The Old Court-House - Reminiscences and Anecdotes of the Courts and Bar of Cincinnati," is about to be published by Peter G. Thomson of that city-our old friend and correspondent, Judge A. G. W. Carter, being the author. The work will be sold by subscription only. It will be gotten up in handsome style, and will contain nearly 500 pages, with a steel plate portrait of Judge C. himself, and several well-executed engravings.

Miss Maria Solter, of Copenhagen, Denmark, a lady who has been lecturing with success in England and Scotland, and in the Pacific States, has just reached Boston, and called on us last Monday. The papers speak of her lectures, which are mainly historical in character, in strong terms of commendation. She lectured in the Town Hall, in Brookline, Mass., last Tuesday afternoon, and will probably lecture in this city.

The manifestations of spirit-power that first appeared in the presence of Katie Fox at Hydesville, N. Y., in 1848, continue to attend her. Of a recent scance in England, at which she (now Mrs. Katie Fox-Jencken) was present. Mrs. Catherine Berry, a lady long known for tie's power, in full force, and passed a most enjoyable and wonderful evening.'

The newly revised Bible, the result of the united labors of a large number of men learned in biblical lore for a long series of years, is likely to become a matter of contention. Already there come objections to its acceptance from other "learned men," and the "servants of the Lord" have commenced to wrangle over the new version of the commands of their Mas-

T. C. Evans, the enterprising and popular agent for advertising, with whose work both the press and the public have been favorably acquainted for years, has just removed his office to Rooms 2, 4 and 8 (which have been specially fitted up for him,) in Tremont Temple, Tremont street, near School street, Boston, where he will be pleased to continue business relations with his patrons.

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We stated in a late issue that the widow of N. B. Starr, the spirit-artist, was in reduced circumstances, and needed pecuniary assistance, which she hoped to gain by selling some pictures executed by her husband before his decease, and now in her possession. Those desiring to correspond with her can direct their let- of Spiritualists and their faith. ters to the care of George Rall, Esq., No. 482 West Liberty street, Cincinnati, O.

M. C. McDowell, Charlotte, N. C., writes: "'The Divine Life on Earth,' a discourse by Prof. J. R. Buchanan (published in your issue of July 17th), I consider a production of a master mind. It is grand. One might read a lifetime on the subject, and not find elsewhere the sublime ideas and profound truths concentrated in that lecture."

Mrs. Carrie E. S. Twing, writing medium for tests, etc., has, it will be seen by refer ence to a card on our fifth page, located for the present at Room 7, No. 332 Main street, Springfield, Mass. She is an estimable lady, an excellent instrumentality for communications, and is worthy of a share of the public patronage in

Our esteemed friend and occasional contributor, Eugene Crowell, M. D., of Brooklyn, N. Y., has in another column a manly and pertinent protest against the strictures of Joseph Cook; and makes a showing of the facts existing on the church side of the case, which will be anything but a source of comfort to that reverend gentleman.

Keeler and Rothermel, physical and mate rializing media, have arrived in Boston. They will hold séances as soon as a fit location in this city is obtained by them-information concerning which they hope to be able to give in the papers of Sunday next.

Geologists have learned from a boulder that Mount glacial period.

### BRIEF PARAGRAPHS.

He who is passionate and hasty is generally honest It is your cold, dissembling hypocrite of whom you should beware. There is no deception in a bull-dog It is only the cur that sneaks up and bites you when your báck is turned.

SHADOWS.—It is narrated by the great sculptor, Michael Angelo, that when at work he wore over his forehead, fastened on his artist's cap, a lighted candle, in order that no shadow from himself might fall upon his work! It was a beautiful custom, and spoke a more eloquent lesson than he knew. For the shadows that fall on our work—how often they fall from ourselves!

Broom's Paper is a radical, free-spoken advocate of the rights of the workingmen and all progressive and reformatory movements. It has been published on the occasional system, as the demand for it and the means of the publisher would warrant, but it is now proposed to increase its number of pages to thirty-two and to issue it regularly. Those disposed to aid the enterprise by subscriptions or otherwise can address Broom's Paper, Vineland, N. J.

MOTHERHOOD. MOTHERHOOD,
The painters saw thee in a life-long dream;
The painters who have left a world more fair
Than ever days of nymph and goddess were—
Blest company, who now for centuries
Have fixed the Virgin Mother for our eyes—
The painters saw thee sitting, brown or fair,
Amid the Tuscan vines or colder northern air:
They saw the love shine from the pleasant gaze;
They saw thy reverent look, thy young amaze,;
And left thee queen of heaven, wearing a crown
Of glory; and abased at thy sweet breast,
Spurning his robes of kingship down;
The God-like laid at rest.

—[Lewis Morris.

On the 17th of September the bells of the parish church of Boston, England, where John Cotton was vicar for 25 years, were rung in honor of the 250th anniversary of the settlement of Boston, U. S. A.

The Grand Army of the Republic unveiled a statue at the National Cemetery, Antletam, on the 17th ult., bearing the inscription: "Not for themselves, but for their country."

God appears in the best thought, the truth of speech, and the sincerity of action, giving, through his pure spirit, health, prosperity, devotion and eternity to this universe. He is the father of all truth.—Zendavesta.

A very poetic editor says that stars are sparks of fire, stricken out of chaos by the hoof of the winged horse of time in his journey to eternity.

When the flail of affilction is upon me, let me not be the chaff that files in thy face, but let me be the corn that lies at thy feet.—*Honry*.

The blue of heaven is larger than the cloud.

The following appeared in a Southern paper some years since, and is one of the finest notices of the kind we have ever seen:

we nave ever seen:
"Exchanged his poverty for eternal riches, and his rags for a crown which fadeth not away—at the Winchester poor-house, Nov. 5th, James C. Smith, aged 67. The pall-bearers were few on this side—not so many, perhaps, as they that waited on the 'shining shore,' and went up with the old man to his Father's house."

Quaint old Fuller says, "Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched."

We are told that "Spiritualism is founded on ignorance and superstition." Perhaps so: but while such men as Epes Sargent write on the "Philosophy of Spiritualism," and Joseph Cook lectures on "Spiritualism with an If," and many men of standing in society are implicit believers in Spiritualism, we only show folly or cowardice to throw the subject aside as the faith of the ignorant and superstitious only.—Christian Watchman.

The Nihilist plot to blow up the Czar's yacht, with Admiral Popost and the Grand Duke on board, was a failure. The nitro-glycerine did n't pop off.

Among the pitfalls in our way,
The best of us walk blindly;
So, man, be wary, watch and pray,
And judge your brother kindly,
—[Aice Cary.

"Remember," said a trading Quaker to his son, "in making thy way in the world, a spoonful of oil will go further than a quart of vinegar."

An English writer says in his advice to young married women that their mother Eve married a gardener. It might be added that the gardener, in consequence of his match, lost his situation.

Outescence Par Excellence .- After wearly waiting till the last moment before going to press for an item. her interest and labors in the cause of Spiritu- the totally disgusted editor of one of our country exalism, writes, "We had the raps, through Ka- changes (whom we know to be a good fellow) heads his local column with the following laconic epitome of wn doings .

"Nobody died, born, married or run away in town his week—that we know of,"

The hillsides, ablaze in a glory Of crimson and yellow and gold, Are telling their annual story Of swift coming season of cold.

TRULY ALARMING-IN FACT .- A grave daily published in Boston, and speaking of a county in the Pine Tree State, asseverates - seemingly without fear of successful contradiction—that "There is yet a good deal of the vis medicatrix naturas left among the green hills and smiling valleys of 'old Oxford.'" matter should be inquired into without delay.

#### Joseph Cook and Spiritualistic Morality.

To the Editor of the Banner of Light:

I have not seen any report of the recent lecture of Rev. Joseph Cook at Saratoga, but, judging it from the extracts given in Mrs. Emma Hardinge Britten's address, published in the Religio-Philosophical Journal of September 18th, it would seem to have been characterized by a spirit of intense hostility to Spiritualism, and the reverend gentleman must have nearly or quite exhausted his vocabulary of abusive epithets in expressing his contempt for and hatred

His main object appears to have been to convince his hearers that it would be impossible for one so virtuous, moral and intelligent as himself to be brought to admit the possibility of there being any elevated or useful truths in Spiritualism, or virtue, moral worth and intelligence in Spiritualists themselves. Those who have the best means of arriving at the knowl edge of the merits of the question differ with Mr. Cook, and the statistics of crime in this country confirm their conclusions and directly contradict his assumptions. That there are unworthy Spiritualists no one will deny; but that Spiritualists, as a body, are less virtuous, moral or intelligent than the body of church-members or of the clergy themselves, we know to be untrue, and even Mr. Cook might easily satisfy himself of the validity of this claim were he to devote a very moderate degree of attention to

the subject. I have never heard of a murder being committed by a Spiritualist, or of a Spiritualist being incarcerated in prison for felony, while we know that many Orthodox Christians have been convicted of both crimes, and that many such

are now to be found in our prisons. Rev. Dr. Pitzer, of Washington, in the North American Review for October of the present year, says: "If it be alleged that the Church, both in its members and ministers, has furnished some of the most notorious examples of criminality, the fact is admitted; but two comments are made: 1. These persons became criminals not because of but in spite of the teachings of the Church; and, 2, the number Washington was completely submerged during the ministers out of sixty thousand persons who

past year was only one fifty-seventh of one per cent.'

This is more than one-half of one per cent. But this is greatly in excess of the per centage of convictions for crime of the entire population: for estimating that population at 45,000,000, and the total number convicted of crime in the United States at 60,000, it will be seen that the per centage of convictions was less than oneseventh of one per cent. against the one-half of one per cent of ministers convicted. If the ratio of ministers convicted held good with the entire nonulation, the number of the latter convicted would be about half a million, whereas it is only 60,000.

If it be true that a tree is known by its fruits, then the restraining influence of Orthodox Christianity is far less than that of Spiritualism. This is what the most observing and enlightened Spiritualists contend for, and facts support this opinion.

Mr. Cook does not stand alone in his position of hostility to Spiritualism; there are many others who occupy the same ground, but their hostility is based entirely upon blind prejudice and ignorance of its true character. It is quite possible that Mr. Cook may live to realize the truth of this remark. EUGENE CROWELL. Brooklyn, N. Y.

The Banner of Light Free Circles. Miss Shelhamer holds séances for spirit communications every Tuesday and Friday after-

noon at three o'clock precisely. All are cor-

dially invited to attend. Dr. Carnes, Magnetic Physician, residing in Malden, Mass., who has been very successful in curing paralysis and other diseases without medicine, has taken an office at 15 Hancock street, Boston, for the accommodation of his

Boston patients. The greatest nourishing tonic, appetizer, strengthener and curative on earth. Hop Bit-

#### Harvard Rooms,

Reservoir Square, 6th Avenue, New York. SUNDAY SERVICES FOR THE PEOPLE. in which the unity of

POPULAR SCIENCE AND PRACTICAL RELIGION will be demonstrated.

MRS. EMMA HARDINCE BRITTEN,

MRS. EMMA HARDINGE BRITTEN,
The eloquent English speaker, will give a brief course
of lectures in the above hall on Popular Astronomy,
Grology, History, &c., in their vital relations to life
and religion, during the Sundays of October, commeneing Sunday, October 3d, at 11 A. M. and 7:30 P. M.,
on which occasion the subjects will be: Morning, The
GREAT REFORMATION OF 1520, or THE MONK THAT
SHOOK THE WORLD; evening, THE GLORIES OF THE
STARRY HEAVENS, Illustrated by grand stereopticon
views of the heavens, shown by the Drummond light.
Admission to each lecture, 10 cents.

#### **Brooklyn Spiritual Society Conference** Meetings At Everett Hall, 398 Fulton street, every Saturday even

At Everett Han, 300 r months.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Brooklyn (N. Y.) Spiritual Fraternity.

Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place.

Friday evening, Oct. 1st, "The Transition of Spiritualism from the Phenomenal to the Practical," Capt. H. H. Brown.

Friday evening, Oct. 8th, "The Identification of Spirits," Prof. Henry Kiddle, New York City.

Friday evening, Oct. 1sth, "A Noble Motto and its Gallant Standard Bearer," W. C. Bowen.

Friday evening, Oct. 2cd, an Experience Meeting. Wella Anderson, the spiritualist, will be present and draw spirit pictures.

Friday evening, Oct. 20th, "Spiritual Experiences," Mrs. Hester M. Poole, Metuchen, N. J.

Friday evening, Nov. 5th, "The Creed of the Spirits," Emma Hardinge Britten.

Friday evening, Nov. 12th, "Unseen Forces," Col. Wm. Homstreet.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference.

S. B. NICHOLS, Pres.

## For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2,50 per year.

VOICE OF ANGELS. A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1,65 per annum. Single copies 8 cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15.

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THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents,
THE OLIVE BRANCH. A monthly. Price 10 cents,
SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published: in London, Eng. Per year, 76 cents. Single copies, 8 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

cents.
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Mount has been amazingly small; the proportion of ministers out of sixty thousand persons who ministers out of sixty thousand persons who were tried and convicted of crime during the were tried and convicted of crime during the No. 9 Montgomery Place, Boston) of the fact.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Nectal Notices forty cents per line, Minion,

Npecial Notices forty cents per line, Minion, each insertion.

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

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J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 0.2.

#### - BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England. Mr. Morse also, keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Banner of Light, and also the Mpiritinal, Liberal, and Reformatory Works published by Colby & Rich, The Banner will be on sale at Steinway Hall, Lower Seymour street, every Sunday.

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into that of percential youth, and clad with spiritnal gar-ments, floats upward with an expression of happiness and The artist, in conceiving the above, tried simply to illustrate the change called "death," as seen by the clairvoyant vision, but not a so-called death-scene. To this end, and in order to principally show the beauty and attractizeness of the spirit released from the mortal body, he sacrificed everything else; and even kept the only two mourners presout in a subordinate position, and in as little a prominent. light as possible. For this reason, too, he kept all her friends and relatives usually attendant on such occasions en-tirely out of sight, because in his opinion their presence would have materially interfered with the main object in

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

he more.

It is our earnest desire that those who hav recognize
he messages of their spirit-friends will verify them by inoriging us of the fact for publication.

Fracks our angely isliants desire to behold natural flowers
you our Circle-Room table, we solicit donations of such
tom the friends in earth-life who may feel that it is a pleaste to place upon the altar of spirituality their floral offerligs.

ure to place upon the analyse persons.

(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; heither does she receive visitors on Theslays. Wednesdays or Fridays.)

\*\*Earletters appertaining to this department, in order to ensure prompt attention, should in every instance be adensure prompt attention, snows, and dressed to Colby & Rich, of to Lewis B. Wilson, Chairman,

#### Messages given through the Mediumship of Miss M. T. Shelbamer.

#### Scance Sept. 14th, 1880. Invocation.

Oh, thou Divine Source of knowledge, of understanding and of all truth, thou whom we cannot name with mortal language, thou who art infinite, thou who art not unapproachable by thy children, because thou art so limite and grand! oh, thou whom we delight to homor with the divine; and blessed name of Father, as the little child lovingly whispers; its acknowledgment of the parent's kindness and tender protection, so today would we lovingly acknowledge and recognize thy divine goodness and, care which thou hast ever bestowed upon thydear humanity! We approach thee this hour with yearning of split, asking to be brought still nearer to thy holy kingdom. Although we may not behold the face of the Father because of its brilliancy, set we would ask that through thy manifestations of power, through the ministrations of thy holy ones, we may sense and feet thy presence continually. We draw near unto thee in spirit, at this time, praying that through every moment of existence we may realize and feel the presence of divine angels around about us; that we may so live that the beloved ones may come from beyond the river; that the brightest product of leave their immortal homes and return from day to day to minister unto needy ones still in the mortal. Oh, may every soul become awakened to the florious realities of immortal life; may every spirit become quickened with desire for a better and a purer existence; may every heart beat in sympathy with the loved ones gone before, whose mission it is to uplift and elevate and benefit the needy, the poor and the suffering. Send down from above a shower of new light, an influx of strength that shall invigorate every soul, bear it aloft above the clouds and trials of materiality and strengthen it to withstand the storms and tempersts, and grow beautiful and glortified in the olear light of thy undying love and angelic ministrations.

William Ellery Channing.

#### William Ellery Channing.

Through the darkness of human ignorance, o superstition, and well-nigh despair; through all the crusts of human weakness and of selfish purpose the strain has forever run like a golden purpose the strain has forever run like a golden thread, linking humanity with the divine powers above, the enchanting strain asking to be brought "nearer, still nearer" to the angel world and the Divine Creator of all life and being. Through all the past ages, when ignorance was rife, when knowledge gleamed only here and there within the hearts of men, this services the greater of the restriction and the response for the greating a real response. here and there within the hearts of men, this sentiment has gone forth, creating a new power to uplift humanity, harmonizing it with strains of divine melody; this sentiment has gone forth, till it has reached the angelic hosts, and brought them earthward from realms on high; gone forth unto our Father, whose law is love, whose lines are made in wisdom, whose purposes are grand, because infinite; until the very heavens above have opened, and the angels have returned, ministering unto poor and forhave returned, ministering unto poor and for-saken ones, bringing from on high that light, knowledge and truth which is Indeed drawing humanity upward, nearer unto God our Father. And still the cry goes onward and upward, still the longing of human hearts reaches out unto immortal realms, yearning to be brought still higher and higher nearer to him who reigns over all. As humanity grows up out of the dark-ness of superstitious error, breaking through the crusts which ignorance and folly have heaped upon it, will the hearts of men become attuned anew to those glorious and divine strains which angels chant in chorus, breathing only aspira-tions for light, for strength to do the divine will of our Father, and to be brought nearer-his abiding place. Oh, friends of earth! oh, friends of humanity! if each one of us were only steadfast to our part in the great work, or rather if each spirit would only seek for its own elevaand purity, then would the whole race become uplifted, for there is a divine unity of purpose running through the whole plan, which human-ity has never yet discovered; there is a unity which links man to man as a brother, and woman to woman as a sister; and, as one in the family relation becomes purified and uplifted, so the whole circle of humanity receives a new impetus pressing it forward to a condition of

regreater purity and love.

Friends, we come unto you this hour, bearing the message of the angels, asking you to still press forward in the noble work. There is more to be done, there are hearts to be strengthened, there are souls to be presented. more to be done, there are hearts to be strengthened, there are souls to be reclaimed from bondage, there are shackles to be broken, there are bleeding hearts, yearning for light and knowledge concerning the immortal world; there are souls yet in the mortal who are yearning for a better life, and they are looking to you and to me for an example of the pure life which should come unto them who are the recipients of angelic ministry. Friends, there is a great and noble work to be done; the powers of darkness—the cause of error—surround us on every side; ignorance and superstition lift of darkness—the cause of error—surround us on every side; ignorance and superstition lift their hydra heads, which are to be brushed away by purity, by love, by noble living. The darkness of ignorance must be banished by the brilliant light of knowledge; but they who bear the beacon light must themselves become exalted, or the light which should shine through them becomes quenched

them becomes quenched. We are drawn here at this hour to speak unto you, to bring you a new strength and power from the angelic world, and send it forth from this place. We pray that it may permeate and refine the masses; that those who are in comrenne the masses; that those who are in communion with us on earth may really and truly be uplifted, and become filled with that divine spirit which shall exalt their lives and make them truly noble. William Ellery Channing.

## Lillie S. Baxter.

I want to reach a lady by the name of Mary Baxter. I lived in Darien, Georgia. I have been dead for a long time, but have never returned in this way before. Many, many times I have come, at home, striving so hard to make my presence known! but I have not succeeded. It seems strange to me that I cannot let my voice be heard, when I try so earnestly and hard. Those at home don't understand that. Spiritualism is true; indeed, they know but ery little of it; but when they think of me so often, it seems as though I must speak and tell them that I am close beside them. I have become so anxious over this, it has prevented me from enjoying my spirit-home as fully as I might do. I was brought here and told if I sent a message, perhaps I should succeed in

plans are being laid whereby not only she and her family may become benefited, but certain ones of the human family may also receive a benefit. I desire her to go and perform the work allotted to her. It will not be too difficult; it will come to her by degrees, so that she will realize that her back is fitted to bear the burden. I send my love to all. I hope Mary will send my message to the old home, and tell each one I can return, and will always do so when pos-sible. My name is Lillie S. Baxter.

#### J. Spooner.

The spirit looks around the room, and then addresses the Chairman. Excuse me, sir, but I always like to take a keen observation of whatever situation I am in. I trust I am not intruding. I became a spirit disembodied in a very short space of time. I passed out suddenly, and I might say without warning. Although an old man, one who had long dwelt in the physical, yet I did not realize I should pass away so soon and become a looker-on behind the scenes. I am well known in New Bedford, particularly in the northern portion of that city, and it seems as though a word from me would not be out of place. My old associates and my nearer connections may not realize that I have come back in this way, yet I am ready to convince them that I can return and attest to my identity. I am interested in material affairs, possessing an active spirit, which could not remain idle while in the form. I still find myself largely composed of those elements which are sure to run in a business point of view. I am still interested in material affairs which concerned myself and friends, and I have come here in order to be able to understand how to rentrol a material friends, and I have come here in order to be able to understand how to control a material organism, that I may come still closer to the old home and look into affairs for myself. I am pretty well satisfied with things as they have gone, yet anxious to use my influence if possible to straighten affairs, and to convey certain little matters into another channel.

I desire to be remembered to my friends. I may not speak precisely as I would wish here, but it is only because I am using a foreign organism, with which I am unacquainted. I feel that if I am permitted to come again, either at this place or any other, I shall be able to do much better. It is only a few months since I died, as it is called. J. Spooner.

#### James S. Dodge.

One by one spirits are called from the mateone by one spirits are caned from the material to hass to the other shore; one by one unto each the summons comes, and vet another and another dear one is called up higher by weakness of the physical body, prostration and death; yet, what is called death upon this mortal shore is only life and joy and light unspeakable to the spirit who knows whither he is going to the soul who can realize that there is ing to the soul who can realize that there is room for improvement, for development of the possibilities and capacities contained within Generally, death is only a welcome messenger; and although the mortal years were but few, and a long stage seemed to lie before the material body, yet unto me, and unto those dear to me, body, yet unto me, and unto those dear to me, the angel messenger came not with fear and trembling, but with hope and rejoicing, for we knew whither we were bound. Although physically very weak, and suffering from illness, yet I found strength and joy and peace unspeakable when I passed out from the body; as I return here, somewhat of the old weakness and prostration seems to be still upon me, yet I cannot refrain from expressing to those I love my sympathy and affection, and of bearing to them the undying love and sympathy and the assurance of the nearness of that dear one who has so recently passed away. It is as a messenger that I return to-day, to send out tidings of great joy, words of cheer and consolation, hoping that they may serve to part the curtains of darkness joy, words of cheer and consolation, hoping that they may serve to part the curtains of darkness that have enshrouded the spirits of my friends, illuminating their interior lives with pure and divine light. Let each one remember that we are not far away; we are close beside the old hearthstone. It is true we may pass away, far away from the home of childhood, yet in spirit we approach very near and close to each dear loved one, and can never be separated. Accept from us at this hour a few feeble utterances, and believe they only faintly express the deep and believe they only faintly express the deep abiding love, sympathy and holy blessings we would call down upon you all, in this and every hour of your lives. James S. Dodge.

## Nellie Frost.

Nellie Frost.

[To the Chairman:] Please can I come? I have come a long, long ways. I have come from Detroit. My father is there, and my mother. I can't come and talk to them there. I want to, but I can't. My name is Nellie Frost. I want to send my love to mother, and father, and to Charlie. I want to say I live in a real pretty home; oh, it is pretty—there's so many flowers around it, and grandma takes care of me. I go to school all the time, almost all the time, and I like it ever so much better than I did here. I would if mamma, and papa, and Charlie were would if mamma, and papa, and Charlie were there, but they are coming sometime; I want them to know that they are right where I am. We call our home "Happy Valley," and old Mrs. Snowlives there too. She 's real good. We used to call her "Grandma Snow." She was a kind of a relation to me. She lives in a little bit of a white house; she has more flowers around her than anybody else, because she used to like to go out and get flowers, and stop on to like to go out and get flowers, and stop on the corner of the streets and give them to every little child that came along that wanted them. little child that came along that wanted them. She has so many all around her! She gives them away to us spirits, and we bring them to places where the poor spirits don't see flowers, and it helps them ever so much. My mamma will think this is stiange: she won't know what to make of it; it will be all "hog Latin" to her, as Charlie used to say; when he could n't understand anything it was "hog Latin." She knows Grandma Snow was real good, and that she used to give the children flowers. I told Grandma Snow I was coming here, because she knows the lady asked me to, and she wants mamma to go and see Janie, and tell her we are all living in a nice, pretty place, and to keep up a good heart, because she is coming there very soon. Old Grandma Snow—she used to be a nurse—has got a place all ready for Janie when she comes over. She will take good care of her too; she always did. I don't know as I have anything more to say, only I want them to know I are come around event done the say that them to know I are come around event done the say the say. too; she always did. I don't know as I have anything more to say, only I want them to know I can come around every day, and that I look after Charlie. Oh! he is 'growing so big—so am I, too. I am twelve years old. I grow in the spirit-world. Mother will think that is funny, too; she thinks little ones never grow up when they die, but they do. She is not coming over to see me till she is an old lady, then I'll be a young lady. She will think she won't know me, but she will. Tell her I come every day to see her, that I bring her a kiss, and I send 'em all one. My papa's name is John Frost. Frost.

Edmund Cherrington.

you will come out all right. That is to all of you. I am Edmund Cherrington.

#### Star Flower.

Star Flower.

Star Flower comes from the happy hunting-ground; comes to send a message to her medi. Star Flower says: Squaw Mary, listen to the spirits when they speak to you; follow their words of counsel when they come to the new lodge; they will bring you strength, they will bring you power. Listen to the words that come silently and stilly to the spirit, and live in accordance with what they say. The dust and glare and glitter of material life, the frivolities that sometimes would attract and dazolities that sometimes would attract and daz-zle, are to be brushed aside. The new hand are anxious to keep you, little squaw, in that condition of spirit where only the pure and the true may come to you and develop your highest powers. Star Flower comes as a messenger from the band, for the squaws and braves and from the band, for the squaws and braves and chiefs; she comes to say, Be true and faithful to the spirit-teachings, and you will find yourself surrounded by a holy influence, by a great light, that shall bring to you and to those whom you meet, consolation, peace and blessing. Star Flower says that the spirit-band has chosen you as their instrument because through you and the bears are resulted to the programment. you as their instrument because through you and the brave a new work may be performed. It is not yet time, but the old brave has been chosen for a battery for the spirit-world in the big city; he has been selected as a battery for the Indian band, and the great chiefs who meet in council in the big city, to direct their plans and purposes. We come to ask you to live in harmony with the spirits, that we may accomplish our work. You have been brought-into connection by the spirit-bands who are desirous of accomplishing some good, not only for the poor red man, but for the white race as well. Live spiritually, live truly, and seek our presence. We will come to the beautiful lodge every day; we will come when the moon rises, and when the sun sets—at all hours—to magnetize the new lodge with our magnetism, to bring our strength for a good purpose. Do not bring our strength for a good purpose. Do not fret, do not become impatient; the work goes on as speedily as necessary; we surround you with our influence, we bring you our greeting. The beautiful spirit squaw, Mary, sends her love; she will come as a spirit of light and beauty to the council-chamber, and so bring a divine influence which shall be of good. Star Flower's words are to go to the big city, Washington

MESSAGES TO BE PUBLISHED. Sept. 21.—Margare Fuller Ossoli; O. G. Tinkham; Mark Jewett; Esther Marshall; Charlie Stephens; Mary E. Mil-ler; Dr. James Jackson, to James M. Peebles. Sept. 24.—John Murray: Ida F. Bryant; J. Brighton; William Madde; Esther H. Dunning; Barbara Gray; Col. William H. Reynoids; Lillie E. Prescott.

### REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE, AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Spirit Divine, eternally the same, thou whose law doth order all things in perfect wisdom and in love, we would invoke the presence of thy loving angels at this hour; we would call into our midst the fair and bright immortals who dwell in thy palaces of light on high; we would listen to their gentle voices, we would hear the pleading strains of eloquence with which they address our hearts. Though their words may be unheard by the outward ear, though their forms may be imperceptible to man's material vision, yet may there be an inward realization on the part of all, of those angelic presences who ever stand in the midst of humanity; who ever minister unto the spiritual, even as unto the temporal necessities of thy children. Whether we are at home or abroad, on land or sea, may we still realize the presence of angelic friends, and rejoice in the words of wisdom which they bring us; in all places and at all times may we feel consciously the nearness of those bright ones who once were clad in the habiliments of earth, but who have now cast aside the outward form, and only appear in spiritual bodies, translucent, bright and free, forever. As the flowers unfold beneath the genial influence of the sunlight and the gentle dew and pearly raindrops; as the pure white snowflakes as they fall upon the earth but nurture and mature the grain which lies buried in obscurity beneath the soil over which man's foot doth tread, so may all the varied discipline of life be unto us what the sunshine and rain and snow are to the flowers; and thus may the flowers of virtue bloom forth brightly in the garden of our in-Invocation. which man's foot doth tread, so may all the varied discipline of life be unto us what the sunshine and rain and snow are to the flowers; and thus may the flowers of virtue bloom forth brightly in the garden of our inmost hearts, and exhale their fragrance on the breeze in a harmonizing, tranquilizing, elevating influence, which may be felt in society as proceeding from our lives. May we seek that blessed communion with the spirit-world that comes from faithful discharge of every duty; may we shirk no responsibility; may we evade nothing which conscience or reason tells us it is well for us to do.; may we never strive to lay our burdens or shortcomings upon the spirit-world; may we look unto higher powers for guidance and assistance, also for strength, knowing that good is the ultimate, the positive, the absolute; whereas evil is but the transient, the irregular—that which shall pass away. Now and evermore may we praise thee by the aspirations of our souls, by the help which we may tender to those in need, and as we strew flowers upon the pathway of mourners, and give sunbeams unto those who are sad and sick of heart, may we find ever near us each coursel and guidance as only appels. are sad and sick of heart, may we find ever near us such counsel and guidance as only angels may bring with them. In the service of a noble life may we praise thee, the Parent of AH Good, throughout

#### eternity. Amen. Questions and Answers.

Ques.—[By P. N. Buckman.] Assuming that the order of things had to be as it has been, why was it that the female soul, upon being incarnated in a material form, was supposed to be inferior to man, and a slave to the male? be inferior to man, and a slave to the male?

Ans.—Undoubtedly all the discipline of life is absolutely needful in order to perfect the soul. The discipline that a female spirit may require may not, in all cases, be absolutely identical with the discipline a male spirit may need. There is undoubtedly an infinite purpose which overrules all things for good; and the eternal fountain of all must be endowed with infinite foreknowledge, as well as omniscience, and is therefore capable of knowing cience, and is therefore capable of knowing beforehand whatever use any of his creatures may make of the abilities which he has intrustmay make of the abilities which he has intrusted to their charge; so provision is ever made for the final outcome of all things, leading to the general good of all. As we view life from the material standpoint, we oftentimes imagine, and quite naturally, that some people have a greater amount of trouble than others, whereas, from the standpoint of the angels, no one would be able to take such a view of human life; yet, in your experience in the aggregate, in your preparation for celestial blessedness, you will have to undergo precisely the same amount of discipline that every other spirit will have to undergo; you may receive yours amount of discipline that every other spirit will have to undergo; you may receive yours at one time, in one way, and your neighbor may receive his at another time, in another way. The mere shuffling off the mortal coil. way. The mere shuffling off the mortal coil does not alter the spiritual or moral condition of any one, and those who have suffered greatly here, and have had many events crowded in a few short years of earthly time, have been ripened spiritually, have really lived longer, to all intents and purposes, than those who have not had the same fiery trials to pass through. While temptation and difficulty may not come to you all in precisely the same clothing, the same amount of it will come to every individual spirit, whether male or female, in the aggregate of his experience, between his first connection with the material orb and his entrance upon the celestial spheres. That woman has been crushed down in the past is undoubtedly the result of man having, in days I want to reach alady by the name of Mary Baxter. I lived in Darien, Gorgia. I when never never been dead for a long time, but we never never have been dead for a long time, but was never never to have considered to the construction of the constr

supreme ruler, the absolute despot of earth, and will have to pass through the stage of development in which woman will assume the velopment in which woman will assume the leading place of power. Then, when the earth rises to the zenith of its perfection, man and woman will be on an absolute plane of equality; when the earth has yielded the fruition of all its dispensations, you will undoubtedly perceive that man and woman have had equal advantages and equal power through the continuous length of the development of this planet's

career when viewed in its entirety.
Q.—If there exists a law of compensation that is universally applicable, how is woman to be compensated for the wrongs she has suffered at the hands of man? And how is man to be compensated for the wrong done him in being forced by a law of nature to become the enslaver of woman?

A .- We should state that compensation is not A.—We should state that compensation is not always appreciably manifested in any one special sphere, or at any one particular moment which you might name. Compensation is discovered in the concrete rather than in a single life. If you have suffered greatly in this life you will be greatly rewarded in the next life; if you have suffered but little in this life, then undoubtedly in the next life you will be obliged to undergo a great deal more trial. From the standpoint of the most experienced souls with whom we have ever come in contact, we boldly standpoint of the most experienced souls with whom we have ever come in contact, we boldly state that the philosophy is correct which teaches you that the experience of all souls will make them equals in effort. You judge of life by the few years you spend in one material body here; you do not think of the vast ages which may intervene between your first connection with the planet and your final triumph over matter; you do not take into consideration the multiplicity of lives which may be yours, the innumerable experiences through which you may pass in another sphere of progress, more or less in connection with this earth. All wrong rebounds upon the wrong-doer. If you steal from any one, in the long run you do not more or less in connection with this earth. All wrong rebounds upon the wrong-doer. If you steal from any one, in the long run you do not rob the person from whom you have taken the property, but you rob yourselves. If you murder another you do not injure your victim, you injure yourself; you are morally degraded, and you go forth into the other life darkened and depressed in consequence of the misdemeanor, whereas another, having undergone the suffering and trial, may be higher, may have gained in experience.—All that a person suffers from wrong done them will be of advantage to them in the future, and will be so revealed to them. That which is relatively moral in one age may not be the highest standard of morality in another age. Jesus entirely discarded many of the Mosaic commands, and many modern teachers of to-day are discarding many of the religious teachings of the Christian Church. The true basis of morality is the endeavor to secure the greatest good to the largest possible majority; thus according to the standard of a nation's knowledge and experience the laws have to be framed. There is not a single law that has ever knowledge and experience the laws have to be framed. There is not a single law that has ever been known in any part of the world, whether in the civilized or barbaric portion of the earth, but for a certain time was the highest law that could regulate the conduct of a certain class of people. There has never been a system of thepeople. There has never been a system of the clogy that in its day has not served a purpose. As we look back in the records of the past, we find that all laws and customs, whether civil or ecclesiastical have, for the time being, been the outgrowth of the standard of attainment to which humanity reached in a certain age. You must pass through the lower degrees of life bemust pass through the lower degrees of life before you rise to the higher; you must pass through the state in which you appreciate external things before you rise into the sphere in which spiritual things will be considered by you as the highest. All souls have to pass through successive stages of growth, and in all the different stages of growth they are under obedience to the form of law or government which is the highest under which they can live.

### DEATH'S MISSION.

An Impromptu Poem delivered at the close of the Funeral Discourse In Memoriam of Samuel'S. Brown.

BY W. J. COLVILLE.

Oh, Death! what need have we to fear Thine ley touch, serene and clear?
Though smoothed by thee, the marble brow Appears unto our vision now. The hand is cold, the heart is still Which yields unto thy magic thrill: Man thinks thee all malign and sad-Thou art a mother, kind and glad!

Within thy arms the soul doth rest. No more by ills of earth distrest; Within thy keeping it may go To realms which else it ne'er would know; Only to newer life with thee ne spirit goes, the form we see May moulder 'neath the verdant sod, The life thou bearest nearer God!

Oh, Death! how gentle is the way Thou treadest to the realms of day; As when pure, balmy sleep doth fold Within its arms some veteran old-Weary and worn with toils of earth-Imparting vigor like new birth, So dost thou every faithful soul Release from fear and pain's control.

No terror art thou to the true: Thy face doth wear no vengeful hue; Thy form is veiled; if man could see Thy brightness, he would worship thee-Embrace thee as a mother mild Begetting into life her child, Into new life serenely fair With gladness beyond earth's compare.

Oh, Death! white-robed thou art above. Keeping Life's door, with smile of love Upon thy countenance; to-day We see thee open it : Straightway A spirit severed from the form Goes in; his heart is fresh and warm, His mind is vigorous and bright, His eye doth beam with honor's light.

His friends commit unto the earth The casket-priceless in its worth To many-yet the soul within, Now undisturbed by eartbly din, Thanks heaven for the blest release Which death hath brought; what depth of peace Infills that spirit as it soars And some celestial realm explores!

As flowers from out the sod do spring, As birds mount high on joyous wing ; As prisoners cast away each chain No more in bondage to remain: So doth the spirit at thy call,

#### New Publications.

STRAY THOUGHTS ON SPIRITUALISM, by Peary Chand Mittra. This brochure has been received at our office from the author. It is printed in English by I. C. Bose & Co., 249 Bow-Bazaar street, Calcutta: a pamphlet of twenty-four pages, evidently intended for general distribution among those who desire to know of the leading points of Spiritualism, and in what way they can become fully informed respecting the subject.' The writer has done much toward the diffusion of a knowledge of the phenomena and teachings of Spiritualism throughout India, which country is, in his opinion, peculiarly in affiliation with its philosophy.

INSPIRATION (Tuscaloosa, Ala., 1880,) is a pamphlet of a dozen pages forming a very good summary of the claims of Spiritualism. The author considers that misconception of the meaning of most of the Bible is to be attributed to the error of teachers in ignoring the fact that the beings called angels are veritable human spirits who have the ability to hold intercourse with man on earth. He says: "Spiritualism, quietly, with no Messiah to head it, no Mahomet to lead its van, has pushed its power to the extremes of the earth. Once a believer always a believer, is its chief article of faith, and Spiritualism knows no backsliders." The work is strongly and tersely written and worthy of wide circulation.

THE CHILDREN'S MISSION to the Children of the Destitute has issued the Thirty-First Annual Report of its Executive Committee, with an account of the proceedings at the annual meeting in May. In it Rev. Mr. Waterston gives the origin and history of the Mission. Rev. Mr. Wilson and Robert Collyer show its peculiar work in a manner that will interest the children, and the Secretary's report, with accounts of children who have been furnished with homes, gives the best, of evidence that this institution is doing a good work and is worthy of all the aid that can be afforded it. Contributions from children and others are solicited. A "Title Box" will be given to any one who will use it for the Mission, on application to the superintendent, Wm. Crosby, 227 Tremont street, Boston.

#### Verification of a Spirit Message. To the Editor of the Banner of Light:

It is with no small degree of pleasure that I am able o verify the communication of Mrs. EMMA J. WAL-ACE, published in the Message Department of the Banner of Light of Bept. 4th. I was sufficiently acmainted with her. and the events of her life, to be able to recognize no less than six marked tests in the message. An aunt of hers, to whom I read the communication, remarked, with emotions of gladness, that every statement was wonderfully correct.

Her father, Mr. Thomas Pitman, as the message indicates, is a stubborn disbeliever in the spiritual phenomena; but this message, fraught with so many tests, and coming through a medium who could not possibly have known Mrs. Wallace in earth-life, cannot fail at east to modify his skepticism. I am sure that many of the relatives of Mrs. Wallace

spirit-world, and join with the many hearts that have been made glad through the Message Department of the dear old Banner. MRS. A. B. SEVERANCE, Psychometer.

will hall with joy this cheering ray of light from the

White Water, Walworth Co., Wis.

To the Editor of the Banner of Light;

I cut the following from the Philadelphia Ledger and Transcript, of Saturday last, Sept. 18th, and forward it to you as the best report I can make of an event in which many will be interested. The article is from the pen of the veteran journalist, Joseph Wood, the Chair, man of the Committee of Fraternity of the First Asso-clation of Spiritualists of Philadelphia, and the whole history illustrates a part of the work we consider our privilege. It may moreover illustrate the growing willingness of the better portion of our public journals to speak courteously and fairly of an act of fraternal humanity even when Spiritualists were concerned.

freely gave on the occasion of the obsequies was grandly appropriate and tenderly appreciative—eminently fit and proper, as have been each of the lectures of the series she has given here this season. EDWARD S. WHEELER, Cor. Sec.

I ought to say, further, the discourse Mrs. Britten

First Association of Spiritualists of Philadelphia. Philadelphia, Pa., Sept. 20th, 1880.

SHE CAME A STRANGER AND DIED.

SHE CAME A STRANGER AND DIED.

For the Public Ledger.

Mr. Editor—Near the latter end of August last, a female stranger, giving the name of M. A. Amphlett, came to our city, and on Sinday, the 22 of that month, she attended a meeting of "the First Association of Spiritualists," at the hall, corner of Eighth and Spring Garden streets. Inviked to address the assemblage, she gave briefly a history of her career as a spiritual medium, and as a public lecturer upon the philosophy of Spiritualism. For nearly thirty years she had been a missionary among the people of the West, laboring with tongue and pen in every cause calculated to benefit ing with tongue and pen in every cause calculated to benefit humanity. Especially in the dispensation of spiritual truth did she deem herself a selected messenger. The succeeding Sunday afternoon she delivered an address upon the subject of Peace, taking for her text the commandment, "Thou shalt not kill."

of Peace, taking for her text the commandment, "Thou shalt not kill."
The next day, when visited by members of the Association, she was found suffering from pain, and sorely oppresed with a fevered brain. Her case was promptly taken in charge, by members of the Association, and personal and medical attention given her. She suffered painfully unil Friday, the 10th inst., when she quietly and peacefully passed over the river to the eternity side of life. On Sundy last, the 12th of September, her earthly remains were deposited in Harmony Cemetery, after having been laid to view in the hall, and the last tribute of respect paid to the dead stranger in appropriate obsequies. The services were impressive without being imposing. Mrs. Emma Hardings Britten, of London, now lecturing for the Association, being the principal speaker.

We feel that this much was due to the memory of the departed, who came a stranger into our city, and of whom but little is known to the present time. She halfed from Cincianati, Ohlo, and was known in Chicago and other cities and towns in the West, we believe. This notice may meet the eye of some acquaintance, or of her brother, a resident of Kansas, who will then realize that a stranger in Philadelphia will find it the "City of Brotherly Love."

J. W.

## Passed to Spirit-Life:

From Astoria, Oregon, Aug. 31st, 1880, Hon. David Ingalls. He was born Oct. 31st, 1808, being nearly 73 years of

galls. He was born Oct. Jist, 1805, being nearly a years age.

He settled in Astoria in the year 1840, and it may well be said of him that he was the veteran Spiritualist of Oregon. Dr. A. A. Cleveland conducted his funeral services according to a promise made many years ago. Nearly the whole city turned out en masse to pay their last respects to one so useful and full of years. Dr. C. paid him the following beautiful tribute at the grave, in presence of a large and tearful multitude: "And now old friend, my sad, sad task is nearly done, and my promise to you well-nigh redeemed. And now upon thy comin-lied I cast these flowers one by one—the Immortality, the full-blown Rose, emblem of thy years, so ripe and full; and the little bursting bad, emblem of thy spirit's flight from its earthly clay to bloom in realms supernal. The green grass and the wild flowers will start and blossom and change to crimon and gold, and wither and die, and the wild winds will sigh and sob, and tearful nature drop her snowy manile upon thy grave, and still thou'll 'calmy sleep. These yes that so oft have looked in thine own and reflected the love-light there, look on thee now in thy last resting place: and these hands that have so oft clasped thine own in friendship, shall be the first to cast upon thy pulseless breast the cold damp clods of earth."

From her home at Salishury Point, Mass., Sept. 11th, 188,

From her home at Salisbury Point, Mass., Sept. Jith, 1880, our sister, Mary A. Lowell, aged 53 years and 11 months.

Another beautiful spirit has passed on from its earthly casket to the higher, more perfect unfoldment, to reapthe glad fruition from a labor of love commenced below. Ever faithful, patient, trusting, and hopeful through the earthly journey, realizing that the angel ones who had gone on before were still near to guard and guide, she lived for those above and around her, and for the good that she might do. None knew her but to love and praise, and the sweat memories of her kindness and devotion in the home-circle music ever be cherished by one and praise, and the sweat memories of her kindness and devotion in the home-circle music ever be cherished by one and all, and her gentle presence still be felt, although the form has passed from their sight; for we know it is through this grand and glorious change; this blest transition of the new-born spirit, that one more has joined the angel-band and one more loving angel has centered the earth-home.

HATTIE M. P. WELLS.

[Services were held at her late residence, conducted by Hattie M. P. Wells, of Salem, by special request of the departed, and were attentively listened to by a very large number of relatives and friends, who deeply appreciated the words of sweet consolation brought to them from the higher spheres.] From her home at Salisbury Point, Mass., Sept. 11th, 1880,

From St. Louis, Mo., Sept. 2d, Henry Ebrecht, Sr., aged

46 years.

He was a respected citizen, a kind hugband, father, and faithful friend. Death had no terrors for him. He was a firm Spiritualist, and, though passed out of the body, we know he is still with us, and will manifest himself to those with whom he loved to associate while on earth. He now enjoys the rest which is his after a life of trials and struggles. "Blessed are the pure in heart; for they shall see food, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven."

[Oblivary Notices not exceeding twenty lines published gradutiously. When they exceed this number, twenty cents for each additional line is required, payable is advance. A line of agate type averages ten words. Pour inadmissible in this department.)

A clerk was assisting a clergyman to robe before the service commenced, and said to him, "Please, sir, I am deaf.", "Indeed! my good man," says the curate, "then how do you manage to follow me during the service?" "Why, sir," says the clerk, "I looks up, and when you shuts your mouth I opens mine."

## Adbertisements.

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July 3.

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A HISTORY of the true inwardness of the hostility to spirit materializations will be given in a series of articles to commence in Volume 2, No. 42, of

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ANNOUNCEMENT.

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We have received from the studio of Mr. A. Bushny, Photographs of Miss M. T. Shelhamer, Medium at the Ban-ner of Light Free Circles. Cabinets, 35 cents; Carte de Visites, 20 cents. For sale by COLBY & RICH.

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My specialty is the preparation of New Organic Remades for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fall to benefit the patient, money will be refunded. Enclose for medicine only. No charge for consultation. Nov. 30.

**Dr. M**ain's **Health Institute**,

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

July 17.

A. P. WEBBER,

OFFICE, 84 MONTGOMERY PLACE. Hours from 10 A. M. to 4 F. M. Will visit patients. Sept. 4. MRS. M. E. JOHNSON,

TRANCE, Writing and Medical Medium, No. 77 Waltham street, Boston. Hours from 10 At M. to 4 P. M. Oct., 2. -4w\*

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass Office hours from 10 A. M. to 4 P. M. Examination from lock of hair by letter, \$2,00. July 3.

Mrs. Emma E. Weston, TEST AND BUSINESS MEDIUM, No. 2 Hamilton E Place, Room 6, Boston. Office hours 10 A. M. to 4 P. M. Sept. 25.—4w\*

Mrs. H. Dean Chapman, CLAIRVOYANT AND MAGNETIC HEALER. Laddles and children treated at their homes if desired. No.
3 Winter street, Room H, Boston. 4w—Sept. 25.

FANNIE A. DODD. MAGNETIC PHYSICIAN, TEST MEDIUM, No. Tremont street, Room 7, Boston. 1w - Oct. 2

Susie Nickerson-White,

TRANCE and MEDICAL MEDIUM, 148 West Newto street, Boston. Hours 9 to 4. Aug. 14.

BUSINESS MEDIUM and Clairvoyant Physician, No. 19 Essex street, off Washington, Boston. Jan. 3. MISS LOTTIE FOWLER, Medical and Business Medium, No. 2 Hayward Place, near Globe Thearre, Boston. Hours 11 A. M. till 8 P. M. Medical and business examinations by letter.

MRS. JENNIE OROSSE, Test, Chairvoyant, Business and Healing Medium. Bix questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 37 Kendali street, Boston.

A. S. HAYWARD, Magnetist, will send by the mail two packages of his Powerful Magnetized Parer on receipt of \$1.00. Address him care Banner of Light. Will visit patients by letter appointments. July 24.

MRS. AUGUSTIA DWINELS.
CLAIRVOYANT; also Trance and Prophetic Medium.
Office 23 Winter street, Boston. 2w\*—Sept. 25. SAMUELGROVER, Healing Medium, 162 West Concord street. Dr.G. will attend funerals if requested, May 29.

MISS KNOX, Test and Business Medium. Sittingsdally from 10 A.M. to 3 P.M. 8 Bennettst., Boston.

MRS. IDA RANDOLPH, Tests and Magnetic Sept. 11.—iw\*

## I. P. GREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER.

Funerals attended on notice. Also, Medical Clairvoyant and Homeopathic Physician, Office and Residence, Onset Bay Grove, East Warcham, Sept. 4. Mass.

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OLIVER AMES GOOLD, Scientific Astrologer or Naturalist. Any one sending EightT 3-ct. stamps, with sex, place and date of birth, (giving hour of the day) shall receive personal proof of the establishment of a science to determine that the events of life are governed by law. Address Box 1664, Boston.

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Aug. 28.—11w\*

MRS. G. FRANK RICH, Writing, Speaking, and Magnette Physician, Spring Lake, Mich. Sept. 25.—8w MAGNETIZED PAPER.

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Special Notice from "Bliss' Chief's" Band. ME. Red Cloud, speak for Blackfoot, the great Medicove white chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people, well. Where paper go, Blackfoot go. Go quick. Send right away."

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1,00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1,00. Address, JAMES A. BLISS, 713 Sanson street, Philadelphia, Pa. (Communications by mail, \$1,00 and 33-ct. stamps.)

## SOUL READING.

MRS, A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Fluid delineation, \$1,00.

MRS. A. B. SEVERANCE Or Paychometrical Delineation of Character.

meation, \$1,00.
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Centro street, between Church and Prairie streets,
Oct. 2.
White Water, Walworth Co., Wis,

MRS. FANNIE M. BROWN, MEDICAL CLAIR VOYANT, BUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of hair, or brief letter on business, 50 cents and two 3-ct, stamps, Full diagnosis or full business letter, \$1,00 and two 3-ct, stamps, Private sittings daily from 3 A. M. till 5 P. M., Sundays excepted. Willimantic, Conn. †—Jan. 10,

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to give PERFECT SATISFACTON in every particular, They are universally acknowledged to be the MOST DURABLE, MOST ECONOMICAL, and hence the CHEAPEST goods in the market.

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PSYCHOMETRY, OR SOUL-READING.

M. Ris, C., H., DECKER, (205 East 33th street, New York.)

M. having been brought before the public by her friends as a practitioner of Psychometry, fluids it necessary to adopt a more adequate rate of remuneration, and would announce that after this date her fee for Psychometric Opinions will be two dollars, or, if of unusual care and length, three dollars. Medical Diagnosis and Advice will be three dollars. Medical Diagnosis and Advice will be three dollars. Or all Descriptions not occupying over an hour will be \$1,00. The satisfaction given by her featings may be inferred from the following unsolicited testimonials:

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CHAS, R., MILLER, Pres. Brooklyn Spiritual Soc., Jos. RODES BUCHANAN.

HENRY KIDDLE, "

"One of the most accurate Psychometrists that we have over encountered."—Banner of Light.

"Miss. U. H. Decker, of 208 East 36th street, is acknowleged to be the fluest, Psychometric Reader in the world, "—Celestial City.

Oam—July 3.

## DUMONT C. DAKE

TREATS diseases magnetically at 31 East 20th street, (near Broadway,) New York City, Sept. 11. DR. J. WM. VAN NAMEE, 114 East 11th street, New York, makes examinations by look of hair. Answers scaled letters, \$2,00 each. Psychometric readings, \$1,00. Will answer calls to lecture. W-Sept. 25.

LETTY CAMPBELL gives Clairvoyant Sittings, under spirit-control, with Miss. H. KNIGHT, Magnetic Healer; No. 689 Sixth Avenue, New York City.

## Dr. F. L. H. Willis

May be Addressed till further notice Clenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and aearching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrottia in ail its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References.

Oct. 2.

AN OCCULT MYSTERY. WHO CAN SOLVE IT? A new phenomenal means of curing the sick. Safe, reliable, astonishing, successful. Available everywhere. Address, DR, J. H. MOSE-LEY, 141 South Eighth street, Brocklyn, N. Y. Sept. 11.—4w\*

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MEDICAL ELECTRICIAN and Magnetic Healer.
Treats all diseases. Nervous complications and Paralysis a specialty. Chairvoyant examinations. Onice hours from 9 to 2 A.M., and from 7 to 9 P.M. 477 Bedford Avenue, near DeKalb, Brooklyn, N. Y.

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SECOND EDITION.

WHAT?

Materialism, or a Spiritual Philosophy and Natural Religion.

BY GILES B. STEBBINS.

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FIVE CHAPTERS. CHAP. 1.—The Decay of Dogmas: What Next?

z.—Materialism—Negation, Inductive Science, External and Dogmatic.

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Passing out from the sway of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritual Philosophy, with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a transient stage of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give fair statement of the Spiritual Philosophy, and a choice compendium of the facts of spirit-presence and clairvoyance; to show the need and importance of psycho-physiological study, and of more porfect scientific ideas and methods, to emphasize the spiritual powers of man, and to help the coming of a natural religion, without bigotry or superstition, are the leading objects of this book. Full of careful and extended research, of thought and spiritual pasight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit-presence, from the long experience and

which show the factor, are especially interesting.

Cloth, 75 cents; paper, 50 cents; postage free,
For sale by COLBY & RICH.

# A GOOD BARGAIN! Only 50 Cents!

Postage 10 Cents. FORMER PRICE, \$2,00.

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### , or SPIRITUALISM.

BY D. D. HOME.

A Large, Beautifully Printed and Bound Volume.

TABLE OF CONTENTS. Part L.-Ancient Spiritualism. CHAP. 1.—The Faiths of Ancient Peoples.

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3.—India and China.
4.—Greece and Rome.

Part II.—Spiritualism of Jewish and Christian Eras.

CHAP, 5.—Spiritualism of the Bible.

6.—The Early Christian Church.

7.—Spiritualism in Catholic Ages.

8.—Shadow of Catholic Spiritualism.

9.—The Waldenses and Camisards.

10.—Protestant Spiritualism.

11.—Spiritualism of Certain Great Seers.

Part III.—Modern Spiritualism. . 12.—Introductory.
13.—Delusions.
14.—Mania.
15.—'People from the Other World.''
16.—Skeptics and Tests.
17.—Absurdites.
18.—Trickery and its Exposure.
19.—Higher Aspects of Spiritualism.
20.—'Our Father.''

Price 50 cents, postage 10 cents. For sale by COLBY & RICH.

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A Treatise in Three Parts and Twenty-Three Sections (all in one volume) descriptive of Art Magic, Spiritism, the Different Orders of Spiritis in the Universe known to be Related to or in Communication with Man; together with Directions for Invoking, Controlling and Discharging Spirits, and the Uses and Abuses, Dangers and Possibilities of Magical Art. We have a few copies of this valuable work, SLIGHTLY DAMAGED, which we offer to the public at the Heduced Price of \$3.00, postage 18 cents.

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

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Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional engraving 50 cents extra.

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MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-ING FINE WORKS OF ART BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

## NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages,

and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it among the never-dying songs. DESCRIPTION OF THE PICTURE. - A woman holding inspired pages sits in a room around which Night has trailed nordusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring caudic nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, not with standing its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2,50.

## LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worm bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the belin, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pligrims on the shore, "Bo kind." Near the water-a edge, mingling with the small grass, in flower letters we read, "God is love." Just beyond sits a humble waif, her face radiant with innocence and love, as sho lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side.

Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of falth. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll waft him o'er." The boy, playing with his toy boat, whilens sister standing

near, view with astonishment the passing scenes. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

# "THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphains were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the feaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composite and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her alde, when to her surprise the beat turned, as by some unseen power, toward a quiet eddy in the stream—a little

haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES.

## THE RETAIL PRICE IS \$2,00.

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curiew tells the knell of parting day," . . . from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cettage in the distance. "The plowman komeward plots his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dos are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for ''my colt.'' Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, ''And leaves the world to darkness and to me.'' ''Now fades the glimmering landscape on the sight.'' This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds elequent expression. Here the "inspired song of home and the affections" is beautifully painted,

"Homeward" is not a Steel Engraving, but Stein-Copied in Black and Two Tints in a high style of that art; by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

affording another striking example of the versatility and talent of that highly gifted artist.

THE RETAIL PRICE IS \$2,00.

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM. From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1. To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening other in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—wheel in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and caken bucket. A little farther to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village, smithy with its blazing forge, and the honest son of tolk While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

clouds; and between that and the house stands the fair and fruitful orchard.

COLBY & RICH.

The Sp.

# Panner of Light.

BOSTON, SATURDAY, OCTOBER 2, 1880.

WESTERN LOCALS, ETC.

#### Wisconsin.

Quarterly Meeting in Omro, Sept. 47, 15 and 19-Election of Officers for the Ensuing Years Eloquent Defence of Mediumship by J. O. Barrett A Resolution of Sympathy for E. V. Wilson's Family - Miscellaneous Items.

Omro is an old battle-ground of Liberalism and Spiritualism. The most noted lecturers in the field have spoken here. A small but earnest body of workers have kept the standard flying through many trials and tribulations. The outlook, is promising. Many valuable lessons have been learned. The philosophical significance of Spiritualism is being understood better by all of us. The storms of debate were perhaps neces sary, but now that the dawn of peace is here, let us hasten to enjoy it and learn the beautiful lesson of hearty, unselfish cooperation.

THE HALL.

On Christmas, 1872, the Spiritual Hall was dedicated by E. V. Wilson. It is 40x80-a neat brick edifice; with | hundreds of young men and women all over the couna seating capacity of about five hundred. The cost of the building was about \$2,800. A small debt of less Still the number of young people cooperating with the than \$150 remains unpaid. Quarterly meetings are veterans should be increased. Attend to this matter held regularly, and large numbers of Spiritualists and . Free Thinkers come in from adjoining towns.

PROF, W. M. LOCKWOOD, of Ripon, has been President of the Northwestern Spiritual Conference (under whose auspices these quarterly meetings are held for the past two years. He has been a student of Spiritualism for some time. Originally he was considered an out-and-out materialist. At last, however, he was converted to Spiritualism, and he now delights in meeting materialists in debate. He defends Spiritualism on scientific grounds. Mr. Lockwood is a prosperous business man (a leading photographer: he has brought business methods into the conduct of the Conference, and the beneficial results are apparent. The writer was requested by many of the delegates to the meeting to make public acknowledgment in the Banner of Light of the indebtedness of the Conference to Mr. Lockwood for his zeal, ability and self-sacrificing labors. Our brother should be called into the lecture-field. In his little journal, The Temple of Photographic Art, a list of some of his lectures can be found, as follows: (1.) Mental Energy or Conscious Force; (2.) Consciousness a Separate Entity; (3.) The Continuity of Life; (4.) Electrical Science. Mr. Lockwood also has lectures on technical Spiritualism. The coming winter he can be engaged at reasonable rates by Societies in any part of the country. Brethren, give this new worker a cordial welcome. He is a sincere and honorable gentleman, and is well posted. Address him, Ripon, Wis. THE MEETING.

The first regular session was on Friday evening. Sept. 17th, and the meeting closed Sunday night. The attendance was good, the delegation from abroad being large. President Lockwood welcomed the friends most heartly. He assured all that the desire of the management was to conduct an orderly and cultured meeting, where the latest and best thought could find free utterance.

J. O. Barrett, an old-time worker, who for a few rears past has been engaged in other fields, attended the meeting, and was most warmly welcomed. His speech on Saturday afternoon in defence of mediums was analytical and eloquent. The audience loudly applauded him again and again. A vote of thanks for the address was unanimously passed. Mr. Barrett stated that the fires of inspiration were once more burning in his yeins, and that he was ready for work again in the lecture field as an exponent of Spirit-

Dr. Phillips and wife and daughter, of Omro, sang during the sessions of the meeting in an acceptable

President Lockwood was reflected for a third time as presiding officer; J. Woodruff, of Ripon, was chosen again as Treasurer, and Dr. J. C. Phillips, of Omro, was selected as Secretary.

The meeting was pronounced a success by all. The writer, as the representative of the Banner of Light, was treated with most cordial consideration, and many of the people who had grown lukewarm, and had not taken a Spiritualist journal for years, chose their "premium engraving," and had their names entered on the Banner of Eight subscription list.

SOME OF THE ADDRESSES. THE SPEECH OF WELCOME.

President Lockwood said: Dear friends, it affords me great pleasure to welcome you to this meeting. This is the second year that I have had the honor of presiding over your deliberations. I have spent many pleasant and profitable hours in these convocations. To be sure, different mental moods are illustrated here; sometimes we have a clashing of doctrines, but our fraternal relations one with another have been maintained intact through all the storms of debate. We have struck the "bedrock" of truth in our Spiritualism. We have already solved complex questions. The field of exploration still invites us, and we are encouraged to prosecute our studies. Meetings of this character make us better. Culture is the ideal for which we should constantly strive. Let us all devote odd hours to study. You have no idea of the vast amount of information which can be acquired in that way. Our aim in these conventions is to be cosmopolitan in our thought. We want to do all the good we can. We love humanity. I welcome you here. [Applause.]

THE STUDY OF SPIRITUALISM. J. O. Barrett spoke at length on the proper methods to be used in the investigation of Spiritualism. He said, substantially:

Spiritualists are passing through an evolutionary stage of development, of practical growth. Our movement is planted deep in the moral convictions of the people. It is a fixed fact. I desire to say that I honor the Banner of Light for the course which it has pursued through all these years of turmoll and misapprehension: it is characterized by a noble spirit of toleration; its charity is so great that it preponderates on the side of those who need it; and because of this fidelity the Banner of Light has endeared itself to the angels

who have it in charge. Friends, Spiritualists should maintain firmly their ground. Spiritual communion is the golden lever by which we can rise to power in spiritual growth. . [Applause.] Guard well your mediums. Be careful about your alleged crucial tests. Dare you affirm that you understand the government of the angel world in these things? The spirit-world is the realm of causes; this

sphere is the domain of effects. The eloquent speaker then drew copious illustrations from the Bible, showing that spiritual phenomena were dependent on subtle conditions, and that a haughty antagonizing spirit often prevented the pro-

duction of the desired manifestations. Closing, Mr. Barrett said: Never did I feel so deep an interest in Spiritualism as now! We must stand fortified. I do not underrate scholarship; but without the facts of mediumship we are like sounding brass and tinkling cymbals

E. V. WILSON.

[Applause.]

A RESOLUTION OF BYMPATHY. The following resolution, presented by Mr. Barrett, was adopted unanimously:

was adopted unanimously:

Whereas, Our dear brother, E. V. Wilson, for a quarter of a century or more labored faithfully in our spiritual vineyard, here and over the entire country, sowing the seed of truth for others to reap, and has recently passed over to the society of the spirits whose voices he obeyed: therefore, Resolved, That his life shines in our memories as a diamond, encouraging us by brave example to be faithful unto the end, and that the best endearment of sympathy we can express, and the truest graftlude, is to bless his bereft family by adding the Wilson Memorial Association, whereby the heavy mortgage upon "Farmor Mary's" home may be lifted off, leaving our ascended and ever-present brother free and happy to execute his new mission of directing the spiritual oracles as our angel ministrant.

By the next quarterly meeting measures will proba-

By the next quarterly meeting measures will probably be perfected so that the Northern Wisconsin Spiritual Conference will be represented in the testimonial to "Farmer Mary" and her children.

MEMORANDA.

- ITEMS. The Spiritualists of Wisconsin will learn with pleas- dressed, Cyrus, Utica, N. Y."

ure that J. O. Barrett is about to reenter the lecture field. Address him at Glen Buelah, Wis. E. V. Wilson is enshrined in the affections of the

Spiritualists of this State, as elsewhere. President Lockwood is ready to meet W. F. Jamle son, the materialist, who is a professional disputant of national fame, in public discussion on the relative merits of Materialism and Spiritualism.

Lant Wood, Esq., and wife, of Ripon, were interest ed listeners on Sunday.

Look out for camp-meetings; committees to select grounds have been chosen in Ohio and Wisconsin. The West is determined not to be outdone by the East. Mrs. Samuels is lecturing with marked success in

worker. Keep her in the State, friends. Cora B. Phillips, the retiring Secretary of the Northern Spiritual Conference, has made many friends by her able services in her official capacity.

Sheboygan Falls. She is destined to be a prominent

Mr. A. P. Phelps, of Waupan, aged ninety years, a veteran Spiritualist, attended the meeting. He, with David Humes, of Omro, aged eighty-two years, was delighted with the references which the different speakers made to the victories of Spiritualism. It stirred sympathetic emotions in the souls of all observers to see these two aged men, both sincere Spiritualists, manifest such eagerness to hear the lectures. Who will take the place of such brave laborers for the cause of Spiritualism? The writer is happy to state that try are ready to step into the tracks of the old pioneers Spiritualists.

Dr. J. C. Phillips, of Omro, is an earnest worker. Messrs. Pettenglil and Beckwith (of the same place). Thacher (of Ripon), and Hill (of Waupan) are enthusiastic Spiritualists.

Spiritual meetings should be revived in Milwaukee. Darlen, Neenah, Appleton, Oshkosh, and many other localities in Northern Wisconsin. Keep Bro. Barrett at work, brethren. He is an able lecturer and a man of strict integrity. No other field of labor should be allowed to woo him away from the vineyard of Spiritu-

Mr. Orvis, of Oakfield, a thorough Spiritualist, occupying a leading social position in his town, made sevral practical speeches during the Convention.

Delta Young, of Oshkosh, was instrumental in start-ing a subscription for an elegant gold-headed cane as a testimonial of esteem to President Lockwood, by the members of the Conference. Bro. L. was taken completely by surprise. He responded finely in a speech which was enthusiastically applauded.

There is a strong determination on the part of intelligent Spiritualists everywhere to make mediumship

matter of special study. While in Chicago the writer passed a pleasant hour with Mr. Francis, of the Religio-Philosophical Journal. The editor-in-chief, Col. Bundy, was absent.

This has been a glorious year for camp-meetings and conventions.

#### W. J. Colville's Meetings.

On Sunday last, Sept. 26th, the Free Spiritual Meetngs in Berkeley Hall were again largely attended. Both services were very interesting and instructive, and were, by all appearances, fully appreciated by those present during the exercises. In the morning Mr. Colville's inspirational discourse was on the future of the earth. The inspiring intelligences stated that science, unaided by theology, furnished ample proof of the existence of a guiding intelligence controlling all the processes whereby the earth has developed out of chaos into its present condition of approximate order. Design was everywhere evident; the stony records perused by geologists, who care nothing for written bibles, testified to the onward and upward march of life. Darwin's theory of evolution was open to criticism, but the foundation principles of the evolutionary doctrine are incontrovertible facts—absolutely unassailable. The higher always follows the ower; the lower must exist first to pave the way for the advent of the superior type or higher species. One type does not merge into another, but one type paves the way for the next highest by the effect it produces upon the planet. As we study the history of the world's past, we may learn to prophesy truly con cerning its future.

In the infancy of worlds they develop slowly; when hey near their majority, they ripen speedily. Theooglans have frequently confounded the end of a period with the final destiny of an orb. The idea of hell being in the bowels of the earth was after all a scien tific fact in one sense, as the lower we dig the hotter we find the earth to be; it was once a flery mass of vapor, and has cooled off on the surface; it is daily becoming cooler; it will eventually cease to be the scene of earthquakes and all devastating occurrences; as it nears its zenith all fierce beasts will disappear, but not until man has subdued the savage feelings in his own breast. Man can accelerate or retard the growth of the earth, as his mind is to be the power that urges it forward to its fruition; as it nears this goal man will spend but a short time, every day in looking after his physical needs, as the earth will yield its produce readily, and machinery will be so perfected as to almost entirely dispense with manual labor. Aerial navigation will, in the course of the next century, be an accomplished fact. Arts and sciences will progress with amazing rapidity in the near future. America, which is in truth the oldest hemisphere, will see perlection before the Eastern World.

When this earth has arrived at maturity, and is no longer needed by the spirits who have been embodied on its surface—after all its particles have been emploved by man and formed part of human organ isms-its decline will commence, and in ages remote from the present it may meet with a flery doom, and cease to exist as a distinct orb. The 'materials' out of which it was constructed may then be used in future ages, after having passed through various changes in the formation of new planets. When the earth nears its zenith spirits will walk and talk freely with men. accidents and disease will be unknown, and this earth and the spirit-world will be perfectly at one.

The foregoing are some of the leading ideas gathered from this remarkable discourse, which was listened to with profound attention by the whole audi-

In the afternoon a variety of questions were asked of and ably answered by Mr. Colville's guides. Impromptu poems, as usual, formed a pleasant feature in both services. On Sunday next, Oct. 3d, Mr. Colville will deliver an

inspirational lecture on "The Millennium; What is it, and When May we Expect it?" In this discourse his guides promise a continuation of the interesting theme pursued last Sunday. The service will commence precisely at 10:30.

Prof. Kiddle (of New York) is expected to speak at

P. M. If he is unable to attend, Mr. Colville will conduct the service as usual, and speak under inspiration on subjects chosen by the audience.

Jesse Sheppard will give his only public concert in Boston this season in Berkeley Hall, on Sunday next, Oct. 3d. at 8 P. M. A few tickets only remain, to be obtained of W. J. Colville, 94 Pembroke street.

Week-Day Engagements.

Lecture every Thursday at 8 P. M. in Kennedy Hall, Warren street. Admission free. Public reception every Friday at 3 P. M. at 94 Pembroke street. Lecture on "Spiritual Revelations Past

and Present," at 8 P. M. Mr. Colville is open to engagements to lecture out of Boston on Tuesdays and Wednesdays, and wishes to correspond at once with any societies or individuals desiring his services. His terms for these lectures will be strictly moderate.

On Tuesday, Oct. 5th, he will lecture in Salem, Mass. subject, "The Work of the Spiritualists, and How To Do It."

All communications should be directed to 94 Pem broke street. Boston.

The Herald of the New Covenant, the fifth number of which has been sent us, is "devoted to the science, philosophy, religion and laws of natural immortality." It bears the imprint of being published "At the New Jerusalem," but exactly where that focality is we do not know. Such a locale is spoken of at the close of the New Testament, but that may not be the place. It is stated, however, that "communications may be ad-

#### Second Society of Spiritualists, New York City.

To the Editor of the Banner of Light: September and June are considered the most unfavorable months in the year for our city meetings; and yet our congregations have increased with each session until Sunday evening last, when the hall was literally packed, so that extra chairs had to be brought in, and then some persons were compelled to stand in the passage-way during the entire evening-and this with a ten-cent fee at the door, all other lectures in the city being free. -

Dr. Peebles draws to his lectures the thoughtful, the intelligent and the cultured. He builds up instead of scattering, and though at times sharp and incisive in his utterances, he is, on the whole, good-natured and catholic in style and in spirit. We shall secure his ser-

vices again as soon as his engagements will permit. In addition to many of the old and influential Spiritu alists of New York there were present last Sunday Thomas Gales Forster, Mrs. Emma J. Bullene, Profs. Henry Kiddle and Joseph R. Buchanan, Dr. and Mrs. Spence, Mr. and Mrs. Phillips, Mr. and Mrs. Foss, Mr. and Mrs. A. S. Davis, Mrs. C. H. Decker, the psychometrist, Dr. Tanner, the forty-days' faster, all those mentioned in former letters and other distinguished gentlemen and ladles. Mrs. Beach and others decorated the desk beautifully with flowers. Others must speak of the music, as I am too prominent in that depart-

Dr. Peebles's subject in the morning; was "Christian Spiritualism;" and, whether sympathizing or not sympathizing with his positions, all admitted it to be a most able and erudite/effort. It is impossible for me

to report it.—Several asked him before leaving the hall to publish it.

Taking his seat, Mr. Peebles called Mr. Thomas Gales Forster to the platform, who, after highly complimenting the speaker and the speech, proceeded to take issue with several of the lecturer's positions. take issue with several of the lecturer's positions. Bro. Forster did himself honor; he was clear, logical, and yet fraternal. He took his seat, amid loud applause, by the side of Dr. Peebles, each of which genlemen seemed anxious to excel the other in magnanimity and cordial fraternity. As I sat and looked at them I said to myself, What a beautiful, friendly and charitable spirit these old gray-bearded ploneers manifest toward each other!

Dr. Peebles then called up Mrs. Dr. Spence. She had not time to make a speech; she did not sympathize with the poetry of "Christian Spiritualism"; she preferred the plain matter-of-fact word "Spiritualism." Continuing, she became eloquent and enthusiastically inspired, and her keen, well-adjusted words thrilled the people.

inspired, and her keen, well-adjusted words thrilled the people.

Prof. Henry Kiddle was the next speaker. Repairing to the rostrum, he said that he felt at the close of Dr. Peebles's well-thought-out and masterly discourse in defence of Christian Spiritualism to say but one word, and that word was—Amen! Mr. Kiddle, always dignified and clear and scholar-like in the presentation of his arguments, criticised Mr. Forster's statement in regard to the Athanasian creed and the misuse of the word "Christian"; he contended that the Christianity of the New Testament and the higher religious aspects of Spiritualism were identical. He was loudly cheered. Dr. Buchanan was asked to condense a half-hour's speech into five minutes' time. This he thought imimpossible. Rising to his feet, he defended "Christian Spiritualism" in a most learned and logical manner.

Taking his seat there was a call for Dr. Tanner; he accordingly took the stand. He criticised both sectarianism and Spiritualism as generally presented. He said he was not a Spiritualist: he was too liberal for the churches and too conservative for the Spiritualist; if "Christian Spiritualism" meant the same things as the spiritual religion of Jesus Christ and the spiritual gifts of the apostles, then he was a "Christian Spiritualist."

During this free interchange of opinions there was

During this free interchange of opinions there was the best of feeling manifested by all parties. The sympathies of the audience seemed about equally di-yided.

sympathles of the audience seemed about equally divided.

In the evening Dr. Peebles lectured to an overflowing house upon the Aztecs, Toltecs, the Pyramids of Mexico, the buried cities of Yucatan, the ruins of Uxmal and Polongue, the mound-builders, the origin of the North American Indians, the sinking of Atlantis Isle, and America the old world. He held the large audience spell-bound for over an hour. Every copy of the Banner of Light, Religio-Philosophical Journal, Mind and Matter, and Miller's Psychometric Circular were sold, also all back numbers on hand, and we could have readily disposed of twelve or fitteen more copies of the Banner of Light if we had had them. Dr. Peebles also disposed of large numbers of his books, particularly "Christ the CornerStone of Spiritualism," and "Spiritual Harmonies." Cephas B. Lynn commences his engagement with us Sunday, Oct. 3d.

Alfred Weldon, President Second Society of Spiritualists.

New York City, Sept. 27th, 1880.

#### The Sunday and Saturday Evening Meetings of the Brooklyn Spiritual Society.

To the Editor of the Banner of Light: Mrs. F. O. Hyzer continues to interest and delight

Brooklyn audiences with her brilliant inspirational utterances; she speaks in Everett Hall, 398 Fulton street, every Sunday afternoon at 3 o'clock : evening

Last Saturday evening's conference meeting was opened by a German lady (whose name I do not recollect). This lady has recently been developed in mediumship; and having obtained from Anderson, the spirit-artist, two pictures, one of her mother and the other of her sister, both of whom are in spirit-life, she sought the opportunity of bearing public testimony to the truths of Spiritualism.

Anderson's spirit-portraits were accurate likenesses of her mother and sister. And now, said the speaker, when I am asked, "Have you anything to show that your Spiritualism is true? what is there that we can see or touch to prove the reality?" I can point my doubting friends to the pictures of my dear mother and my twin sister, whom Mr. Anderson never heard of until his spirit guides gave me these pictures, which are most accurate likenesses. And not one of them would I part with for the wealth of the world.

Mrs. Austin, of New York City, gave a deeply interesting account of some personal experiences which she had enjoyed while attending the Neshaminy Falls Camp-Meeting. Through the mediumship of Mrs. Pat terson, of Pittsburgh, two of the speaker's grandchildren—Rosy and Carl—wrote on a locked slate, using the same form of speech and the identical language that they were wont to when prattling children, in the habit of addressing their grandmother. The circumstances attending Rosy's and Carl's passage to spirit-life, and the incidents connected with their return at Mrs. Paiterson's sance were as related by Mrs. Aus.

life, and the incidents connected with their return at, Mrs. Patterson's seance were, as related by Mrs. Austin, of thrilling interest. In her interviews with Mrs. Patterson, Mrs. Austin (who had not before believed in materialization) had become satisfied, from evidence that she couldnot discredit, that it was a reality.

Mrs. H. A. Cate, under spirit-control, spoke of the certainty of spirit-materializations taking place on the Everett Hall and Phonix Hall rostrums, and she predicted that spirit forms would soon stand in our midst and speak to public audiences. This would take place as soon as we made proper conditions for the manifestations; and the conditions which the spirit hosts were waiting for were earth-life conditions—harmony and receptivity among mortals.

At a late hour (nearly 11 o'clock), and after a deeply interesting session, the conference adjourned.

Brooklyn, N. Y., Sept. 21th, 1880. C. R. MILLER.

#### Brooklyn (N. Y.) Spiritual Fraternity. To the Editorof the Banner of Light:

Amid the din of political gatherings at the corner of almost every block, with torchlight processions and martial music, it might be considered foolish to continue our meetings; but a thoughtful assemblage listened with close attention to the address of Bro. Henry J. Newton, President of the First Society of New

York Spiritualists.
The subject was "The Old and New Gospel," and the discourse was a friendly but still scathing criticism of the Orthodox faith, whose creedal points were first, that God had first created the race pure and good, and that the fall of man from this state required the sacrifice of his only Son, that the world might be saved by a belief in the atonement. He said that these absurdities were the cause of much skepticism and infidelity, and the old gospel was responsible for it all.

In the new gospel we had demonstrable facts: the speaker illustrated this point by relating incidents of his personal experiences, where a table in his own house would rise from the floor with no person touching it, and when requested to move this or that way, would do so promptly—showing an invisible force and intelligence. He also stated that he had seen in the light materialized hands form, and write, in his own house, under such conditions as would preclude the possibility of fraud or collusion. It was by clear and tangible evidences produced in our day that the new gospel was to save the great army of skeptics and infidels who, before the advent of Modern Spiritualism, were drilling on a trackless ocean, without a chart or rudder, or a hope of another existence

followed by Prof. H. M. Parkhurst, Capt. D. P. Dye, D. M. Cole and Dr. Wm. Fishbough. Capt. H. H. Brown gives our next lecture, on "The Transition of Spiritualism from the Phenomenal to the . S. B. NICHOLS.

467 Waverly Avenue, Brooklyn, N. Y., Sept. 25th, 1880.

## Spiritualist Meetings in Boston. Paine Memorial Hall.—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall. Appleton street, commencing at 104 o'clock. The pub-lic cordially invited. D. N. Ford, Conductor.

nc cordially invited. D. N. Ford, Conductor.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, a Berkeley street, every Sunday at 10½ A. M., and 3 P. M. W. J. Colville will secupy the platform regularly during September and October, 1890. The public cordially invited.

Ilighland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7½ P. M. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

Pythian Hall.—The People's Spiritual Meeting (for merly held at Eagle Hall) is removed to Pythian Hal 176 Tremont street. Services every Sunday morning an afterneon. Good mediums and speakers always present.

Chelsen.—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station. Oct. 3d, Thomas Dowling, Esq., and other speakers and mediums will address the audience.

NEW ERA HALL.-The Shawmut Spiritual Lyceum which has heretofore held its sessions in Amory Hall will meet next Sunday morning in New Era Hall, 176 Tremont street, Boston, at the usual hour. Its session last Sunday was, we are informed, well attended and interesting. PAINE HALL.—The weather yesterday was all that

could be desired, and the children and friends gathered n large numbers-many new faces being noticed in

could be desired, and the children and friends gathered in large numbers—many new faces being noticed in the audience. Several old Lyceum pioneers and exofilcers were also present. The school talent, and many volunteers from the audience, combined to make the exercise, interesting in the extreme.

The officers in charge are endeavoring to secure the services of several vocalists of ability, and are in hopes in a few Sundays to offer a programme which will satisfy the most critical.

To-day, after a choice selection by the orchestra, the subjoined responded to the question: Esther Octtinger, Berlha Griffin, Jennie Smith, Amy Peters and Mrs. Jones; then followed a duett by May Waters and Jennie Smith, and recitations by the following children: Sadie Peters, Lena Onthank, Sadie Murray, Alice Souther, Annie Robinson, Landear Battellon, and one, by particular request, by Jennie Bickneil. Little Blanche Smith followed with a favorite song, which was so finely rendered she was recalled, and gave a plano solo. Miss Annie Russell, an old Lyceum favorite, kindly volunteered, and sang a select ballad, which received a hearty recognition from the audience. Mr. Henry rendered a cornet solo with pleasing effect.

A few remarks by Mrs. Willis and Perkins were next in order. They encouraged us in our glorious work, and spoke of the splendid condition of the school. The unexpected control of one of our former faithful leaders, Mrs. Eva Downes, was a pleasant feature of this Sunday session. A fine poetic address from her lips indicated the interest which is felt by our ever-present spirit friends.

A musical and literary class is to be formed the

spirit friends

PYTHIAN HALL,-A good-sized audience was in at-

tendance last Sunday morning. The harmony was excellent; the inspiration of those who spoke was fine, and the healing power exceedingly strong. The exercises were opened by an invocation by Mrs. Pennell, and remarks followed by Messrs. Scott, Brown, Jones, Miss Wheeler and others. The Chairman read a letter of greeting to Pythian Hall meeting from Mrs. Fannie C. Wilder, of Leominster, Mass., which accompanied a large box of flowers plucked from her garden and presented as a token of sympathy and fellowship with us in our work. Thanks were expressed by the Chairman in behalf of the congregation for the same, and also to Mrs. Moulton, of Somerville, for supplying our desk with flowers during the season.

In the afternoon, Prof. Toohey gave a very entertaining and instructive address to an audience somewhat increased in numbers, which was highly appreciated by all. The Professor will speak next Sunday afternoon upon "Camp-Meetings: Their Uses and Abuses."

F. W. Jones. cellent; the inspiration of those who spoke was fine,

NEW ERA HALL .- Prof. Toohey delivered the second lecture in his course in this hall last Sunday evening to a large audience upon "The Slaughter of the Innoco a mage aumence upon "The Stauguter of the Innocents, and its Significance for the American Reople." The lecture gave entire satisfaction, and was listened to with intense eagerness. He will give the third in the course next Sunday evening in the same hall, and it is hoped that the Spiritualists and liberals especially will come out and hear.

## The Magazines.

FREETHOUGHT. The sixth number of this monthly is received from the publisher, E. C. Haviland, Sydney, New South Wales. "Mesmerlsm; Its Degrees," by Dr. R. Williams, M. A., is continued. George Lacy reviews the criticisms to which the magazine has been subjected during the half year of its publication. The subject of "Sunday Observance" is considered at quite a length, the conclusion being that "no one can see the whole world out of his own windows." E. D. Ward reviews and replies to "Spiritism Unveiled." a book published at Melbourne. Several other articles serve to render this an interesting number. - The editor makes a special note of inquiry: "Where are the Champions of the Church Militant?" stating that although his pages are open to articles not only for but against Freethought, he has not a single article against any of the subjects on which the publication deals, and he is therefore unable to publish in this issue any papers except those in favor of Freethought, Spiritu-

BRENTANO'S MONTHLY.—The last number of this magazine which has reached this office contains an interesting narrative of the "Cruise of the Atlantic Yacht Club for 1880," "Canoeing," "The Hillsdale Rowing Club," articles treating upon Lacrosse, Archery, Lawn Tennis, Wicket, Athletics, a very fine department upon Chess, with illustrations of problems. and numerous others that serve to render it the leading record and authority of persons interested in field and water pastimes. Brentano's Emporium, 39 Union Square, New York.

THE MEDICAL TRIBUNE, edited by Alexander Wilder, M. D., F. A. S., and Robert Gunn, M. D., opens its latest number with a consideration of the benefits to be derived from Dr. Tanner's fasting experiment, following which is an account of Dr. Billinger's experiment upon himself as to the comparative merits of a regetarian and animal diet, the results being greatly in favor of the former. "Is Specific Medication a Fallacy?" is a paper read before the Brooklyn Academy of Medicine, by E. S. Moore; "Magnetism," by T. R. Fraser, "The Effect of Fasting on the Blood," and shorter articles on a great variety of subjects complete the issue. Nickles Publishing Co., 697 Broadway, New York.

RECEIVED: THE PHRENOLOGICAL MAGAZINE for September. London: L. N. Fowler, Imperial Buildings, Ludgate Circus. The leading features of this number are a fine portrait of Thomas Carlyle, with a brief phrenological delineation; "Success in Life"; a refutation of the charge that phrenology discountenances "Moral Responsibility"; a continuation of a Franco-German war-story,"Only Half a Hero"; "The Children's Corner"; poetry and reviews. New York: S. R. Wells, Broadway.

URANIA for September-London: Simpkin, Marshall & Co.—contains its usual varied and interesting array of articles upon Astrology, Meteorology and Physical Science.

#### Cleveland Not es. To the Editor of the Banner of Light:

I am happy to report a little more activity in spiritual matters, after a vacation of two months, though it is yet extremely doubtful if the First Society will hold continuous services this coming fall and winter. The response to the appeal of the President for financial support (in order that the meetings hereafter might be made free,) is so weak that the Executive Board do not feel at present that it would be wise to proceed, though some few have responded, and the subscription list will be kept open another month to see what can be done. Is it possible that the work of the past twenty years will be allowed to go to decay?

udder, or a hope of another existence.

The Children's Progressive Lyceum, at a meeting 'Bro. Newton spoke earnestly and logically, and was i held on Wednesday evening (22d), decided on renting

Weisgerbers Hall (lately occupied by the Unitarians) to hold their meetings in, commencing on Sunday, Oct. 3d, when a grand effort is to be made to lift the Lyceum into the prominence it used to occupy. Good speakers are to be in attendance, and all friendly to

the cause are cordially invited to participate. Cephas B. Lynn lately paid us a flying visit, introducing W. Harry Powell, who stald over a week or so, and displayed his psychographical powers to the Clevelanders.

Bishop A. Beals has been speaking for the West Side Society all this month, morning and evening. His discourses are greatly helped by the singing which precedes and follows them. They are bright jewels. handsomely mounted. He goes from here to St. Louis during October.

The resident mediums here-Mrs. T. V. Cook, Mrs. Pirnie, Mrs. Robinson, Mrs. Dr. Newcomer and others—are still available to the investigator and those seeking messages from "the beyond." Even if the lectures should be suspended it would be hard to kill 14 Spiritualism in Cleveland. Yours for the cause.

Sept. 24th. THOS. LEES.

#### Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Dr. J. M. Peebles has just closed a very successful engagement with the Second Society of Spiritualists of New York. He speaks the Sundays of October in Statford, Conn.

Dr. H. P. Fairfield has been lecturing with marked success in Maine this month. A correspondent writes: "He gave four stirring lectures at the Etna Camp-Meeting, which was a great success. He also attended the funeral of Mrs. Sally Buswell, of Glenburn, who passed on to the higher life Sept. 14th, 1880, aged 80 years. She was one of the first Spiritualists in Maine, living and enjoying the angel gospel more than thirty years. She was a very kind, sympathetic, motherly woman, loved and respected by all who knew her. Dr. Fairfield also gave three lectures in Glenburn, and two on Sunday in the Grange Hall, at Glenburn. Spiritualism is foremost in the life and thoughts of the people. The Doctor is now ready to answer calls to lecture wherever his services may be required. Address, Dr. H. P. Fair

field, Stafford Springs, Conn., Box 30." Dr. J. K. Balley spoke at Mohawk, N. Y., Sept. 3d; at Jacksonville, Vt., Sept. 12th and 19th-two Sunday evening meetings, in the Universalist church; at Reads-boro', Vt., Sept. 13th and 15th; at Shattuckville, Mass.; Sept. 20th. He may be addressed in care of Banner of Light, Boston, Mass., until further notice.

Dr. L. K. Coonley lectured in Beverly, Mass., twice last Sunday to good audiences, and will speak there again Sunday, Oct. 3d, at 21/2 and 7 o'clock P. M. He wishes to make engagements for the Sundays of the fall and winter, near enough to Boston to go out on Saturday P. M. and return on Monday A. M. Terms to

Mrs. Colby and Mrs. Smith are engaged in Rochester, N. Y., by the First Society of Spiritualists for the month of October. While there they will receive calls for week-evening lectures, within reasonable distances of their Sunday appointment. Amanda Harthan, M. D., has returned to Springfield,

J. W. Fletcher addressed two large audiences in Lowell, Mass., on Sunday last. The addresses received favorable notice in the papers of that city. Mr. Fletcher will speak in Grand Army Hall in Lowell for

Mass., and located at 92 West State street. Address

the next two Sundays. He is open to other engage-Mrs. Clara A. Fleid may be addressed by all wishing her professional services as a lecturer, etc., at 19 Essex street, Boston.

The well-known magnetic healer, Dumont C. Dake, is permanently located for the fall and winter at 31 East Twentieth street, New York City, and is meeting with his usual good success.

## Wilson Memorial Association.

We want to receive in the next thirty days a mempership of one thousand names, with subscriptions of one dollar each, for which we will furnish a very handsome portrait of Bro. E. V. Wilson. Send us your names at once.

We also wish to sell in next thirty days one thouand Wilson Memorial Pictures. Every man or woman who ever knew E. V. Wilson

can do this. Reader, this means you. Act now! S. B. NICHOLS, Sec.

Wilson Memorial Pictures. No. 1. picture of Emma Hardinge Britten, Mrs. R. Shepard, E. S. Wheeler and other prominent Spiritualists, taken at Lake Pleasant Camp-Meeting, August 23d, 1880. No. 2. The Stand and decorations, without the peo-

No. 3. Wilson's Last Group, taken with his large tent: a fine picture of Bro. Wilson and many of his personal friends, taken at Lake Pleasant Camp-Meeting August, 1879.

Any of the above mailed for 25 cents each, proceeds to be applied for the benefit of the Wilson family. Address

S. B. NICHOLS, Sec. Wilson Memorial Association, 467 Waverly Ave., Brooklyn, N. Y.

"Regulars" Represented Aright. Dr. T. G. Thower, of this city, says: "In medicine there is a body which has lived by recruiting new members in succeeding ages, and which lives with undiminished desires and ambition in our times. The peculiar practice of this body is to decry every advance, and to depreciate every effort at progress; and under the fraudulent gloss of conservatism ['regularity'] to smother every attempt at improvement by abuse and misrepresentation."—The Medical Mirror, New York.

Mirror. New York. The Art Students' League of New York, at 108 Fifth Avenue, will reopen its classes for the sixth season, 1880-81, on Monday, October 4th, 1880. Wm. Bartain will have direction of drawing and painting in the life classes. Wm. M. Chase will be the instructor in drawing and painting in the portrait classes. J.S. Hartley will be the Professor of Modeling, and will give a course of lectures on Anatomy at the commencement of the school year. Frederick Dielman will give instruction in perspective every other week during the season. . The class in drawing from the antique will be under the direction of J. C. Beckwith, as heretofore. The dues are fixed at a rate just sufficient to defray the actual cost of maintaining the several classes. The Art Receptions will be held, as informer seasons, on the first Tuesday evening in each month.

People are odd about some things. Those who won't even allow a dog to look into the dining-room will have catsup on the table.

## The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Oct. 2d, 1880, is as follows:

Total to date.....

## To Correspondents.

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

"ENQUIRER." There are no public mediums that we are aware of who are at the present time sufficiently deter oped to take spirit pictures.

It is impossible to remain long sick or out of health where Hop Bitters are used.