BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
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Of Paris, France.

FRANCE.

Revue Spirite, Paris, for August. Its first article is an able and grave reply to the "diatribes" in the *Etoile Belge*, against Spiritualists and Spiritualism, where one party is set down as deceivers and the other as deceived. It is too late in the day to take up seriously these senseless attacks upon our transcendently noble and just cause; a faith, in fact, embracing all humanity in a bond of brotherly love and reaching out through all space where any good or bad spirit can find lodgment.

A good response, too, to the *Etoile Belge* is found in Mr. Henry Lacroix's excellent article, in the present *Revue*, which gives much valuable and minute information respecting Spiritualism in Europe, its advocates, authors, and their publications, not elsewhere to be met with, I think, in so condensed a form. But, from the enormous sale of Kardec's works alone, one is led to infer that Spiritualism in France is a highly approved and fixed fact. Theoretically it has a certain consideration; its phenomena excite curiosity; its revelations are inviting, but its effects are superficial (at least so it seems to me); the French being, as is reiterated here in Paris, a people of "routine," who will only by a great effort depart from the rut in which ran the thought and act of their grandfathers. In matters of the soul they are, as in mechanical and other industries, (doubtless in part from that quiescent condition imparted to them by their priests,) unprogressive. I will illustrate the subject in this way: Some thirty or forty years ago, when I was here, a friend of mine wished to have made a *large* quantity of heavy brown paper. On application to a manufacturer the latter said to him that his father had made only a certain amount, and he did not wish to depart from that rule. No matter how many Galileos might have arisen, where would have been our astronomy to day if the old church *régime* had continued? and where our railroads if, as in the Pope's dominions, not long since, they had been prohibited? To be sure, material progress and intellectual culture, which are such prominent features in American life, are not so desirable as the culture of the soul (*spirit*, as it is now generally called, the soul being accepted as a quasi material or fluidic envelope of the former), but they can march together, one beautifying the other, as will, I trust and believe, be elucidated by Dr. J. R. Buchanan's new method of education.

Mons. Cahagnet, the indefatigable worker and noble spirit, follows the above with a short article—"A Reply of an Old Investigator." He wields a trenchant pen, and church influence, as here known, has no more bitter opponent than Mons. C.

"Spiritualism in Russia" comes next. It is from the pen of Prince D. K., and would altogether much interest the *Banner of Light* readers. I must, however, give only a synopsis of it. He begins by calling attention to "a work full of interest which has just been published at St. Petersburg, written in the Russian language by the eminent Spiritualist, Mons. Aksakoff, ... under the title of "An Intrigue Unveiled." ... "This production, remarkable in its every aspect, is a precious historical monument for Spiritualism, showing the bad faith and the animosity of certain learned naturalists, such as Mendélef" (Professor of Chemistry) "and consorts. ... Mons. A. says: "Two centuries have passed since the epoch when the theologians forbade, under pain of death, the teaching of the movement of the earth, it being a dangerous heresy, a superstition. This interference of the church in matters of science would, in our day, be impossible, revolting, stupid. However, the same spectacle is actually offered to our eyes to-day, but the *rôle* is changed; they are the scientists, *physiciens*, who impose silence upon the Spiritualists, and proclaim in the face of the world that these doctrines *religieuses* are nothing but superstition. ... The doctrine of reïncarnation is not touched upon. ... Under the standard which Mons. A. holds up, all Spiritualists, of whatever shade, *nuance*, can rally. ... 'For my part,' says Prince D. K., 'I am happy to accept the hypothesis of reïncarnation, as an inevitable and logical consequence of spiritualistic studies.'" ... And "men like Messrs. Boutlerof and Wagner are too honest, speaking from a scientific standpoint, not to accept a truth from whatever point it may come." It would seem that our cause is really gaining ground in Russia, for the journal of Moscow, *La Russie*, has admitted to its pages an article on Spiritualism from Mons. A.'s pen—a reply to a Mons. Solovief, Doctor in Philosophy, who I suppose had included Spiritualism in an article on "Heresies of the Grand Russian World."

In a "Preface to a volume of Mons. René Caillié," is a succinct account of the introduction of Modern Spiritualism into our epoch, beginning with the now celebrated mediums, the Fox sisters; showing the danger they ran of being torn to pieces (certainly nobly protected by the invisibles) by infuriated mobs, and how they were denounced by the clergy as in league with the devil—these young, harmless, innocent children. This marvelous episode in the early life of these wonderful mediums, whose gentleness, guilelessness, amiability, all have commended who have had the pleasure and honor of knowing them (as the present writer has), will be as enduring as the English language; and I can hardly doubt that the time will come when majestic monuments will be reared to their memory.

Mme. Sophie Rosen-Dufaure, always able and judicious, has here some very sensible remarks on what she considers a new attempt upon old grounds, to present to Spiritualists the ideas of the Buddhists, which have been considered and rejected. Still, as Mme. Blavatsky and many other very talented persons have accepted the latter as demonstrable truths, we must not slight them, and should consider ourselves to a certain extent as yet learners, pupils indeed in that mighty realm of esoteric knowledge which is harmlessly offered to the world through recent research and publications.

Mr. Roustaing's large work, "Revelation of Revelations," which was being forgotten, seems likely to find many readers (of a new abbreviated edition,) because of the discussions concerning it, *pro* and *con.*, which have of late occupied the public journals. It certainly has never been popular like the numerous productions of Kardec.

Many minor items, with short review of books, conclude the present issue of the *Revue;* but I am sorry that, as yet, space has not been found for a review of Mr. J. W. Fletcher's interesting Biography, which was sent in to its editor (by request) several months since.

"*Bulletin Mensuel de la Societé Scientifiqué,*" etc., Paris, Aug. 15th, opens with a commendatory criticism of a very important project, to be presented to the government of France, by the well-known Spiritualist, Mons. Godin, which has for its aim the amelioration of the condition of the working-men. No man living, I think, could plan so well for the judicious use of material and the proper distribution of the profits arising therefrom, as this remarkably practical man (recently decorated with the Legion of Honor), who founded that Institution at Guise, which has a world-wide renown. Mons. Fauvety explains here Mons. Godin's ideas; but no synopsis would do them justice. It is to be hoped that they will be tried in France, and if they work well, as is quite probable, America and other countries could profit by them. "Characteristic Differences between Man and other Animals"; "True Notions of God," and "Response of M. Tremeschini," conclude this *Bulletin.*

Le Spiritisme, Paris, for August. This is a little bi-monthly paper of eight pages, price two cents. Its articles are all short, but by able writers and gentle spirits. It is the organ of *l'Union Spirite*, whose president, I am glad to see, is the excellent physician, Dr. Chazarain, whom I quoted some time since when reporting on the manifestations at Mme. Bablin's. That the fact of direct writing and materialization must have a positive and fixed effect, and produce in the end grand results (though here in France the work will be very, very slow), can hardly be doubted. Here we have a statement from a gentleman, Mons. Gironbon, that in a room, locked up, he had had spirit-writing—short and lengthy communications, characteristic of the writers. One was signed Marie Ferrard, Cécile, Bibi, and your protectors. "These three spirits," says Mr. G., "are my adopted mother, my wife and my little boy." Perhaps it would be well to give him a hint about "shells," or, as more correctly called, I think, elementary, earth-bound spirits, but not the ones they personate. I ought here to recount, if but very briefly, the cure of an obsessed woman. It seems that a medium, who had table-tippings and other manifestations, was one day visited by a stranger who said that his daughter-in-law was crazy. "I am not a physician," said the medium. "I believe the *spirits* could cure her," replied the visitor. After much doubt and hesitation she went where the invalid was, and invoked the spirit of the father of Mr. Bonafil (the name of the visitor), who said that the woman's aberration was caused by the action of a spirit. The spirit was evoked and said that he was one who had sought the hand of Mlle., his victim, but had been refused, and so he would be avenged. He was, he said, of the village of Fabrezan, while Mr. Bonafil was of Couffoulens, of which he was mayor. "I then learned," said the medium, "that the daughter-in-law was of Fabrezan, also, and I took courage. I moralized with the spirit; I insisted that he should leave her, and he finally consented. It seems like a dream, but he at once left her, and she returned home to her husband perfectly cured."

Licht, mehr Licht, Paris, Aug. 12th. This number opens with a lengthy article on Catholicism and Spiritualism, by M. Eugène Bonnemère, who seems to review the whole field of our faith—referring, as I see, to several old Abbés, Boniface IX., Gregory XII., Amonius, Sakkas, Plato, Albertus Magnus, *et al.* Manifestations through a private medium, communications from various spirits, such as Cleopatra, Sigmund, Paul, follow, from the pen of Ignaz Etrich. Dr. G. Blöde, the able Brooklyn writer on Spiritualism, has here also a lengthy letter. I cannot do any justice to these nor to minor items which follow.

SPAIN.

La Luz Del Porvenir, of Barcelona. I have in hand Nos. 5, 6, 7 and 8 of the fifth year of this little but ever brilliant publication. The editress, Mme. Soler, has several very able contributors, among whom, in the numbers before me, is Simplicia Armstrong, who writes forcibly in behalf of women. She calls them "slaves from the most remote epoch, victims of all the tyranny that has invaded the earth." She does not, however, say much of their being victims to fashion and slaves of their own vanity. Victor Hugo has just written a long article on the passion for dress among actresses (but excepting Rachel and two others who depended solely upon their great talents for success), which leads to ruin and death. This may be applied to some even who are earnestly advocating the elevation of their sex, but do not see that as strict followers of the fashions, and with costly materials, they undermine the very cause they attempt to establish. Dress! Woman must be strong enough to reject its fascinations ere she can successfully and conscientiously toil in behalf of the poor, the weak, her less fortunate sisters. Again, if more physiology and less pianoforte could be introduced into families, it would be an ameliorating step of the very highest order. The age evidently demands that woman shall reform society. It is in her power at once to accomplish it. What a beautiful influence surrounds every Shakeress! Visit Mt. Lebanon, in New York State, and see sister Doolittle and her sister Shakers, and sense what I mean when I speak of that divine halo their presence evolves. To return to *La Luz:* Avelina Colon y Guttierrez writes also touchingly of her "unfortunate country—her *desgraciada patria.*" Referring to Turkey, she says we contemplate the state of things there "with a mingled feeling of pity and contempt, ... but there rule ignorance and fanaticism." Her five pages of fine wording and noble sentiment I must thus leave. Candida Sanz is also another who adds a grace and a charm to *La Luz.*

Revista Estudios Psicologicos, also of Barcelona, for July. This is now a large magazine, very handsomely printed. Under the heading "*Positivismo Espiritualista,*" the Viscount Torres-Solanot gives us a view of ancient Spiritualism in connection with magnetism. Manu, Moses and Hindu writers are quoted, and Jacolliot as confirming opinions advanced, with what is required in say the third degree in Brahmanism, where one is to be *spiritualized* by contemplation. But "the supreme cause of all those phenomena, according to the Brahmans, is the *akasa*, or vital fluid, which extends through all nature, putting in communication all beings, animate or inanimate, visible or invisible. Thus heat, electricity, force, are only particular states of this fluid," etc. A lengthy mediumistic communication on the "*Perisprit* and Obsession" follows; the *perisprit* being, it is said, composed of substances extremely rarefied. This is also the idea of the French, I think, who consider it the means by which the spirit manifests itself outwardly. I believe the Buddhist would call it the soul in contradistinction to the more interior or true vital principle—the *divine* spark of the American Spiritualists.

El Buen Sentido, of Lerida, for July. This is also a handsome magazine of some forty pages, and would do credit to any country. That Spain, so very backward in many things, should so advance in Spiritualism, is something to be wondered at. "The Remains of Catholicism," by Dn. Amigo y Pellicer, is a learned article. I have not space even to partially portray its scope. Hardly a Spanish journal can do without an article from the pen of Mme. Soler. Now, under "All of Life is not Here," she gives a touching account of a young friend's happy beginning in life, yet how she early finds a grave, and that all is vanity. Candida Sanz contributes also an article in which is described a circle of Spiritualists where manifestations were had through a speaking medium.

MEXICO.

La Fe Razonada, of San Juan Bautista de Tabasco. This is certainly a promising entering wedge among a people who have long been under a despotic yoke; but, like most of the Spanish periodicals, it is devoted rather to demolishing their old enemy, the church, than to building up on a firm basis the new structure, Spiritualism. In this issue of *La Fe* are articles on the "Catholic Clergy," "The Religion of Money," "Prayer," by Mlle. Catalina Zapata, and a quotation from the French Gerrerd Lassalle, who, by order of Napoleon I., seized the "House of the Inquisition" of Toledo.

SOUTH AMERICA.

La Fraternidad of Buenos Ayres, for July. After the report of the tri-monthly meeting of the Society of Spiritualists, which is encouraging, there are articles on "Spiritualism in the Light of Reason," by Sr. Dn. Tournier; "The Why of Death," etc. *La Fraternidad* names several new Spanish papers devoted to our cause.

La Constancia and *Revista Espiritista*, also of Buenos Ayres, are sterling proofs that Spiritualism is a veritable power in the land, and not likely ever to be less. All that is asked of friend or foe is investigation. The *Constancia* has thirty-two pages of excellent matter, including three or four contributions from lady writers of known ability—Mesdames Soler, Sands, Torrens. This large magazine has also an account of the great healing powers of the Countess Von Vay, who gives a large portion of her time to the alleviation of the sick and the crippled; all hearts asking the blessing of God upon her—this gift from providence, so benign, so gentle, so sympathetic. The *Revista* has but few pages, but "The Angel Guardian," and its editor, J. de E., always make them interesting. They have little to record, even by extracts, of a phenomenal nature. "Dissertations" seem more attractive.

El Horizonte, of Gautemala, contains, among other articles: "The God of Fanatics," and a sketch of Galileo, which are worthy of being transcribed, but space forbids.

La Luz de los Espacios, Cuba, July 10th and 25th. This admirable semi-monthly periodical has much to commend itself to the general reader. Such articles as "The True Transformations," "Proofs of Spiritualism," "Discourse Before the Havana Society of Spiritualists," are pillars, like Jachin and Boaz, which represent strength and beauty.

BELGIUM.

Le Messager of Liege, Aug. 1st, continues its "Spiritualism in Antiquity," but bringing it down to our day, with such names as Wallace, M. A. (Oxon), Crookes, Morgan, giving it, hence, a dignity which no puerile criticism can possibly shake or bedim. "God in Creation" enters into a consideration of the formation of plants, their respiration, etc. The *Messenger* notices two new books as interesting, "Animal Magnetism," by M. Jesupret, *fils*, and "Startling Facts in Modern Spiritualism," by Dr. Wolfe of Cincinnati.

GERMANY.

Psychische Studien, Leipsic, for August, opens with an account of the meeting at the Willis Rooms, London, last April, and cites the remarks of Profs. Barrett, Blackburn, H. Smith, E. Gurney and others; then we have an article from the *Banner of Light* by Nelson Cross (Nov. 5th, 1882); then "The Theories and Facts of Psychic Force," by E. W. Cox; "Hypnotism," by Dr. E. L. Fisher, and others—all lengthy and doubtless worthy of careful reading.

Spiritualistische Blätter, Leipsic, Aug. 9th, has an article on "The Doctrine of Spirit," on "Materialism," from the *Banner* of July 7th, "Materialization and Transfiguration," "Crime or Spook," and several other lengthy articles to which I can do no justice. The Germans, I think, may well be proud of their able journals.

PENUMBRAL JOTTINGS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

It is not my mission to answer letters, either in an open or a private way; for I am no authority, and what is satisfactory and convincing to me may not be and probably would not be to others; yet circumstances have brought me in very close contact with the thought of many people who have come to me confidentially; and their language has been, "Can these things be so?" Often this has been in the form of an interview, and often they have been people with a desire and a grief, and often such as would not be supposed to be spiritually inclined, and oftener than otherwise somewhat confidentially or Nicodemus like. I am always hospitable to an anxious and an inquiring mind, but, in the nature of things, I cannot correspond or give autographic attention to letters: *first*, not having time, and, *second*, for reasons mentioned at the beginning of this article. My impressions are not authority; I do not know any one's that are. I am almost inclined to say that Modern Spiritualism is open to every one, and all I know, or suppose I know, is reachable by all if their minds are really bent on it. I am, however, rather inclined to qualify the statement, for I think there are constitutional qualities more abounding in some individuals than in others, that make them more open-eyed to spiritual matters in this modern sense: not that they are any better for such a quality. There is probably a law for it, as there is for poetry or music; it is perhaps an inheritance.

I have just had a letter from a very intelligent man in a Western State, a lawyer by profession. The letter seems to express an idea that has come so often from different people, not, perhaps, in the same form, but presenting the same idea, that I think I will copy it for the reader and use it as a text for a very short sermon, and thus perhaps answer many with one effort.

My legal friend writes (omitting the complimentary words that have led him to address me):

"I am strongly persuaded there is life beyond the grave. I accept the philosophy of Spiritualism. The proof that my friends are still alive and essentially unchanged, who ceased to exist here, is not as conclusive as I desire. No spirit-friends approach me. I get no intelligent sound, no answer; no light flickers here or there. I am persuaded, that is all. I often in silence say:

'Oh! for a touch of a vanished hand,
And the sound of a voice that is still!'

It does seem to me that if my friend E. or S. or others were living and could visit me they would. You see the marsh I am in; you get the yearning of my soul possibly. I am in the mire; there is a strong suction at my feet, and there is a drawing somewhat at the head; there is conflict. What can you do for me from your vantage-ground? I want to be hit—must be. Common preaching won't do. Down out of the heaven must reach some strong, friendly hand. Ask your friend at your elbow about it, will you?"

But who is at my elbow? there's the rub! I have felt as if Epes Sargent was. I don't know why I should think so. He was not in my mind, and has not been for a week, but E. S. has projected himself at every line and at every pause I have made. The initials in the quoted letter seemed, when I reached them, to be a pointer to that scholarly Spiritualist. It would have been the same if the letters had been A. or B., and it seems to me as if he was saying to me now, "Let him read my 'Scientific Basis.'" Knowing him as well as I did, reading much of the book in manuscript, having many talks with him on some of the points treated, and knowing how sound and scientific he was, I am able to read between the lines and see, perhaps, more than others do; therefore I do not know as the reading of it will answer definitely the interrogatories in the quoted letter.

I am afraid my correspondent is not constitutionally fitted to command the definite light he wants. God is no respecter of persons, revelation says, but nature is; and what are you going to do about it? To one it gives beauty, another wealth, another health, another position, another genius, another wisdom, another culture or intellect, another common sense, another the want of it, and all more or less interblended, not divided sharply.

"Few in the extreme, but all in the degree."

I think I am one of those not naturally open to the light from "the gates ajar." I was accidentally hit hard, and for some wise purpose, I suppose. I had spiritual matters forced on me by circumstances, and now, standing in the light, with my eyes open, I am simply thankful, and consider myself lucky. It don't seem to me, from my constitutional make-up, that there was one chance in a thousand of my ever becoming one of these "children of light." I am, therefore, very hospitable to the skeptical mind, I escaped with so small a margin myself. But I am now intellectually convinced. I am obliged to believe in Modern Spiritualism, that we are encompassed about by intelligent invisibles, and the world is gradually growing sensitive to the fact; not moving with an even front, the world always moves forward in sections. I cannot tell why some are chosen, and some are left. If pins and needles were sentient entities, the needles feeling the influence of the magnet, could never explain it to the satisfaction of the pins, who were not; the pins would be as willing as the needles, and for their purposes as good, perhaps better; one has the advantage of heads, the other has eyes. I am aware we cannot divide humanity into pins and needles, and yet there are, unmistakably, qualities in individuals that adapt them more or less to the invisible influences around them.

The hunger of the world is to-day for light, the light which Modern Spiritualism has as its fundamental fact. It is pleasant to feel that the curtain between the two worlds is growing thinner every year, and as sure as that the intelligent world believes that the sun stands still, and does not rise and set daily, will it also believe in the fact that there is no death, which is the feature of Modern Spiritualism; that when the golden bowl is broken, and the mortal coil is shuffled off, the man disappears, fades from sight, but does not die, or depart, or go into the grave.

While believing firmly that this dawning light is obtainable with more or less ease by every one that seeks it hospitably, and with a sincere desire, I still know, from my own experience, that what is easy for one is often hard for another; and why? On the same principle that one can acquire music, or mathematics, or persuasive oratory, or hosts of friends, while another cannot; they are constitutionally in that line of promotion. I suppose it is not best for everybody to be too sure of this continued life; there must be some ballast for the ship of humanity, as well as sails, but there is this consolation for all, nobody will be lost; or, as the poet expresses it,

"Earth's an island, parted round with fears,
The road to heaven is through a sea of tears,
A stormy passage, where is found
The wreck of many a ship, but no man drowned."

TAKING THE MEASURE OF HEAVEN.—Now comes afraid to the front the investigator of the future state of the righteous in Heaven, wanting to know how they are to be accommodated as regards space. Our investigating genius brings his slate and his arithmetic and figures out the capacity of the heavenly city on the basis of the 12,000 furlongs mentioned in the Book of Revelation. The length, the breadth and the height of the city are said to be equal, thus forming a cube, and different in this respect from every other city. The investigator calculates that 12,000 furlongs are 7,920,000 feet, which, cubed, give 496,793,088,000,000,000,000 cubic feet. Half the space being reserved for the throne and court, and a quarter for streets, we have 124,198,272,000,000,000,000 cubic feet, which can be divided into 30,321,853,750 rooms sixteen feet square. This estimate contains elements of discomfort. It is true that "many mansions" are spoken of in the Scripture, and it is also true that 30,321,853,750 is a great many. But to chop heaven up into sixteen foot rooms, even if ever so eligibly facing certain streets and commanding a good view of throne and court, is cold, cruel, harsh and rigidly mathematical. Some people are satisfied with this sort of thing, but their ideas of the coming glory of the blessed must be painfully narrow. Heaven will, probably, be very little like a hospital, an asylum or a country-jail. If we ever get there one of our first surprises will be to see how different everything is from what we supposed it would be.—*Ex.*

GOOD RECIPE FOR MUCILAGE.—Starch, two ounces; white sugar, one ounce; gum arabic, two drachms; mix with water. After the gum is dissolved add sugar and starch; boil till the latter is thoroughly cooked. A little alcohol prevents souring.

The man who was kicked out of a seaside resort was caught by the under toe.—*Marathon Independent.*

SIGNS.

Where spades grow bright,
And idle swords grow dull;
Where jails are empty,
And where barns are full;
Where field paths are
With frequent feet out-worn,
Law court-yards weedy,
Silent and forlorn;
Where doctors foot it,
And where farmers ride;
Where age abounds,
And youth is multiplied;
Where poisonous drinks
Are chased from every place;
Where opium's curse
No longer leaves a trace—
Where these signs are
They clearly indicate
A happy people
And a well-ruled State.—*From the Chinese.*

Spiritual Phenomena.

CONVINCING PROOFS OF SPIRIT IDENTITY.

To the Editor of the Banner of Light:

Many long years have passed since the writer, exhausting all the knowledge he then had of mesmerism and clairvoyance, took up a systematic study of Spiritualism through the mediumship of the late Mrs. Hayden. This was in the year 1852, when you might have counted all the people in London who took an interest in the subject on the fingers of one hand.

To enumerate all the mediums I have since visited, and all the experiments I have tried, would fill volumes. Suffice it to say, that although becoming sure of the phenomenal character of the central facts, they failed in convincing me of the absolute certainty of spiritual communion.

I constantly looked forward to form-materialization as the crowning evidence no skepticism could resist; but the more I saw of it, the more unsettled were my convictions. Apparently I was not to be reached in that way, perhaps through my own fault.

In the early part of August a seeming chance threw me into the society of some Spiritualists, who were then on their way to Lake Pleasant. We had a day's journey together, and a day's disputation. I thought them illogical in many of their assertions, and told them so; they simply replied, "our facts are true; come and see."

I always wish to be fair, and most especially to myself, so later in the month I paid a visit to the Lake of several days' duration. The immense and orderly crowd, the excellent hotel kept by Mr. Barnard, the neat and scrupulously clean lodgings I found on the Bluff, and the amiable family which kept them, the excellent music, the friendly mingling of all classes, and, above all, the total absence of intoxication, profanity and roughness, were as conducive to comfort, and as pleasing to the moral sense, as was the charming site to a cultivated taste.

Amongst all those thousands of people I was a total stranger, unknown by name, and scarcely knowing a Spiritualist or medium by sight. With this advantage I began my search for light, and it is only right to say that the conclusions that were forced upon me were due more to other phases of mediumship than to full form-materialization.

I was particularly pleased in making the acquaintance of Mr. Phillips, a very modest and quiet young man, who procured writing between two slates that I took to his place, and kept firmly clasped together during the experiment. It was not possible to have any doubt as to this; or the genuine character of Dr. Slade's mediumship.

The chief interest, however, of my visit, from a spiritual point of view, centered in that charming woman, and most accomplished medium, Mrs. Maud E. Lord. It is impossible to go into every detail, for the revelations were so various and so interwoven with the dearest and most sacred memories—were such faithful reproductions of my life's best days, that words are feeble to give the assurance the facts enforced, that the actors in that wonderful drama were those who knew of what they thought and spoke. Four generations held converse with me in audible voices, recounting events that had happened before my birth, and familiarly speaking of each other by the old-time names, silenced these sixty years in death. Strong men's hands grasped mine, delicate female fingers fondled my face, and little children stood and prattled at my knee. The history of an original picture of Gen. Washington, given by the General to my grandfather, was recounted, with the name of my grandfather, *and the names of the members of my family* who had possessed it until it came down to me. This was spoken in a strong male voice, one hand resting on my shoulder, and the other holding mine.

A female voice claimed a ring which I then had on. Suggesting the improbability that a ring fitting my large fingers could ever have been worn by a person described as having very small hands, the voice replied, "that I had taken the ring to a jeweler's, had it cut open, and a piece inserted." As I acknowledged this to be the precise truth, and as the wonderful significance of the revelation passed through my mind, arms were thrown around my neck and kisses impulsively and eagerly imprinted on my face. The ring in question (not another one on the adjoining finger) was turned several times round, and partially pulled off. Being afraid of losing it, I exclaimed, "Oh! do not take it away!" when the voice replied, "No, dear, I would not take it away from *you*. Look! I will show you something," and immediately a spark of light, about a foot from my face, grew to the form and size of a tulip, then seemed to open and emit a brilliant light bordered with violet, and the voice continued, "see my face." Just behind the light, and above it, were the lips that spoke, and the old familiar face that smiled upon me. The tests to other members of the circle were not less wonderful. A lady having volunteered a song, the refrain was taken up by, I should think, six or eight voices other than those of the persons who were sitting in the circle.

But I forget that whilst the matter is of such interest to me that I dwell on it unreasonably, it is familiar to you, and makes a part of your daily life. I will only add a point or two that struck me as offering a line of argument of much importance.

It is of frequent occurrence in these séances, at least I have found it so, when the sitter has been occupied in trying to determine the identity of some one who is addressing him, and ignores or neglects another friend who has the same claim to his affection, that he is impulsively and even impatiently addressed by this friend in a reproachful and injured tone of voice, which changes to a demonstration of joy when the omission is acknowledged, and amends made for it.

There is no one point so constant and characteristic as the emotional outbursts of these intelligences. Yet we are not to imagine that these emotions of *joy* or sadness have their birth in any cerebral or psychic force of our own, being so evidently exterior to us, and occasioned by the feelings and memories we excite in others. Neither can these emotions be supposed to proceed from another and unknown order of spiritual beings, radically wicked and lying, for, from the circumstances of the case, they are necessarily the outcome of relationship, and spring from the purest affections of the heart.

We may often notice that when the medium has become confused by a multiplicity of visions, and breaks down with uncertainties respecting daughters and daughters-in-law, living and dead children, an audible voice comes to her rescue, and in a positive and authoritative way, as one who speaks from personal knowledge, clears up the misunderstanding, and explains it to your perfect satisfaction. A spirit never comes to a stranger, speaking of family matters he does not understand, but addresses at once the only person present who knows of what he speaks. It is seldom that familiarities are used with those whose relationship does not warrant them. A male relative comes with a friendly grasp, or a kindly hand on the shoulder; a mother, sister or wife with her arms around your neck, and her kisses on your face. The voices call you by your Christian name, and are always right, except when for greater effect they recall some pet appellation of your childhood, disused for fifty years or more.

With these facts and these thoughts ended my visit to Lake Pleasant, the strangest and most wonderful epoch of my life, to which I must ever look back with unalloyed satisfaction.

F. D. JAMES.

Troy, N. Y., Sept. 27th, 1883.

MATERIALIZATION IN PROVIDENCE.

To the Editor of the Banner of Light:

Will you be kind enough to allow me space in your valuable paper to say a few words in the interest of truth, justice, and humanity, in making honorable mention of the mediumship of Mrs. W. H. Allen of 268 Washington street, Providence, R. I.? I have attended séances for materialization at her residence three different times during the last six months, and I was more than pleased and gratified; I was astonished and delighted at what I saw and heard then and there. To me this that is termed materialization is the most extraordinary manifestation of spirit-power that has blessed the world.

On each occasion I was present the séance lasted about three hours, during which time there were seen some twenty-five or thirty fully materialized forms, from the little girl and boy of eight or ten, to the old lady and gentleman of eighty or more years; and nearly every form that presented itself was recognized by friends present. My own dear wife and daughter, who have been in spirit-life many years, presented themselves beautiful as angels, and embraced me in the most affectionate manner, spoke to me many comforting and encouraging words, took me by the arm and walked around the room, greeting the members of the circle; and their forms were as tangible and life-like as they ever were when in this material existence. I have in my possession a specimen of white lace made in plain view of all present by the hand of Miss Lizzie Hatch, whose parents reside in Astoria, N. Y.; a piece of ribbon cut from the ends of a very fine and luxuriant growth of hair on the head of a young miss of some ten or twelve years, who gave her name as Susie Brown; also a beautiful and fragrant white pink presented to me by the hand of my own dear daughter, Mary Alice. As I stood by her side conversing, she stepped back a little, made several passes downward and upward with her hands, then reached her right hand as high as she conveniently could, when there came into it instantly the flower, as fresh and green as if just removed from the parent stem; some six or eight others were treated in like manner by their materialized spirit-friends.

A clergyman present recognized a spirit-daughter who passed away in infancy. After the usual salutations, the conversation ran thus: "Papa, I do n't want you to preach as you have done!" "Why not?" "Because it is not true; there is no place in the spirit-world where there is fire and brimstone!" "Well, then, what shall I preach?" "Preach that we go—and we come again!" (Simplicity often confounds wisdom.)

A gentleman present was commander of a vessel in 1836 in the South seas. Two natives of the islands where he then stopped came to him in their native costume and were recognized by him, one as "Billy Marr," a sailor on board his ship who accidentally lost his life, and the other, "Fifena," a female that he, Billy, brought with him to the circle by request. She was dressed in garments made of what is called Pampa cloth, such as is manufactured by the natives in those islands; her feet were bare and very small.

To give an account of all that transpired in my presence at these séances would make this article altogether too long, but one more incident I will mention: The spirit, Lizzie Hatch, put aside the curtains of the cabinet and disclosed to view not only her own form, but also that of two other spirit forms and the medium, all of whom were seen at the same time. The forms often take their friends into the cabinet, and they always find Mrs. Allen in her proper place. The medium is held in an unconscious state by her Indian guide, "Mego," during the entire séance. He often speaks in answer to questions, gives orders, sings, and when the séance is over, takes the medium out into the room, still unconscious. The interest in these manifestations seems to be rapidly on the increase, and the circle-room is crowded with deeply interested visitors, some coming a long distance to witness for themselves the wonderful manifestations. I have no preferences and no prejudices for or against any mediums for this special phase of manifestation, but I fully believe Mrs. Allen to be strictly honest and conscientious in her every thought, act and motive in connection with these wonderful developments of spirit-power. Séances are held by her every Tuesday and Friday evening.

N. W. PERRY.

South Easton, Mass., Oct. 1st, 1883.

THE "GOOD (?) OLD TIMES"!—The following is an extract from a letter from Stockholm, printed in the *Congregationalist*: "At the ancient stone fountain, known as the Blood Bath, where Charles XI. of Denmark had fifty nobles put to death, thereby hoping to increase his power, this touching story was told me: A beautiful boy, who had seen his father's head cut off, and the blood dripping, said in childish accents to the executioner, 'When you cut mine off, please do n't get my collar dirty; for mamma will whip me when I get home.' The man's heart was moved, and he secreted the child, and sent him home; but the ungracious king had him beheaded for such womanish tenderness!"

Biographical.

Dr. Ephraim Marston.

To the Editor of the Banner of Light:

The death at Lakewood, N. J., on the 10th inst., of Dr. Ephraim Marston, has not only deprived the medical profession of one of its brightest ornaments, and the society in which he moved of one of its most brilliant representatives, but spiritualistic circles of one of its stanchest and most earnest champions. He died at the advanced age of seventy-six years—died as he had often expressed a wish to die, in harness. Performing a difficult and trying surgical operation overtaxed his strength, which was followed by a paralytic stroke. He did not, however, lose consciousness. His mental vision was clear. The old sweet smile lit up his countenance as he passed to the life beyond. The change was but momentary; the sweet smile still lingered, it was only a transition to higher duties and higher usefulness. *Sic itur ad astra.* It was a continuation simply of his long, active and useful career here, only with larger capabilities of action for the larger and limitless field of his new labors. A brief record of his life cannot fail to be interesting to the readers of the *Banner of Light*, in its revelations of the progressive development, through his experience, of spiritual truths, and certainly to very many residents of Boston and vicinity, where for over thirty years he practiced his profession with the most eminent success, through recalling vividly to their recollection Dr. Marston in the zenith of his professional career and preëminently his kindly and genial nature, that splendid phase of his noble character that gave to him a sterling strength of individuality and an ever-widening popularity, rarely found so grandly blended in a single human life.

The family from which Dr. Marston was descended settled at Falmouth, Me., over two hundred years ago. All the sterling qualities of the early New England settlers formed his noble endowment, but their narrow prejudices and bigotry found no shadow of resting-place or recognition in his broad and liberal nature. The splendid physique and intuitive quickness of intellect that seem indigenous to those cold and sterile regions of our north-eastern frontier, found in him early and rapid development. He was born at Falmouth, Me., July 30th, 1807, and while still struggling to master the rudimentary branches of the common school, expressed a predilection for the medical profession. In this he was happily gratified, and after a preliminary course of study with his uncle, Dr. Samuel Brackett, entered the medical college of Bowdoin University, where he graduated with high honors.

After practicing a number of years at Falmouth and Frankfort, Me., he went to New York City, where he was given charge of the Smallpox Department of the old New York Hospital. He went from there to Boston, and there, as already stated, he remained over thirty years in the practice of his profession. It would take many columns to give anything like a detailed account of his long professional career in that city. He enjoyed a large and lucrative practice, and in his diagnosis and treatment of cases was exceptionally successful. He was constantly in the highways and byways, healing the sick without money and without price. If people saw fit to pay him, it was thankfully received; if they could not pay it was all the same; if they could pay, but would not, he generally attributed it to their undeveloped condition, which a little more evolution would rectify. During nine years of his sojourn there he was Coroner of Middlesex County, an executive appointment, and a position of high and responsible trust. The appointment came to him, however, unsolicited, and he finally resigned it, to be able to give his sole and exclusive attention to his profession. It was the only political appointment he ever held, or despite frequent urgent entreaties to the contrary, would consent to hold. He was also for several years Surgeon of the "Ancient and Honorable Artillery," organized in 1630, and his appointment as its surgeon, it is hardly necessary to state, is convincing proof, not alone of his great personal popularity at the time, but of his professional eminence as well. Through too close and arduous attention to his profession his health finally failed, and seventeen years ago he removed to Lakewood, N. J., to recuperate his exhausted energies. Fortunately he recovered his lost health, and resumed the practice of medicine with the same success as formerly, and, as stated at the outset of this article, died in harness.

While a surgical operation brought death to Dr. Marston's physical body, so a surgical operation gave to him spiritual birth. This was in 1853, only five years after Spiritualism gave those at first mysterious indications of its being and power—the so-called "Rochester Knockings." The doctor had been called to attend to a very complicated surgical case, which several physicians had already attempted to perform, but without success. He went the same evening to the residence of Judge Fay, in Cambridge, where a circle was held, and to his surprise a young girl of fourteen went under control, and calling him by name, told him to go and perform the surgical operation, giving most minute and specific instructions for its performance, with use of all the scientific and technical terms.

"Who is this speaking through the medium?" asked Dr. Marston in utter surprise.

"I am Dr. John C. Warren," was the prompt response.

"I knew well afterward that it was the spirit of Dr. Warren speaking through this medium," the writer has heard Dr. Marston state in reciting this incident of his conversion to Spiritualism; "and," continued the doctor, "I followed the instructions, and the operation was a complete success; the man, whom all the doctors had given up to die, got well. The most surprising thing of all was, that not a soul in the room except myself knew at the time of my having been asked to perform the operation."

Don't let it be imagined from the above that the Doctor was a man who jumped hastily to conclusions. Strongly convincing as this experience was, he did not let the matter rest there. He sifted and weighed evidence for and against Spiritualism. The more he examined into the matter the more convinced he became that Spiritualism was a great truth, a living, ever-present reality, and its manifestations irrefragable proof of its truth. He did not, however, openly avow himself a Spiritualist until after his removal to Lakewood. The reason was that his professional duties then wholly engrossed his attention. He felt that his mission of healing was his great work, and it was through spirit orders that he gave his time exclusively to it. No mercenary motives actuated him, but the fulfillment of a most sacred trust. Nearly all his income he spent in helping poor patients. It was no unusual thing in giving a prescription to roll up a dollar-bill with it, saying, "Here's money to buy more medicine. Come again when the medicine is gone, and you shall have more." Such generous acts, with attendant kind words and his winning smile, lie deeply treasured in thousands of memories. Was it a wonder that the spirits helped him in his healing? He invoked their aid continually, and they came responsive to his wish. He always obeyed their directions, and hence his great power and usefulness. There was always unquestioning promptness of obedience, no matter at what cost or self-sacrifice. Here is an instance where it affected himself: The Doctor was an inveterate smoker, smoking twenty-five or thirty cigars a day. His powerful constitution permitted such indulgence with seeming impunity. "Throw that cigar away!" a spirit said to him one morning as he had seated himself by his cozy grate-fire for quiet enjoyment of his wonted matutinal luxury, "it is doing you harm and is impairing your usefulness." "I did not stop to take even a farewell puff," said the Doctor in telling the story; "I threw the cigar in the fire, and I never smoked afterward."

Before his removal to Lakewood the Doctor had been a member of an evangelical church, but had quietly withdrawn. He found the church no home for him. He loved the Christ-spirit as set forth in the Bible, but he had very little sympathy for the Christ of the church. Subordinating his personality to the church and the priest was too much for him. He broke from it, and was free and happy; no mystery for him; he knew that his Redeemer lived, and that redemption was a life-work well done. He often heard the gentle voices of dear friends who had gone before. In his last days, as they were "calling him over the sea," he knew who they were and what they meant, and he rejoiced that he was soon going to be a participant with them in the joys, harmony, glory and peace of the new life whose portals were opening before him.

It would be a pleasing task, if space permitted, to give more in detail the inner experiences of such a grand and loving life. Some day this may be done. For the present, two incidents bearing upon the close of his life must suffice: The first was a brief incident and soon told, but it brought great comfort to the Doctor: A few days before his decease he saw a vision. Gliding peacefully upon the placid bosom of a beautiful river whose picturesque shores were lined with the loveliest of flowers, and whose far-away vista was a broadly-expansive lake, and beyond towering mountains and far-reaching valleys, he saw a boat, and in it a boatman. The tiny craft, which moved noiselessly over the smooth surface of the water, came nearer and nearer, and finally touched the shore where he stood. He felt that the boat had come for him and that soon he would be told to seat himself in it to be taken to the unknown regions of the beautiful land across the distant lake. "The boat is waiting for me and I am going to take my seat in it," he said only the day before his death, and as he said it the speedy fruition of a great hope lit up his countenance with an effulgent halo.

The next and last incident we shall relate occurred the night before his spirit passed away. A lady medium, a friend of the Doctor's, was among the anxious friends standing by his bedside, and was under control. Four years ago her husband died, and the Doctor, on parting with him, a few hours before his death, shook him by the hand and said, "Good-bye, Frank. I want you to come and meet me when my time comes." "I will if possible," answered Frank. This lady medium suddenly exclaimed, "Frank has redeemed his promise." She then further announced that the spirit of the Doctor's brother, the late John W. Marston, who passed into spirit-life only a few weeks before him, accompanied that of her husband, and that they had brought with them a casket strewn with the most beautiful flowers, and placed the casket on a bier by his bedside.

The doctor was a man of magnificent physique and commanding presence. His suave dignity of manner, exceptional geniality, high culture and marked social qualities, notwithstanding his unflinching advocacy of free thought and the forces of spiritualistic ideas, gave to his character an electric and magnetic brightness. He was twice married. His first wife was Miss Olive Weymouth, of Topsham, Me., a woman of most lovely character. His second wife, and surviving widow, was Miss Harriet A. W. Philbrick, of Boston, a most estimable and accomplished lady, and as a Spiritualist fully *en rapport* with her late husband. He leaves one son surviving him, Mr. Virgil Marston, of Philadelphia, a well known musician of rare attainments. There also survives him his nephew, Mr. Frederick M. Marston, who lived with him from his boyhood days, and studied medicine with him, and was always treated and regarded by the doctor as his own son. All these were at his bedside when his spirit passed to the higher life. In the supreme moment of his spirit's departure who shall say that they were heart-broken, for they were not. And neither were they mourners at the last rites over the body that remained, for they were not. The doctor wished to go, and they loved him too tenderly to wish to keep him from the higher and wider sphere of his spirit's aspirations. What a sublime faith is this Spiritualism! What a grand reality is this noble philosophy! "Oh! death, where is thy sting? oh! grave, where is thy victory?" Paul, the medium, wrote this. All Spiritualists feel its mighty truth. Spiritualism knows no requiems, no dirges, no sorrowing for the dead.

Lakewood, N. J. H.

October Magazines.

DIO LEWIS'S MONTHLY.—A portrait of the editor serves as a frontispiece of this number. "Our Rich Men" is the opening article, and shows by strong contrasts of conditions that the poor or those in moderate circumstances are better able to and really do possess more happiness than millionaires. Amrita Lal Roy contributes a very interesting account of "Idol-Worship in India," giving altogether a different view of it than that commonly entertained. Dr. C. L. Tisdale, in "Sandwich Island Sketches," treats of Leprosy, the Opium Trade and Intoxicating Drinks as observed by him during five years' residence in Kohala. This is followed with a brief account by Lal Roy of the disease as it exists in India, and general remarks upon its history. The remaining contents of this issue are interesting and of great practical value. New York: Frank Seaman, 68-71 Bible House.

WIDE AWAKE.—"The Ginger Pop Company," an amusing sketch with grotesque illustrations, will excite the risibilities to a considerable degree. Joaquin Miller writes about "The Little Gold Miners of the Sierras." "The Blind Children's Kindergarten" is a deeply interesting account of the introduction of that method of teaching children in the Perkins Institution for the Blind, closing with an earnest appeal for the establishment of a Kindergarten school for the blind children of the poor, a movement to be highly commended. Mrs. Whitney gives a second installment of her "Buttered Crusts." "The Basket Business" shows how a boy who wanted to make some money contrived a way, and succeeded in making it. There are several fine poems, several jingles ring merrily for young ears, and this October number is one of the best. D. Lothrop & Co., publishers, Boston.

CHOICE LITERATURE.—For the large amount of standard reading at an exceedingly low price this monthly takes the palm. Of a score of articles forming the contents of this number are, "Women and Representative Government," by M. G. Fawcett; "The 'Why' and the 'How' of Land Nationalization," by Alfred R. Wallace; "The Emperor Julian's View of Christianity," by Alice Gardner; "R. W. Emerson: An Ethical Study," by Henry Norman; "The Four Chief Apostles," Part 2, by F. Godet. John B. Alden, publisher, 18 Vesey street, New York.

THE HOMILETIC MONTHLY.—However much we may differ in our opinions with that of the conductors of this publication as to what is truth, we cannot fail to give due credit to the ability with which it is edited; it is a model in the variety, comprehensiveness and arrangement of its contents. The present number contains the pith of nearly a dozen sermons, and other matters of interest to those for whom it is issued. Funk & Wagnals, 10 and 12 Dey street, New York.

THE SIDEREAL MESSENGER contains a "Memorial Address" in honor of the last veteran of modern astronomy, Argelander. Translated from the Swedish. The remaining contents illustrate the progress of the science. Wm. W. Payne, Northfield, Minn.

COMMERCIAL TRAVELERS' MAGAZINE.—The third number of this enterprising monthly (November) has for its frontispiece an engraving of the heroine of Joaquin Miller's serial, "The Treasure of Treasure Island," three additional chapters of which are given. "Spanish Vineyards and Bodegas," is an interesting illustrated description of the cultivation of grapes and the manufacure of wine in Jerez, a little city a short distance from Cadiz, and the capital of what is called "the Sherry district." Other entertaining articles are "Six Months of Bliss," by Olive Harper. "Found Dead," by B. T. Prescott. "Smoke and Dust and Ashes," a familiar chat on pipes and cigars, by J. W. Carrington. "For Dear Ambition's Sake," by C. E. Rich, etc. Of the shorter sketches, "His Baby was Dead," is one that will touch the finer sensibilities of the reader. Publication Office, Boston.

RECEIVED: THE JOHNSON FOUNDRY'S TYPOGRAPHIC ADVERTISER for "Fall-time." Published by MacKellar, Smiths & Jordan, Nos. 606-614 Sansom street, Philadelphia, Pa.

In Memoriam Isaac Rehn.

To the Editor of the Banner of Light:

Please give the subjoined report—which on its being presented received the unqualified endorsement of this Association—as a just tribute to a man who was widely known as an honest, true and unflinching advocate of Spiritualism: one who never hid the light or concealed the evidence he possessed of the truths of our beautiful philosophy. He was open, free and generous in life, and had a good word for all. It was indeed a joy to look into his face; and one felt on taking the hand of Isaac Rehn the better for it. No temptation could change him one iota from that which he conceived to be right and just between man and man; rather suffering deprivation and poverty before he would yield to do a wrong act. I knew him well here, and that I may be worthy to stand upon the same plane when I pass away that I believe he stands upon, is all I can ask or wish for. Yours truly, JAMES SHUMWAY, *Sec.*

Philadelphia, Pa., Oct. 6th, 1883.

THE COMMITTEE appointed at the meeting on Sunday, Sept. 22d, upon the testimonial to the memory of Isaac Rehn, report the following:

IN MEMORIAM.—The First Association of Spiritualists of Philadelphia desires to express and put upon record a memorial of appreciative regard for their friend and brother, Isaac Rehn, who, on the 13th day of Sept., 1883, passed to the higher life from his late residence, York, Pa. In past years he was resident among us, and was officially connected with organizations of Spiritualists in this city, and in all his relations respected and beloved. In this tribute to his memory we recall his virtues, which shone brightly and were exemplified in his professions and his activities as an earnest co-worker, and, being one of the charter members of the Association, and its President for years, he stood foremost among the pioneers of Modern Spiritualism.

Imbued with the science, philosophy, ethics and religion of spiritual truth, his ideal of spirit-life was *work, development* and *progress*. We hail his transition in the happy assurance that his love of mankind and his zeal in the propagation of the truth, as we have it from the spirit-world, has already opened before him a glorious future, in the strength and beauty of which he will grow strong, and in the wisdom of the higher spheres adapt himself to the work of love which he so largely and beautifully manifested in mortal life.

Resolved, That the foregoing be entered upon the minute book of the Association as a testimonial of love from the spiritual brotherhood of Philadelphia.

Edwin Booth made his appearance in his early days in an amateur theatrical performance in a Southern city, the bills announcing which being given to an ignorant old colored man, they were all posted upside down. The blunder was the cause of greater publicity being given to the entertainment, as everybody saw them and laughed.

Spiritualist Convention, West Burke, Vt.

To the Editor of the Banner of Light:

The Mass Convention holden in the Universalist church at West Burke, Vt., Sept. 28th, 29th and 30th, was called to order Friday morning by J. S. Kimball, of that place, and the following officers duly chosen by the goodly number present to direct the exercises: President, Dr. S. N. Gould of West Randolph, Vt.; Vice-President, Mrs. S. P. Shaw of Morrisville, Vt.; Secretary, Mr. E. J. Durant of Lebanon, N. H.; Treasurer, Mrs. S. N. Gould of Randolph; Business Committee, S. N. Gould, J. S. Kimball, Caleb Aldrich, F. A. Way and Louis Albee.

The Duxbury Glee Club then opened the exercises with inspiring music, followed by an invocation and improvised poems by Miss Jennie B. Hagan, in her usually interesting and instructive manner, upon subjects presented by the audience. Dr. H. P. Fairfield of Newburyport, Mass., came before the Convention, and under the control of Sylvester Judd gave interesting remarks, followed by Dr. Gould, Mr. Durant, and Mrs. Bush, of Barton, Vt., when the exercises of the morning were closed by a song from the choir.

The exercises of the afternoon were opened by singing, followed by an inspirational invocation by J. D. Stiles of Weymouth, Mass., interesting remarks by Dr. Fairfield, and platform tests by Mr. Stiles, which were all recognized. Further remarks were made by Mr. Albee of Derby Line, Dr. Fairfield, Dr. Gould and others, thus passing the conference hour pleasantly and profitably. After singing the regular address was given by Mrs. Sophia K. Durant of Lebanon, taking as a theme the last utterances of the ascended Goethe, "Light, More Light," which was treated with good effect.

The evening was devoted to a séance by Jennie B. Hagan and J. D. Stiles, with an admission fee of fifteen cents for the purpose of defraying the expenses of the Convention, and the house was well filled. Singing by the Glee Club. An invocation by Mrs. Emma Paul of Morrisville, Vt., in her beautiful and expressive manner, prefaced the fine and very acceptable poems given by Miss Hagan upon subjects presented. After a fine song from the Glee Club Mr. Stiles yielded to his peculiar control "Swift Arrow," who gave, in his accustomed way, descriptions and names of seventy-six spirits who came before him, nearly all of which were recognized by those present. These wonderful manifestations, and tests of spirit presence, seemed to make a deep impression upon the audience. Sylvester Judd, through his instrument, Dr. Fairfield, then gave a very telling address in his peculiar style, sustaining his arguments by an abundance of scriptural texts which he read from the Bible without opening it, taking as his subject "The Ministry of Angels, and Its Effect upon Human Society."

The conference hour of Saturday morning was made interesting by remarks by the President, Dr. Gould, Mr. Albee, Mr. Farnham of Cambridge, Mass.; Mr. Spencer, Mr. Bush, Mr. Johnson and Lucius Colburn, test medium; Dr. Fairfield, Mrs. Bush, and the Secretary, followed by singing, and poems by Miss Hagan upon "Home and Mother," and an address through J. D. Stiles, "The Greatest Study of Man is Man," full of profound thought and practical application. The conference hour was occupied in the afternoon by Mrs. Durant, Mr. Colburn, Miss Barbara Allen of Waterford, Vt., that veteran medium widely and favorably known throughout New England, Dr. Fairfield and others, followed by singing and a stirring address by Mrs. Paul upon "The Advent of Spiritual Thought in the Early Ages, and their Progressive Expression Along the Ages to the Present Outpouring;" a grand discourse.

The evening was devoted to another séance by Miss Hagan and J. D. Stiles, and the poems given upon the subjects, "Our Spirit-Home," and "Purity of Life," were certainly very fine and highly appreciated by the large audience in attendance. A song, "Dear Father, Pray with Me To-Night," was rendered very prettily by Miss Laura Burns, a child of twelve years, accompanied by her mother. Several of Mrs. Burns's children are highly mediumistic, and she related in conference some very interesting manifestations observed in their presence. "Swift Arrow" then controlled his instrument and gave seventy-five descriptions and names, nearly all of which were responded to; after which, Miss Hagan gave quite a variety of poems, many of them upon humorous as well as grave subjects, which were very amusing as well as instructive. No one can attend a test séance of J. D. Stiles, specially when assisted by Jennie, without becoming deeply impressed by the fact of the presence of invisible intelligences, and of the power of inspiration.

The exercises of Sunday morning were prefaced by music, invocation and reading of the scriptures, by Sylvester Judd, a poem by Mr. Bush and remarks by Barbara Allen, Dr. Fairfield, Mr. Farnham, Dr. Gould and others, followed by an address by Mrs. Durant, having for its theme, "Faith in the power of the spirit that ever surrounds and in the power of our own souls necessary to our highest unfoldment and usefulness," dealing with the practical duties, relations and powers of this human life, and its possibilities, in a manner that touched the hearts of the audience, giving them new views and a stimulus to higher thought and nobler action. The supplementary remarks of Mrs. Paul were extremely grand in thought, and a most fitting close of the exercises of the morning. To accommodate those unable to attend the test-séances before, and those from a distance, the time was largely occupied by "Swift Arrow" and Miss Hagan, who preceded him with some fine poems. One hundred and five names were given, with many descriptions and facts or incidents related to each, which were greater tests than the names, nearly all of which were responded to. A most telling discourse by Sylvester Judd through his instrument, upon "Inspiration and Revelation," closed the exercises, and the very large audience felt that they had been richly and bountifully fed.

The evening and closing services were opened by singing by the Glee Club, followed with short speeches by the speakers and others, which seemed to be a reflex of the good thoughts and feelings which had pervaded our former meetings, made more interesting by several exceedingly fine poems by Miss Hagan, also one through J. D. Stiles, when "Swift Arrow" once more gained control and gave seventy-two names more, making in all three hundred and forty-two, three hundred and twenty of which were recognized by persons present.

The adoption of resolutions of thanks to the people for their hospitality, the Glee Club and the various speakers and mediums, visible and invisible, for their inspiring music and rich, spiritual viands so bountifully bestowed, to the different railroads for their return-passes, and the Universalist Society for the use of their pleasant church, closed one of the most successful and harmonious Conventions ever held in the Green Mountain State, and its projectors, Mr. J. S. Kimball and Dr. Gould, have reason to be highly gratified at the result of their labors; both have shown themselves unselfish workers in the cause, and the Doctor much ability in managing and presiding over the meetings. Preliminary action was taken and a committee chosen to make the necessary arrangements for a similar gathering in the Passumpsic Valley the coming year.

E. J. DURANT, *Sec.*

Spiritualist Convention, South Royalton, Vt.

To the Editor of the Banner of Light:

The Spiritualists of Central Vermont, agreeable to the call for a Mass Convention, assembled in Tarbell's Hall Aug. 31st, Sept. 1st and 2d. The first day was occupied in a social reunion of friends, and recounting the varied events of the past, and their experiences as workers in the spiritualistic field of reform. Saturday morning a conference of one hour was held, with D. Tarbell as Chairman. There was speaking by Almon Spear of Braintree, Dr. Davis of Randolph, C. B. Cummings, Chester Pratt, D. Tarbell, and others, followed by A. E. Simmons of Woodstock, Vt., in an address of great eloquence and power. It is simple justice to say in this connection that, as a speaker, Mr. Simmons is one of the best in the spiritual ranks. The meeting was interspersed with singing by Mr. Spear.

At half past two o'clock a conference of one hour was opened by D. Tarbell, an honored veteran in the spiritual cause. It was a remarkably fine effort, and fully demonstrated that Spiritualism lived out can give aid and happiness that the unbeliever knows not of. Then followed an address by Col. E. C. Bailey of Contocook, N. H. Mr. Bailey is well known by his long connection with the *Boston Herald*, and his experience as a traveler in the Old World makes his speaking very instructive, as well as interesting. He spoke about one hour to a large and appreciative audience. At the evening session remarks were made by Mr. Spear.

On Sunday morning the meeting was opened with a conference, participated in by many, and was a season of enjoyment long to be remembered. It was followed with an address by Mr. Simmons, given with his usual zeal and eloquence. He seemed to lift the veil that conceals from mortal vision the beauties of the spirit-land, and inspired us with new courage to bear the many trials and cares of this life, knowing that a recompense awaiteth us in the life beyond.

The afternoon session opened with conference, after which Col. Bailey took the rostrum, and gave us a very entertaining discourse. He was followed by Mr. Spear, who, taking as his subject "The Creation of Man," gave us a very able and instructive address. In the evening there was speaking by Mr. Simmons, which closed the Convention, and the people dispersed to their homes, feeling that these occasions are both pleasant and profitable, and the memory of them will live so long as life lasts, and become brighter with the vanishing years.

We would not forget to thank our young friend, Miss Z. Reynolds, for her solos on the violin, and Mr. Spear for vocal music during the meeting, and the public generally for their attendance and kind attention.

MRS. L. G. BARTLETT.

"Let us play we are married," said little Edith, "and I will bring my dolly and say, 'See baby, papa.'" "Yes," replied Johnny, "and I will say, 'Don't bother me now; I want to look through the paper.'"—*Harper's Bazar.*

[For the Banner of Light.]

LINES

And Sentiments Expressed by its President, CAPT. RICHARD HOLMES, *on the Occasion of the Reöpening of the Meetings of the Boston Spiritual Temple, Sunday, Oct. 6th.*

With harmonious concert of action, with fond recollections of the past, and bright and hopeful anticipations for the future, may it be the earnest, fervent, heartfelt desire of each and every one that:—

United we may ever stand,
And Right and Justice rule our band
While here on earth we stay;
And should the goal be near, or far,
May Progress be our guiding star,
Improving day by day.

Long in the future as the past
May this our mutual kindness last,
From strife and discord free;
May we to each be just and true,
And oft our social joys renew
In love and harmony.

And when with us time shall be o'er—
We leave this for yon happier shore—
May angels guard the way;
And we, in mansions of the blest,
Together find eternal rest
In an unending day.

Banner Correspondence.

New York.

NEW YORK CITY.—R. A. Reeder writes: "It is with great pleasure that a communication upon 'Healing Without Contact,' by David Wilder, in issue of Sept. 15th, has been read. To any one who feels for the ills of humanity, and is desirous of alleviating them, the statement of such facts and the evidences of this power must be of the greatest importance. The Nazarene, the Sublime Master of Healing, knew of this power and used it, but it is only within a very short space of time that any individual of modern times has known that it existed, or could call it to his aid. While many have been relieved or healed without bodily contact, still the cases are not common, for the great mass of the people do not know this is possible. The healers themselves as a rule are not aware of this, or rather the knowledge has not been given to them. A person who is gifted in this manner does not need to manipulate or treat in the ways in which it is generally done, but can effect cures in the most astonishing manner. I am aware of a case, where the person, quite ill, was not aware of how she was relieved, or that she was being treated, and though the healer was many miles distant, and she given up to die, she is today relieved and alive. This is an instance where the subject was unconscious of the treatment, while the healer was aware and making use of the power. A number of instances are known to me where the subjects are treated only through letters, the influence of which has been most beneficial, and I find that it is not needful to have bodily contact to effect cures, but it is needful to have a contact of the spiritual or magnetic soul of the healer and patient. At times, this occurs unconsciously on the part of the patient, as in the case of the lady who wrote a note to the healer. Also in the case I have described above, but in this instance the healer desired and was aware of the contact.

Again, this contact is brought about and the chain completed by a third person, as in those cures by the Nazarene, when the Centurion's servant was healed, when the woman came to him, and her daughter 'was made whole from that hour.' Also in such cases as Mr. Wilder mentions, when the patient was much improved after her husband had held a conversation with the healer. I am satisfied that a letter receives, as it is written, the peculiar power or magnetism of the writer, and if the writer be one possessing the power of healing, his letter will be found to convey that power. And I am also convinced that a person desiring to be cured, has only to convey that desire, either by letter, third person, or some other manner, to a healer who possesses this knowledge, and conditions being favorable, the person will be helped. I am also convinced that in many cases a patient can be aided without his or her knowledge, and that it has frequently been done. I have stated a little of what has come under my own observation, but to go into any explanation of these truths would require too much space, and I leave it for the present. 'There is nothing new under the sun,' and we are only now beginning to understand and avail ourselves of much of the old. If we can bring any of this ancient knowledge to bear for the healing and help of mankind, we may rest content."

NEW YORK CITY.—Mrs. Adeline B. Reid, of 56 West 24th street, writes: "Having read in one of your June numbers an account of a dream a daughter of the late Harvey Jewell had, I send you this account of one of my own years ago, of so singular a kind that it made an indelible impression on my mind. It was during the war, and I, then a young girl, resided with my mother in one of the Southern towns. One of my brothers had not been heard from for over a year, when one night I dreamed I was standing on the bank of a river, and on turning saw this brother by my side. I spoke to him, but could not make him understand I was there. I saw distinctly the pattern of the cloth his suit was made of, noticed particularly a red thread forming a broken check (I account for my doing this because in those troubled times good clothes were an unusual sight to me). Whilst I was vainly endeavoring to make myself known a man came along in a boat whom he joined, and was rowed away. The next night I thought I stood on a dusty road. In the distance I saw some one approaching, and suddenly came face to face with my brother, in the same suit of clothes, though much the worse for wear. I spoke about dreaming of him the night before, when again, to my surprise, he took no notice of me, but stood making up his mind which of two roads he should take, and suddenly left me. The third night I was on the edge of our town when my attention was attracted by a speck in the distance, which as suddenly turned out to be this brother, scarcely able to walk, almost shoeless, ragged, and with a stick in his hand. I was as unable as before to make him conscious of my presence. He asked a colored man if there was a family residing there still by our name, and taking this man's arm started for the house. I followed them up the main street, and so on to our gate; saw my brother come up the steps, and knock at the door. As he knocked I sprang up out of bed (for there was a knock), flew to the door, calling mother to unlock it quickly and let Fred in, but hurriedly opened it myself to find him standing there in reality, this time in the condition I have described, even to the little red thread once so prominent in the then threadbare suit. I never shall forget the shock I felt upon opening that door. He ran the blockade, and had been some months in making his journey home.

I am a native of Cambridge, Maryland, daughter of the late Jos. E. Muse, member of the State Bar, and granddaughter of the late Josiah Bayly, for many years Attorney-General of Maryland."

Pennsylvania.

MUNCEY.—A correspondent, "E. D.," writes: "I have read 'Genesis' with the deepest interest. It has opened up to me long lines of thought into the interior of things more or less new to me. Much of its matter is condensed and highly suggestive. For the mental stomach of the average American Spiritualist, it may furnish food that will be rather slow of digestion. Perhaps the French and American mentality are differently constituted; and perhaps a comparison of the French and American heavens would explain the difference. One might imagine that our ethereal teachers do not travel, intermingle and compare notes freely. But 'Genesis' is a profitable book to read, for all who are disposed to question and investigate. The hypothetic 'cosmic fluid' presented as the universal 'eternal generatrix' of all things, opens up a field wherein thought may run wild in its explorations. And the *perispirit*, so familiar to us, as the spiritual body, is not only that, but very much more, in its phenomenal and intermedial character and office; and, in short, the Frenchman has delved in a mine from which he has brought forth treasure with which many of us are not familiar. Howbeit there are among them some things which are not quite so attractive; notably that weird, mystical problem, *reincarnation*, so uncongenial to a go-ahead race, who seem to repel the very first intimation of a halt and a backward progression. But as progress spiritually includes *fraternity* in its onward sweep, each race may hold truths necessary to the uplifting of every other race; and when the brotherhood of earth is accomplished, we are reminded that 'one and the same human family has been created throughout the *universe of worlds*,' and the ties of a fraternity, yet unappreciated by us bind us to them and they to us.' No hope held out here for the laggard, surely."

Michigan.

MIDDLEVILLE.—In a letter dated Sept. 29th M. Wright says: "I want photographs of spiritual drawings, paintings, and scenes of all kinds relating to Spiritualism, to illustrate the subject. Will those of your readers who have them be so kind as to send me copies of what they may have, where they can as well as not. I propose to present Spiritualism to the public in a new way, and in order to do so must have, at least, one hundred well selected illustrations. Photographs of prominent mediums will be thankfully received, and made use of to their benefit. Want a first class lecturer also, one who can sing tenor or bass preferred. For particulars address as above."

BANGOR.—D. F. Taylor writes: "I have taken the *Banner of Light* ever since its commencement, and I mean to continue as long as I can get money to pay for it and can see to read it. I read from four to six papers each week, but the *Banner of Light* is the best I have ever read as yet. I am now seventy-eight years of age, and don't expect to stay in the form long. Some people wish to know what good Spiritualism has done. *I* can tell them that it has taken away the sting of death from me. Why so? Because I have added knowledge to my belief, and I know that my soul is immortal—that when this tabernacle is dissolved I shall have a building, an house not made with hands, eternal in the heavens. This brings me consolation which the world can neither give nor take away."

Vermont.

BRIDGEWATER.—Mrs. M. S. Townsend-Wood writes: "Brothers and Sisters of the World: I greet you once more from this home among the green hills of my native State, with kindly feelings toward all.

I spent five pleasant weeks at Onset, that beautiful spot, with a calm, kindly and loving spirit generally presiding over and pervading its vast audiences gathering through the camp season; no combats, no 'cur-dogs barking at the moon,' as Henry C. Wright used to say of those pseudo-critics and conceited beings who had never learned how small and insignificant they are, nor ever thought they could not manage all the world. It seemed as if some grand, silent spirit moved through all, and official duties sank to insignificance. Dr. Storer's pleasant face, smiling upon the crowds, brought all to order, and notices given with some friendly words from his veteran lips prepared the people for the melodies of song and the inspirations of thought which seemed to thrill and satisfy. Never, since the grove conventions in Vermont years ago, have I attended meetings where angels walked so near to mortals, and oh! how earnestly I do pray that the same love-power may be in attendance, ever prevailing, for I know that 'love conquers all!' And may dear, beautiful Onset become as a fountain from which thousands of thirsty souls can drink of the divine waters. May all antagonisms and jealousies be cast forever out.

Well, I say, after five weeks of such a foretaste of a better life, I am nearer to humanity and can more fully understand that, since we are obliged, as spirits, to manifest through our mortal bodies which are so unlike, we must appear just as different as our bodies are, while in spirit we are alike. Hence, judging from the spiritual, we can but be merciful and kind. Another week at Etna, Me., where a similar spirit moved among the people, gives me a desire to attend camp-meetings in those places again another season, and as I have a lot with my beloved husband at Onset, and hope to have a cottage, and an invitation to be at Etna, presume we may enjoy the pleasure. I need not say how my soul goes out in true gratitude to the dear friends who so generously presented us with fifty-six dollars on the occasion mentioned in the *Banner of Light*. The true ones know me and know how much I appreciate every word and deed that comes from them. We can all afford to wait for the growth of those who do not perceive the laws of spirit in relation to the elements of matter. Experience, the only real teacher, will give them lessons.

In this 'Valley Home,' where grandparents, father and husband passed from the mortal, remains my precious mother, provided and tenderly cared for by sister Elvira and her kind husband who manage the farm. The Spiritualists who used to gather here are among the invisible throng, and there are no meetings in the little village. Mother has medium powers which serve as comfort to her, and with the dear old *Banner*, which she has from us, and other works upon the subject, she reads and thus lives in the world with other thinkers. Each year do we come to spend a few weeks with our loved ones, and those who know the pleasure of 'the old, old home' may know how we anticipate the coming time for the home visit. We love these dear ones, and wish it was in our power to smooth their way, making all the darkened passages light and all joys secure. From this home love goes the same to all God's creatures. Oh! that all might be comfortable in health and earthly conditions, being surrounded with loving, tender care which would enable all nobler and better qualities of character to develop. And may the sweet Spirit of Love reign on earth until the whole human family shall be to each other as the members of a well-disciplined home—no more wars or battles, no antagonisms, no hatred, no slanders, but 'peace on earth and good will toward men.'"

Massachusetts.

SALEM.—Mrs. G. W. Bruce, Secretary *pro tem.*, writes: "The Spiritualists of Salem have again commenced meetings at Cate's Hall, under the management of Mr. N. K. Holland. Great credit is due Mr. H., as he labored faithfully to sustain our meetings last season. With a few more in our ranks with so deep an interest in the cause Spiritualism would soon build up in Salem. We were fortunate in securing the services of Mrs. A. E. Cunningham to open our meetings. She is considered one of our best test mediums, and gave great satisfaction. We have engaged her for the two following Sundays. With the aid of an efficient choir our meetings deserve to be well patronized."

BOSTON.—"H." writes: "In a recent issue of the *Banner* was given a brief account of the experience of a correspondent regarding the Florida Pine material for bedding. I learn that there are different modes of curing and preparing the material for use. The kind referred to in the account in the *Banner* is not subjected to a chemical process that changes its color that it may resemble hair, but is cured and prepared in a manner that makes the material durable, elastic, retaining its natural color and native elements: such as resin and pine fragrant balsam. The material cannot be obtained, to my knowledge, in bulk, but is made into mattrasses, etc., known as the Aromatic-Pino-Palmine mattrass. This material for bedding is excellent, because of the pine—healthful, medicinal properties that it contains."

New Hampshire.

MANCHESTER.—George F. Rumrill writes: "It has been some time since the outside people have heard from our Society. We are doing very well; have rather small audiences in the afternoon, but in the evening they are quite large. We have had with us C. Fannie Allyn, Mrs. N. J. Willis, and Mrs. Sarah A. Byrnes, and they have all done well for us, and have our kind wishes.

Sunday, Oct. 7th, there was one of the regular Waite-Everett-Mansfield, etc., shows here. The parties advertised themselves as the original Eddy Brothers, and as being on a trip around the world. In view of this I want to tell all the *Banner of Light* readers that last week I received a letter from Horatio G. Eddy, from Chittenden, Vt., saying he should remain there some four weeks or more, and his brother William was in Moravia, N. Y. This proves conclusively that the 'original Eddy Brothers' are NOT traveling together, as alleged."

Rhode Island.

PROVIDENCE.—L. K. Joslin, Secretary, writes: "At a meeting of the Providence Association of Spiritualists, Oct. 8th, the solicitors reported that sufficient money had been subscribed to secure lectures for the next eight months, and the following officers were elected for the ensuing year: President, L. L. Whitlock; Vice Presidents, Josiah Simmons and E. H. Dunham; Treasurer, Horace B. Knowles; Finance Committee, Mr. Thomas and Mrs. Waterman; Lecture Committee, L. L. Whitlock, H. B. Knowles and L. K. Joslin; Committee on Music, Lauriston Towne, E. H. Dunham and Miss Ida Andrews; Reception Committee, E. H. Dunham, Mrs. H. B. Knowles and Mrs. E. H. Pratt. The Hall Committee is composed of the following named: W. H. Shattuck, Chairman, L. Towne and H. B. Knowles. A good class of speakers are already engaged and the prospect is encouraging."

A CHARACTERISTIC POEM.

Extract from verses written by the late Charles H. Codman, for a social family gathering, and read at Mr. Codman's funeral by the Rev. E. A. Horton, Saturday, Sept. 22d, 1883.

For I know the dear departed,
If such be God's sweet will,
Are around us and above us,
At least in spirit still;
And our love for those who've left us,
Of whom we've been bereft,
Should not be lost to this dear world,
But showered on those still left.

Let us help all those who need it—
The poor, sad, wicked, weak;
Let us give both gold and sympathy
To those who these must seek.
Let us educate and strengthen
And make all classes free,
And strive to make the human race
Blest in true unity.

Let us drive away the darkness,
The evil and the night;
Let us leave the world some better
For having seen the light.
And if we do not see it all,
Our brother surely may;
And we'll have the glorious thought that we
Helped bring the happy day.

These simple lines have a significance to those who knew Mr. Codman, quite independent of their literary merit. They are a literal expression of the spirit of his life. In all public and private relations he was indeed the ideal citizen. Now that he is removed from our daily association the beauty of his character becomes more clearly apparent.—*H. B. B., in the Woman's Journal.*

The unkindest cut of all: *Mr. Tralala* (to barber, after enjoying a hair-cut and his first shave and receiving his "check")—"I think you've made a mistake. Isn't a shave twenty cents?" *Barber* (deprecatingly)—"Really, I couldn't think of charging for *that*, sir."

Verifications of Spirit-Messages.

JASON WOODMAN.

On the 29th of December, 1882, a spirit came to our Circle, and, after getting complete control of the medium's organism, proceeded to give a communication, remarkable for its clear statement of facts, relating to himself prior to his passing to spirit-life, as well as his condition there, and said his name was JASON WOODMAN, of Leeds, Me. Since the publication of the message in the *Banner of Light* of March 3d last, several persons, ladies and gentlemen, have called at this office and verbally assured us that they were well acquainted with Mr. Woodman and his family, who were among the most respectable people in the place; that Mr. W. had been an enterprising and successful merchant; and all expressed astonishment at the accuracy of the statements—the *tests*—in the spirit-message, as all were absolutely correct so far as their knowledge extended. They further declared their belief that the communication must have come from the source it purports to—Mr. Woodman *himself;* though one of them qualified the statement by saying that "he could not clearly understand how that could be, as Mr. Woodman had been dead to his certain knowledge for over two years." We also learn that Mrs. W. admits the correctness of the message, but has no belief in spirit-communion.

We are glad to receive this testimony, knowing, as we do, that the medium knew nothing whatever of the party giving the communication.

MRS. MARTHA J. WEBSTER.

In relation to the spirit message of MRS. MARTHA J. WEBSTER, of Wakefield, N. H., printed in the *Banner of Light* Sept. 1st, Mrs. Harriet Edgerly informs us that the communicating spirit was her niece, and that she and the entire family fully recognize it as coming from the one it purports to; that it reads like her, and all the particulars mentioned are perfectly correct; it was indeed a welcome message from a dearly loved one.

ALICE C.

To the Editor of the Banner of Light:

The beautiful communication in the *Banner* of Sept. 22d, purporting to come from ALICE C., whom I recognize as Alice Cary, one of my spirit-guides (through the organism of Miss M. T. Shelhamer), was to us particularly gratifying, conveying, as it did, those tender expressions of sympathy and love in this our hour of sorrow and affliction over the loss of our beloved children. Considering that Alice Cary, since her departure from the physical, has ever been a familiar spirit to our household, it seems but natural that her influence should be around us to impress us on every possible occasion. In more senses than one, through my own mediumship, I realize that this is the case, for I am often *en rapport* with her, clairvoyantly and clairaudiently. The communication was also substantiated on the following Sunday evening at my lecture and séance, when she controlled me and gave an impromptu or inspirational poem, dedicated to Miss Shelhamer. Being entranced at the time, I was not able to judge of its merits, but those who heard it said it was one of her finest efforts, and regretted that it could not be reproduced. Those who were personally acquainted with her in earth-life have given unequivocal testimony to her originality of thought as expressed through my organism. The dear children she speaks of I know have been irresistibly drawn to her sphere. "Crowned with spotless lilies, radiant in her spiritual beauty," I know our Lily must have been a peace-offering at the shrine of love, "waiting to welcome her dear brother to his immortal home," as said dear Alice Cary.

Thanking the dear spirit for this comforting message, and the medium through whom it was given, I remain sincerely yours for the truth,

MRS. SUSIE GOODHUE WAGNER.

Fort Seneca, Ohio.

JOHN N. MAFFIT.

To the Editor of the Banner of Light:

In your paper of Sept. 22d I notice a message from one of my guardians, JOHN N. MAFFIT. I read it to a friend, and during the reading my friend stopped me and said: "The very words you are reading were given through you some time ago while sitting in a small circle with a few friends." So I write to say that I consider it a remarkable test of our dear Miss Shelhamer's lovely mediumship—that the same words were used by two different mediums nearly a thousand miles apart. Surely such things prove, beyond the shadow of a doubt, the communion of our spirit friends with mortals. I am very grateful to my spirit-guide and to our dear medium. Long may she live to be the mouthpiece for our ascended loved ones. Your readers would be losers indeed if deprived of the "Message Department." Yours for the cause,

Cincinnati, O., Oct. 6th, 1883. ANNIE C. RALL.

PANSY.

To the Editor of the Banner of Light:

In your paper of Sept. 22d I was pleased to read PANSY's message. I had been waiting some weeks, rather impatiently, I must say, for its appearance, as I had heard through friends of her manifesting. I recognize all she has said, and thank her for coming, and hope she will bring pansies and violets in abundance to the dear little medium through whom she came; and that she (the medium) may live long to forward the messages of love expressed through her organism to bless humanity, and the beautiful flowers of love fall around to cheer her in her heaven-born mission, is my prayer.

45 *Indiana Place, Boston.* MRS. M. A. HOWES.

ELIZABETH U. NEWELL.

To the Editor of the Banner of Light:

I recognize the communication in the *Banner* of Sept. 1st purporting to come from ELIZABETH U. NEWELL. I was well acquainted with her for years, and thought she would feel pleased to be recognized by me.

Respectfully yours, MRS. L. W. GAGE.

Haverhill, Mass., Sept. 22d, 1883.

Brooklyn (N. Y.) Lectures.

To the Editor of the Banner of Light:

One of the most interesting lectures yet given by Mr. J. W. Fletcher's guides held the undivided attention of a large and intelligent audience, on Sunday morning, Oct. 7th, at the Conservatory Hall. The subject, "Beecherism and Spiritualism," served as a theme for elaborating the peculiar ideas of this noted representative of "advanced" theology. The speaker said:

I think the clergy generally have been in great doubt what was the best course to pursue in regard to Spiritualism. When, some years ago, the Rev. Joseph Cook, enjoying the acquaintance of our ascended brother, Epes Sargent, investigated the subject, he did so under circumstances that admitted of no question. At the given word the curtain was rolled back and the light of Heaven streamed in. He accepted the evidences of his senses and declared in favor of what he had witnessed. The words were scarcely in type, however, before such a cry was made that he had to set about changing what he had said, and he did this by calling Spiritualists every name he could think of, as if that had any effect upon the *fact* of spirit-return.

When the great Congress of the Churches met, Spiritualism was presented for consideration, and under such auspices as to admit of no doubt as to its reality. A noted divine said that the old-time spirit had gone out of the church, and that it might "be the province of Spiritualism to bring it back again." Shades of the departed! the mission of Spiritualism to bring back life to the poor dead body of Christian theology! No; if the church is dead, let us with all due respect have a proper burial service—"ring out the old and ring in the *new*."

The Royal Dialectical Society investigated the same subject without the aid of any professional mediums, and in their memorable report declared in favor of it.

The Rev. Austin Phelps, from the sacred shades of Andover, declares that there is *mind* in the manifestations, but that, in self-protection, we must preach a "real live Devil," and with the assistance of this emissary of evil the tide of progress will be stayed. But mankind are not so fearful of the devil as they used to be, and Andover no longer holds its old-time power, so the world has moved on in much the same course.

Not long since, Mr. Beecher, who, by the way, is as brave and liberal in thought as his surroundings will permit, told his people that he had witnessed the movements of certain objects, and received communications he knew were produced by unseen power, but he thought it best to leave the whole thing to science.

"Science has settled that matter," said the speaker, "and now what shall we do? Why, use our own common sense and apply it to our lives."

[The position of Mr. Beecher was thoroughly analyzed and the eloquent lecture brought to a close.]

Cuba's Relic of Barbarism.

The enlightenment of the age and the examples shown by England and America in the abolition of slavery (says the New York *Evening Telegram*), seem to have no effect in Cuba, where the relic of barbarism still flourishes in all its hideous deformity. The story related by three fugitive slaves, who recently arrived in Boston, contains terrible revelations of slave life in the "Ever Faithful Isle." Men and women are compelled to work sixteen hours a day, their meals consisting of nine bananas each per day, and all are subjected to the most brutal punishment, often resulting in death. In many cases men are shot down in attempting to escape, and if they recover from their wounds they are afterward kept with heavy chains around their ankles, to the ends of which are attached heavy iron balls. It is half a century since England, urged by the noble Wilberforce, set her slaves free in Jamaica, although material interests of the most pressing kind were opposed to emancipation, and over twenty years ago the last trace of human bondage disappeared from the soil of this Republic. Yet in a neighboring land, which should have long ago benefited by such examples, the curse of slavery rests as a blight, and no excuse is given except the selfish one of business expediency.

"If" [continues the *Telegram*] "slavery in Cuba were merely upheld by brutalized planters and overseers, into whose breasts the finer feelings of humanity never gained admittance, there would be, perhaps, some excuse for the efforts to perpetuate it. But its chief supporters, we regret to say, will be found among some of our merchants of this city who are largely interested in the sugar plantations of Cuba, and who care naught for humanity or religion as long as they make money out of the fruits of slave labor. *Yet some of those men are prominent church-members, and keep up the pious farce of unctuous respectability and hypocritical professions.* They can assume the mask of benevolence, and roll up their eyes to heaven in their cushioned pews, heedless of the cries and groans of tortured slaves on their Cuban plantations."

New Publication.

STORY OF THEODORE PARKER. By Frances E. Cooke. With an Introduction by Grace A. Oliver. 16mo, cloth, pp. 115. Boston: Cupples, Upham & Co.

We are given to understand that this sketch was prepared for publication for the purpose of informing children and youth respecting the life and teachings of Theodore Parker. As a means of accomplishing this it will be acceptable to many, and in the general outlining of its subject, equally so as a portrayal of the great preacher, and the service he rendered mankind. There are, however, some errors in its details, which those conversant with the facts will not fail to notice, but which may be charitably overlooked, since the author is a lady whose home is in England. One, and the most prominent of all, she can scarcely be held responsible for, and that is a picture designed to be a portrait of Mr. Parker, but which bears not the remotest resemblance to him.

The story is written in a pleasing, familiar style. Its opening is in Lexington, where on an August day in 1810 a child was born, whose mission was little conceived of by the groups of humble people into whose midst it came, but who somewhat prophetically named him "Theodore," or "the gift of God." The eventful life that then and there entered upon its material plane of existence is followed out and described, until in Florence, Italy, on the 10th of May, 1860, he said to his wife: "Lay down your head upon my pillow, Bearsie, for you have not slept for a long time;" and so, with flowers about him, and filled with great peace, Theodore Parker passed to the spiritual, to continue there the work so bravely and nobly performed by him here.

Passed to Spirit-Life:

From Des Moines, Iowa, Sept. 26th, 1883, W. H. Davis.

For seven weeks he was confined to his bed, and all that time a great sufferer, until the death-angel came and released his spirit. He was an outspoken Spiritualist, and an earnest worker in the cause of Spiritualism for the last dozen years, and a subscriber to the *Banner of Light*. He was a medium, and a successful healer by "the laying on of hands." Many a sufferer has had occasion to bless him for restored health. He will be missed among his fellow-citizens. *Com.*

Sunday, Sept. 16th, 1883, Leonora M. Morgan, youngest daughter of Mrs. Ann Morgan and the late John E. Morgan, of Utica, N. Y., aged 19 years.

It is with sadness that we are called to mourn the sudden departure of so lovely a young lady and much loved daughter, sister and friend. "Lillie," as she was familiarly called, so cheerful and bright, was the sunshine of the home; yet in the short space of half an hour she had passed away from this life. At this time words seem inadequate to fully express the needed sympathy in their great sorrow. May the heart-stricken family find consolation in their bereavement in the knowledge of spirit-communion, which can reveal to them the truth that their loved ones are waiting for them on the other side. Lillie was an estimable girl, and a large concourse of friends assembled to pay their last earthly tribute of love. Many beautiful floral tributes were sent, among them a beautiful piece, the "gates ajar," a broken harp and a pillow. The gates *are* ajar, and Lillie will return to her home to comfort the sorrowing ones. A departure from the old custom of burial was the placing of the casket in the beautiful conservatory among the flowers, to be deposited in its last resting-place after the friends had departed. Having been a member of the family for several weeks as an itinerant speaker, I learned to love Lillie, and thus was placed in a very trying position in attempting to give words of comfort; but I could shed tears of sympathy with the sad and lonely household. We may say adieu to Lillie, but we shall meet again. Funeral services conducted by the writer. SARAH A. BYRNES.

Suddenly, on Tuesday night, Oct. 2d, at 11½ o'clock, Mr. Urlah Jones, one of Baltimore's finest mediums.

Another star is added to the galaxy of Spiritualism! Another philosopher, brave, energetic and true to the cause, has been freed from the shackles of earth, and, in the fullness of true manhood and wisdom, gone to enjoy and extend the field of his usefulness. Of him it might be truly said, in a spiritual sense, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord"; for long and earnestly did he assist Mr. Danskin in the promotion of Spiritualism; and after his removal, continued the Circle, assisted by Mrs. Danskin, at a private residence, conditions being unfavorable for a public one. For nearly two years he has been faithful at his post, allowing nothing but his recent illness to prevent him from doing all in his power as Leader of Mrs. Danskin's Circle. We shall miss his genial presence, his fostering care, his fine controls and his truly melodious voice. Our little band will be very lonely without him, but we fully understand that this seeming loss is really a glorious gain. Already has he cheered us with the message that he is still our Leader, being only physically absent. Mr. Jones celebrated the anniversary of Mr. and Mrs. Danskin's wedding day by greeting him on that memorable evening in the Summer-Land. ***

Baltimore, Oct. 9th, 1883.

From her home at Pinus Altus, New Mexico, Aug. 19th, 1883, Mrs. Carrie M. Wood Taber, aged about 60 years.

Mrs. Taber's illness was of only two weeks' duration, and her sufferings were great; but she seemed all the time conscious of the presence of ministering spirits, and was conscious of her condition. Her life and death were a beautiful illustration of her faith. *Com.*

[*Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.*]

SPECIAL NOTICES.

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

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

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

Banner of Light.

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

Rip Van Winkle, M. D., Awakes!

"Massage may be properly called, in this country, a new treatment for disease. . . . Still massage and medicine are usually more or less dependent upon each other—the one, as it were, *regulating the outside*, and the other the *inside* of our wonderful mechanism when out of *order*."—"B.," *in Washington Evening Star.*

As time progresses, and human experience all over the world is practically discovering the vast inferiority of the ancient and "Regular" systems of medicine for the removal of disease, as compared with the improved methods of the Irregulars—among which Allopathy and its allies do not fail to number the healers by laying on of hands and the exercisers of clairvoyant powers, to whose work in every community the New Dispensation has given special prominence since its advent—it is very amusing to witness the desperate struggles of the Old to resist or at least retard the advance of the New. As the Church of the present day has not scrupled to strike hands with the Materialists or Non-Immortalists, in order that both may essay to do their little all toward crushing out Spiritualism, which *demonstrates* the immortality which that same Church claims to teach on its own *ipse dixit*; so the medical authorities, patterning after their theologic prototype, are ever and anon putting themselves in positions where they seemingly prefer to deny Elihu's declaration that "there is a spirit in man," in order that they may the more loudly and pretentiously talk of science, and the ultra-materialistic theories advanced by some of its votaries regarding the relations between the human form and the power operating that form—the Principle of Life which even the baldest prater of them all is obliged, at the last analysis, to confess cannot be captured by his experiments, dissected by his scalpel, or resolved into its primary essences by his alembic.

The latest instance of this reckless action on the part of the friends, or *a* friend, evidently of the "Regular" order of medication, we find in the columns of the *Evening Star*, of Washington, D. C., wherein an anonymous writer, under the significant initial "B.," undertakes a flank movement in the interests of the old systems by claiming the material side of the process of healing by laying on of hands—which he holds is capable of being imparted by theoretic study—as a new and valuable adjunct of the scientific (?) medical practice of the time: while he rules out of the court of his acknowledgment the spiritual gift, or really curative principle, which alone can bestow value upon the process. Such a person would give the mere nerves and tissues, bony structure and brain convolutions of a man's physical body, a superior place in his regard to the *will* of that man as exhibited through these merely outward aids to the temporary expression on the fields of time of a deathless individuality, that is to do its full work on the broader grounds of eternity.

Before proceeding further, it is but just that we call the attention of the reader, as we have noted above, to the fact that there is good reason to suppose this Washington writer's treasure-trove of information is not of so recent a date as his language might imply. There is, as will be seen, quite a *similarity* (to say the least) existing between this Washington Rip Van Winkle's views in October, 1883, and those set forth by Douglas Graham, M. D., in the *Popular Science Monthly* for October, 1882. Indeed so great is this similarity that we find great difficulty in arriving at any other conclusion than that the magazine contribution of '82 inspired the newspaper condensation of '83. The following definitions, quoted from both accounts, will be found to point strongly in this direction:

Graham—Oct. 1882.	*"B."—Oct.* 1883.
"'Massage,' from the Greek *masso* (I knead or handle), is a term now generally accepted to signify a group of procedures which are usually done with the hands, such as friction, kneading, manipulating, rolling, and percussing of the external tissues of the body, either with some curative, palliative, or hygienic object in view."	"The word massage is derived from *masso*, a Greek word, which means to knead or handle, and is anglicised into rubbing, kneading, percussing, and otherwise manipulating or exercising the outside tissues of the human body with a view to restoring them to their natural condition." . . .
"According to the requirements of individual cases, massage may be of primary importance or of secondary importance, of no use at all, or even injurious."	"In some individual cases massage is of the greatest importance, in others but secondary, and in still others of no use. Frequently it effects a perfect cure; sometimes only a partial or temporary relief, and in fewer cases it is absolutely injurious." . . .
"Its application should in many instances be combined with passive, resistive, or assistive movements," etc.	"There are *passive, resistive* and *assistive* movements." . . .

These instances of a similarity quite amounting to identity would seem to argue that some somnolent sentinel of the Allopathic army has just awakened, rubbed his blinking eyes, and perceiving at hand the weather beaten form of this *Popular Science* gun, has tried to discharge it a second time; but the charge is too light to injure the truth of healing by laying on of hands at which he aims it, and the recoil will in the end prove more injurious to himself and his cause than any one or anything else.

Why, let us ask, is this continued effort made on the part of medical men (so called) to draw a line of distinction between mere *mechanical* chafing or rubbing of the human form, and the process of healing by *laying on of hands*, which, if the patient requires it, does not consist of a mere *touch* (as both the Washington writer and Dr. Graham would appear to intimate), but involves also *all* the various processes of manipulation known to the mechanical side. Does any one doubt this? Here is a specimen case from the experience of the great magnetic healer, Dr. J. R. Newton (a man whose fame extended on both sides of the Atlantic), as cited in *The Modern Bethesda:*

I saw him operate on more than one hundred persons who had various forms of disease. Of these I will mention a case of paralysis. An old man, a painter by trade, came hobbling in on two crutches. He said he had not been able to rise from his seat or walk without aid for eight months. *In about twenty minutes he rose up and walked away, going up and down stairs without a cane or crutch. His mode of treatment was by pressure with his hands along the spinal column and over the limbs.* He also applied warm water to them and moved them in various directions. This was the general plan of treatment of paralysis.—*H. T. Child, Philadelphia, Pa., p. 37.*

The true solution of this bigoted opposition to medically-unschooled magnetic healers, and this loud shouting in favor of the brute force of the *masseur*, closely harnessed and ponderously caparisoned, it may be, by superfical study, is rendered evident by this Washington writer, who, less worldly-wise than his Boston *confrère*, in common parlance "lets the cat out of the bag" in the sentences which we have placed at the head of this article—to which may be added the following choice bits from his article by way of companionship:

"Imperfect knowledge would lead the patients and the public to consider both the theory and practice a humbug. This method of treatment should not be confounded with the generally fraudulent practices of 'laying on of hands,' touching and other manipulations, which have no bases but superstition or fancy. . . . Manipulation is only efficient and beneficial to the extent that its application is connected with the theory, so that it may be applied knowingly. . . .

It is but recently that this system has claimed the attention of scientists—especially the medical fraternity—in the United States. . . It is regarded as a sort of fanciful and innocent novelty or *craze*, which will of itself die out; but *the more learned and celebrated physicians* who have given it thought and attention, have come to the conclusion, sensibly enough, that there is power and effectiveness in it, and favor *its introduction to their science as a valuable ally.*"

It is indeed refreshing to hear a disciple or defender of the worn-out systems of medicine telling what "imperfect knowledge" will do, and how important the "theory" of disease is, when it is a well-known fact that the Allopathic system and its allies are now, in defiance of every principle of right and justice, crying aloud for laws to FORCE the free people of various States of the Union into employing them, *because* these people have found that better and more perfect "knowledge" and more correct "theories" exist outside the ranks of the M. D.s, and hence prefer to have their loved ones healed when sick, rather than pour out the accustomed libation of bereavement's tears at the shrine of the unsuccessful but collegiate Baäl. A system that cannot stand upon its own feet, and dare not appeal to its own record as a reason for its assumed superiority, shows its weakness indeed when it claims the protection, as it does to-day in New York, New Hampshire and some other States, of laws enacted by frantic appeals to a carefully nursed human prejudice that it may not utterly perish from the earth!

But what are the facts in the history of "the generally fraudulent practices of 'laying on of hands,' touching," etc., which this Washington Apostle of the Gospel of the Outside is very much afraid will be confounded with his wonderful NEW TREATMENT,(?) Massage? If we wished to meet this pettifogger on his own ground, we might refer as a corrective for his assertion regarding the "superstitious" and "fanciful" basis of that order of healing which recognizes the impartation of kindling interior power as the real factor in the work, instead of attributing it, as he does, to the dust and ashes of a superficially applied order of muscular motion, to the words of A. E. Newton in closing *The Modern Bethesda*, when he declares that healing by laying on of hands is as "really amenable to law and established conditions," which may be examined, "understood and intelligently complied with, as is the application of any other of the constant forces of the universe." We would also point this denouncer of healing in the manner specified, to the fact that while he goes further than Dr. Graham in his statements, and apparently places artificial education, muscular strength and bodily energy above all other requisites for a successful practitioner, Dr. G. at least admits the necessity for "natural tact"—which expression might be found to mean much more than appears on the surface, if the Doctor were pressed for an explanation. So much for the strict *scientific* aspect of the case, and for "B.," if he *be* a materialistic *scientist.*

If, on the contrary, this Capitolian critic be a churchman we would invite him to abandon for a moment the *outside* of the subject, to which he so assiduously clings, (and christens as "Massage, a new treatment," etc.,) and fix his attention upon the inner aspect of healing by laying on of hands, a practice probably as old as man on this planet. Mr. Newton affirms, for instance, "That the power to cure disease through the laying on of hands, or the spoken word, or by other means aside from *materia medica* administered by the professional physician, once existed among men, is devoutly believed in at least by all who credit the New Testament histories": And "B." is, if a religionist in the ordinary sense of the term, bound by the record to give in his adhesion to the premise. If, however, he shelters himself—in order to deny the existence or expression of such a power in *our* day—behind the assertion of many of his creedal leaders, that the gifts attendant on the opening centuries of the Christian era were "miraculously" allowed to appear among men for the establishment of Christ's dispensation on earth, and the power to perform them was then withdrawn, he is reminded that only the narrowest among the Christian sects are ready to confine themselves to such a ground—indeed, that large and important branches of Christendom, the Syrian, the Grecian, the Roman—have maintained that this power has never been lost, but has been exercised, occasionally at least, in their respective communions, by "saints" and favored ones, even down to the present day. The history of the world is replete with instances of cures which bear the evidence of a distinctive spiritual impulse in triumphant operation through some receptive instrument, thoroughly in contradistinction to that of a mere acquired intellectual vergement upon success, through the mechanical pinching of the physical system by a mere materialistic *masseur* to "awaken the *muscular sense*" [*vide* Graham].

Dropping the historical side of the matter, we will turn for a moment to its personal: It is a strange error into which the Washington "B." has fallen—that of the entirely "new" character of his "rubbing" under a French name. As stated above, healing by laying on of hands, or, as it is frequently called now-a-days, magnetic healing, does *not* consist of mere touches, or words, but involves the operation, when required, of just such processes of "friction," "percussing," etc., which he mentions as the distinctive characteristics of massage. Any one who knows anything at all about Modern Spiritualism is aware that this process was in constant use by our mediums over a quarter of a century ago—when *all* the regular "M. D.s" denounced it unsparingly as a "humbug." We cannot for a moment allow such an attempt on the part of the Regulars and their abettors now to "steal the thunder" of the Spiritual Dispensation at this late day, in the effort to keep themselves a little longer before the public. We personally practiced it years ago—successfully treating the medium, Mrs. J. H. Conant, at a time when she was so dangerously ill from a brain trouble that assumed the form of congestion as to be unconscious: She would have passed out of the material body ere a physician could have been procured; and had we not been a vehicle of healing power from unseen helpers, her splendid medial faculties would have been lost to the world at that early day. We have also been privileged to witness most remarkable cases of healing in presence of Dr. J. R. Newton: In order to emphasize the extraordinary power expressed through him, years ago, in relieving cases which no schooled "Regular" could alleviate, we cite the following accounts—which have been printed before, but have not in the least lost their point and suggestiveness because of such publication:

AFFIDAVIT OF JAMES SWEENEY.

My family reside at West Chester, Pa., where they heard of the cures by Dr. J. R. Newton. I could not credit what was told, but to my surprise I have a cure to relate, a greater than all I had heard, in a case of my wife, who *had not walked a step for nineteen years.* I took her to Philadelphia to Dr. Newton, four months since; he gave her his usual treatment, causing no pain, and in less than thirty minutes bid her rise and walk; she did so, to the astonishment of many present, and continues to walk well and enjoy good health. We remained in the city a few days; meanwhile the news was carried home, and crowds were at the dépôt to welcome the once afflicted, among whom was my own daughter, a young lady, who, seeing her mother walk the first time ever, fainted. On our arriving home, crowds were there, and continued to come to behold the wonder.

JAMES SWEENEY.

Affirmed and subscribed before me March 11th, 1863.
WM. P. HIBBERD, Alderman, Philadelphia.

A note of inquiry addressed by the editor of THE NEW BETHESDA to Mr. Sweeney elicited the following reply:

"WEST CHESTER, PA., Dec. 15th, 1875.

TO A. E. NEWTON, ESQ.:

Dear Sir—*** In answer I would say, that it gives me pleasure to state that it is *true*, not only that my wife was made to walk, but that she has been able to do so ever since, except a short time when she was disabled by having her back injured. She is still able to go about and attend to her house. Yours, respectfully, JAMES SWEENEY."

TO DR. J. R. NEWTON.

"BRISTOL, CONN., Nov. 21st, 1863.

MY DEAR SIR—

May God bless you! It is now three weeks since I was healed. It is eighteen years since I became a confirmed invalid, and six years since I could walk till I saw you. My friends are astonished to see me so well. Sister Eddy, who was bed-fast, also continues well. *Some say this is the work of the devil. If so, they had better change their doxology.*

I have received a great blessing. I almost feel like one risen from the dead.

Your grateful friend, MRS. F. L. WRIGHT.

In reply to a note of inquiry addressed by A. E. Newton to Mrs. Wright, she says, under date of Bristol, Conn., Jan. 7th, 1876:

"*** The healing was great. I had worn a supporter for eighteen years, was confined to my bed two years, and entirely helpless for fifteen months: . . . *entirely* lost the use of my limbs for two years, through female weakness; had also a pain in my side for fifteen years. None of these have ever returned in the slightest degree—*none of them.*

Mrs. G. W. Eddy, of Bristol, a sister of mine, was healed six months before myself. She had worn a supporter for eighteen years; lost the use of her limbs every summer and fall for eight years. . . . Was healed in ten minutes; disease never returned; is a healthy woman; does the work for three in the family, and averages to walk from three to five miles a day.

I was healed in October, 1863, in twenty or thirty minutes, ate a good meal, and took a walk. Thank God, and Dr. Newton! MRS. F. L. WRIGHT."

These and thousands of such cases all over the world, and by other practitioners than those named might be referred to if it were necessary to establish our point, but it is not. Spirit-healing (or "laying on of hands"), through an instrument at once gifted with powers of receptivity and impartation, is as a remedial agent well established as a fact of the greatest importance; it has won its way to the front despite the opposition of the Regulars at every point, and does not need to have its least important side taken up and held to view by its old-time enemies, and endorsed under a foreign name as a wonderful "something new"! It is wholly unreasonable that any *fixed* mode of treatment can be laid down, as these writers "B." and "G." seem to think, for the full practice of vital magnetic treatment that would be practical for all patients to receive, or all healers to follow:

We are able only at this time to touch upon the matter in question: How shall one newspaper article do more, when volumes could not exhaust the subject. The record of healing-by laying-on-of-hands is wide as human history, deep as Benevolence, high as Truth; and its disciples do not need, as does Allopathy, to call for legal enactments to protect them against any order of practitioners whatsoever.

But we have the spectacle of the *Star's* correspondent admitting the facts—confirmed by the exercised magnetic powers of hundreds of Spiritualist mediums to-day all over the world—and yet endeavoring to show that science, and science dealing wholly with the material outside to boot (while he gives the material *inside* over to the treatment of his adored *materia medica* fetish), has discovered them, and is capable of teaching just how they may be reduplicated and multiplied.

There is a certain lamb-like paragraph at the conclusion of the *Star* correspondent's epistle which is too significant in its esoteric meaning to let pass without comment:

"Professional humbugs should not be tolerated. A theoretical and practical expert should be, and generally is, known and recommended by some prominent physician where the treatment prevails."

What does this mean except that under an entirely new name, and a foreign one at that, the better to "throw dust in the eyes" of the general public, the quasi-medical scientists hope to open up a field—a new one to them—by ignoring the mediums altogether? And what is plainer than that "some prominent physician" is to be the medical Pope of this new *régime* to be established over the "theoretical and practical expert." Here is a new man-made harness, jingling with Allopathic bells, bright with academic housings, and *dark* with theologically-framed blinders! Will the spirit-inspired Healers of the Nineteenth Century put it on?

The Protestant Episcopal Convention.

This body has been holding its triennial meeting in Philadelphia for the past three weeks, during which its attention has been directed to matters of interest within its own denomination than to any others that may fairly be said to involve the general interest. Perhaps as interesting a discussion as any of those reported was over the motion made by a Western member, we believe from Chicago, to strike out the words "Protestant Episcopal" from the title-page of the Book of Common Prayer, and substitute the words "Holy Catholic," thus making the book proclaim that the present Protestant Episcopal Church is the Holy Catholic Church. The debate that arose on this motion disclosed a great variety of views, as well as the real character of the motives which actuate so-called religious belief.

The committee to whom the subject was finally referred afterwards reported adversely to the motion from beginning to end, and the Convention gave the report its overwhelming endorsement. So that ends the matter for the present at least. But there were a few remarks dropped in the course of the debate that are worth repetition. For instance, a clerical member from Missouri protested against the boldness of the pretence that should claim for a church that it is catholic, that is to say, universal, when as yet it numbers but the meagrest representation of the whole population. The reverend gentleman said that he resided in a city of 350,000 inhabitants, meaning St. Louis, out of which number not more than 2000 or 2500 could be reckoned as members of the Protestant Episcopal Church. And he naturally wanted to know how a church could claim the name of catholic, or universal, when there notoriously were so many more outside than inside of it.

Then a member ventured to suggest that in the Sunday repetitions of the Apostles' Creed all members of the Episcopal communion professed their belief openly in "the Holy Catholic Church," although if they were pointedly asked, on coming out of church, if they were Catholics they would respond with an emphatic denial. He thought this was an inconsistency that ought to be removed before it was seriously attempted to fasten the title "Holy Catholic Church" upon the Protestant Episcopal Church of the United States. In fact, no church could claim to be Catholic where there were so many.

This may seem a small matter in the midst of the living questions and pressing necessities of the time. But it only shows how much more these ecclesiastical organizations are solicitous for the outside of the platter than the inside; how much more important they think themselves to be than any work to which they so loudly profess to be specially called.

A member of the Convention made free to express his regret that the canons prohibited the clergy's making any other than formal prayers as prescribed. He would like to see extempore prayers allowed when the clergy saw fit to employ them, or when it became necessary to do so, as it frequently does. The Convention, however, showed no signs of relenting in this quarter. The magnitude of the missionary operations of the church was dwelt upon in several united meetings of the two branches of the Convention, but there were few pregnant facts elicited. It of course was of great interest to the Convention, because so much of the church's funds goes that way. But on the whole, and speaking with the utmost liberality, we can only say that the Protestant Episcopal Church in this country shows no symptoms of ever becoming the people's church, beautiful and impressive as it may be in its ritual.

A New and Remarkable Development of Mediumship.

A company of from fifteen to twenty ladies and gentlemen assembled in the parlor of Mr. and Mrs. James A. Bliss, 39 East Newton street, on the afternoon of the 11th, to witness manifestations of the remarkable control of a young man by spirits purporting to be those of distinguished musical celebrities; the facts in the case being stated by Mr. Bliss substantially as follows: The young man, whose name is James R. Cocke, and wholly blind, has not had until within two weeks any knowledge of Spiritualism, but had casually heard of it, and on one occasion, in a Southern city, played on a piano while a medium was passing under control. Nevertheless he had been conscious, for a long time at least, of an influence about him which he could not account for, of so strange a nature that it awakened some curiosity on his part to ascertain its meaning, and he at length felt impelled, having learned of Mrs. Bliss and her mediumship, to call on her, which he did about a fortnight since, and desired to be placed in the way of receiving some evidence of the truth of what he termed "mind-reading," of which, he remarked, he had heard somewhat.

Mr. Cocke being blind, and Mrs. Bliss's form of mediumship not being adapted to supply him with what it was evident he required, he was directed to others. He followed the advice, and a week afterward again called upon Mr. and Mrs. Bliss. After some conversation it was proposed that they sit at a table. They had scarcely done so when a strong spiritual influence possessed Mr. Cocke; he seated himself at a parlor organ and at once manipulated its keys with the skill of a master of the instrument, and gave a performance upon it that completely surprised Mr. and Mrs. Bliss, familiar as they are with extraordinary forms of spirit control. During all the time Mr. Cocke was unconscious, and as much astonished as any one upon being informed of what had transpired. The control was so perfect and the performance so artistic and varied, that Mr. Bliss felt desirous of having some of the leading Spiritualists of this city witness it. He therefore proposed to call in a select number. The controlling intelligence, after duly considering the matter, acceded to the proposal, and hence this gathering.

Mr. Cocke is a pleasant-appearing gentleman, twenty years of age, of slight build, and intelligent and agreeable in conversation. He seated himself at the organ, and in about five minutes arose, and under control of a spirit claiming to be John Sebastian Bach, made a few remarks in imperfect English, the purport of which was that he hoped to see a return to our religious service of the old style of church music, now seldom heard except at concerts. He then announced that he would play a Concerto in F minor, and proceeding to his task, executed it in a manner that appeared to fully justify his claim to be the eminent musician whose name he gave. He supplemented this with two other pieces, preceding them with an announcement of their titles.

The next control was said to be that of the English organist, Beste, who remarked that he hoped the music of our time would be a union of both ancient and modern styles, and then gave illustrations of the latter in two selections very finely performed—the touch being very delicate and expressive. The performance of two pieces following this, with vocal accompaniments improvised upon subjects suggested by the auditors, "Angel Voices" and "Mediumship," was given by one who stated himself to be "the French composer, Gluck," possibly a mistake, Gluck having been a German, though his long stay in Paris, in 1774, and his bringing out in that city of several of his masterpieces may entitle him to that nationality.

At this point, in order to rest the medium by change of conditions, a control was held by W. E. Channing, who, taking for his subject "Darwinism and its Effect upon Spiritualism," gave briefly his views thereon, reaching the conclusion that the theory of evolution advanced by the distinguished scientist was simply an introduction to the far vaster theme of spiritual evolution. David Rizzio, Court Musician of Mary Queen of Scots, was said to be the next instrumentalist, and with his performance this singular séance closed.

During the afternoon it was stated by one of the guides that they expected to bring their medium before the public, and that any piece of music, no matter how complicated or difficult, might be placed before him, blind as he was, and it would be played. The performers were frequently applauded, and at parting all the company expressed themselves as being highly gratified in having been present.

Decease of Prof. William Denton.

A brief note (for the sad-hearted lady said she could not write more) from Mrs. Elizabeth M. F. Denton, dated Wellesley, Mass., Oct. 12th, conveys to us the intelligence of the reception by her of a cablegram from the East Indies to the following effect: "Mr. Denton dead; sons coming home." No particulars have since been received, as we understand it, and as nearly six weeks' time will be required to bring any written details of his demise, the report will be anxiously looked forward for by his many friends all over the country.

In the absence of anything more definite, we quote for our readers the following from a letter which appeared in the Boston *Herald* of Saturday last (13th inst.):

"Prof. Denton, who is well known as an eminent geologist and lecturer, has been traveling for the last two years, accompanied by his two sons, Shelby and Sherman, engaged in lecturing and scientific exploration in Australia, New Zealand and China. He was supposed to have been in Java at the time of his death, and, it is probable, was a victim of the earthquake in that country."

We tender our sincere condolence to Mrs. Denton. Affection *will* spontaneously mourn at the hour of bereavement, notwithstanding reason and knowledge affirm that those who have gone on are far better conditioned than those who remain. May her sorrow be tempered by the consolations of the great truth of spirit-return, in the public advocacy of which her deceased husband encountered so many sacrifices and toils.

William Denton was born in Darlington, Durham County, England, in 1823; his parents were poor and unable to give him the advantages of education such as he instinctively craved, but his determined will surmounted every obstacle, and gained him at last, in England and America, a high place as a phrenologist, a geologist, a temperance advocate, a mesmerist, a school-teacher, a student and exponent of psychometry, and a lecturer on the Spiritualist platform. He came to the United States in 1848, arriving in Philadelphia in sad plight as to finances, but gradually made his way to an assured income by school-teaching, etc., in various localities. He was married to Miss Caroline Gilbert—a lady he had become acquainted with while in England—who preceded him to the Better Land; and after her demise became united, in Cincinnati, to Miss Elizabeth M. Foote, who survives him. His works on "The Soul of Things," "Our Planet, Its Past and Future," etc., have met a wide sale, and hold a distinctive place in the literature of the present age.

Should it prove the fact that Prof. Denton perished in the Java catastrophe, it would seem a singular and dramatic ending of a life which has for years been industriously spent in inquiring into the secrets of nature, in its material and spiritual aspects.

Charles E. Taylor in America.

Allopathy rules supreme in Denmark and its dependencies, to such an extent that even a "Regular" Homeopath has to throw away his time in study to obtain an *Allopathic* diploma before he can practice the system of Hahnemann within its borders. Our readers have already been made familiar with the details of the uncompromising warfare for the right to exercise progressive modes of treatment for human ailments in St. Thomas, and other points in the Danish West India Islands, which the above named gentleman has waged in the past. He is now in this country, and called on us last week, looking the picture of health, and the embodiment of determination. It is his intention to apply himself to the obtaining, either in New York State or elsewhere, of a diploma which will be legally recognized by the State where he graduates, and thus armed as a protection from imprisonment, he will return to the fray, and proceed with his practical demonstrations of the superiority of the modern methods of curing disease over those which an ignorant past has concocted, and a bigoted present seeks to conserve.

He spoke to us highly of the people of St. Thomas and their great kindness to him during his recent persecution and imprisonment. He stated that he had seen very much to admire and respect since his arrival in America—which he considers a wonderful country, the grandeur of whose future no man can foretell. He expressed himself warmly in appreciation of the excellent reception he has had since his arrival in New York, among literary and scientific men: also with regard to the hearty welcome extended to him in Boston. He stated that while he was an established merchant in St. Thomas, and had no need to take up medical practice, he was yet urged onward in this struggle for the advancement of the cause of Progressive Medicine, by a power outside of and superior to himself, to the fulfillment of whose promptings he felt to devote his time and energies with the hope of a successful conclusion.

AMERICAN SPIRITUALIST ALLIANCE.—An abstract report of the eloquent address of JUDGE CROSS at the meeting of the Alliance, Oct. 7th, is received at a late hour for this week's issue, and desiring to give it in full, it being of too great interest to condense, we defer its appearance until next week. Next Sunday, Oct. 21st, Mr. Ernest Allen will deliver the address; subject, "Why the World Needs Spiritualism."

Letter from Washington.

AN ENJOYABLE SURPRISE PARTY.

Knowing of the recent serious illness of the Editor of the *Banner of Light*, it was an agreeable item of information to learn that he had so far recovered as to be able to leave his accustomed place, and seek recuperation from his arduous labors by change of locality and the pleasures derived from quiet traveling and sight-seeing in some of the prominent cities of the Union.

It was no less a surprise than a pleasure to find him the present week in our beautiful city, enjoying a brief season of *dolce far niente*. Taking advantage of his presence here, it was thought pardonable, under the circumstances, to resort to a bit of diplomacy in order to extend to him the courtesy of a reception, in which arrangement Bro. Thomas Gales Forster, whose home is in Baltimore, lent his assistance. This gentleman visited Washington on purpose to see his old editorial associate, but being obliged to return home the same day, was disappointed in not seeing him. However, he wrote Bro. Colby that he would again visit Washington on the following Tuesday, Oct. 9th, and dine with him at the home of the writer. The latter, taking advantage of this appointment, issued, in the name of his good wife and himself, invitations to some of the prominent representatives and friends of the cause to meet Bro. Colby, and extend to him a cordial greeting, free from all the formalities which usually accompany more ceremonious occasions.

Accordingly, at a proper hour, old-time friends, and those who had never met him before, began to assemble, until the parlors were well filled. The evening hours passed most acceptably and pleasantly, rendered so by social converse, interspersed with very brilliant piano instrumentations through the agency of Mrs. Levy, the well-known medium, under the control of her celebrated Italian professor.

Explanatory remarks were then made by the host, followed by an address of welcome by Col. Smith, which was replete with reminiscence, appreciation and feeling. He gave grateful and graceful testimony to the admirable consistency, long-enduring patience and conscientious fidelity of the veteran editor and guest of the evening; and, alluding to the rise and fall of many periodicals devoted to the cause, remarked that when the first copy of the *Banner* was handed him he predicted for it a like fate; but as time progressed and he found its spiritual communications so interesting, its editorials so truthful and vigorous, and its publishers practical printers, he concluded it had *come to stay*. Time had proven this to be a fact, and now it stood as the representative Spiritualistic paper of the world. Bro. Smith's remarks were listened to with the closest attention and fully endorsed by the company.

Mr. Colby replied in a clear and forcible manner, giving in a condensed form some of the salient features connected with the rise and progress of the *Banner*, accompanying his interesting remarks with scraps of personal history—all of which was listened to with the deepest interest.

Bro. N. Frank White contributed in his own inimitable manner several humorous recitations, and Miss Millie McEwen favored us with instrumental music; after which a bountiful collation was served.

The only regrets connected with the occasion were the absence of the accomplished daughter of the household, and the non-attendance of Bro. Foister and his wife, whose presence was looked for till a late hour, when a telegram announced their inability to attend.

Among those present were General and Mrs. Edwards, Dr. McEwen, wife and daughter, Capt. Wm. Webster, Captain and Mrs. S. G. Cabell, Colonel and Mrs. J. C. Smith, Mrs. W. W. Levy, Miss Mattie Hendricks, Charles McArthur, N. Frank White, Miss Reynolds, Chas. L. Whelpley and others. G. A. B.

Washington, D. C., Oct. 12th, 1883.

The Result of the Ohio Election.

The Church-ridden Republican leaders in Ohio have received their just reward. The State has gone Democratic, and the "Russell Bill" is largely to be credited as a factor in the changed political aspect thereabout. A special despatch to the Sunday *Herald* (Boston) on the eve of the election affirmed that "The Spiritualists in the State, nine-tenths of whom have heretofore voted the Republican ticket, will vote the straight Democratic ticket Tuesday, because of the passage of the Russell Bill requiring mediums and clairvoyants to take out a $300 license;" and now comes First Controller Lawrence, of the United States Treasury Department, as noted in the *Evening Star*, of Washington, Oct. 11th, with an endorsement of the statement, as follows:

"First Controller Lawrence said to-day, in conversing upon the Ohio election, that in his opinion the Republicans lost nearly 20,000 votes of Spiritualists who voted against the Republicans on account of the law passed by the Legislature imposing a tax on clairvoyants and spiritualistic exhibitions."

We have private information that this same gentleman has represented himself glad—and what lover of equal rights for all will not be so—that the State of Ohio has gone against his party, as it will teach a lesson of religious toleration in certain quarters, and that the Spiritualists are a power in the land, and cannot be summarily disposed of by statutes inaugurated by the self-righteous on the one hand, or plastic politicians on the other.

☞ MR. CHARLES W. GARDINER, our old and valued friend, a prominent citizen of Portsmouth, N. H., passed away last week after a long illness of bronchial consumption. Mr. Gardiner was forty-seven years of age, and a native of Portsmouth. He learned the trade of a printer in the *Chronicle* and *Gazette* offices, on which papers he occupied various positions, from subordinate to editor and proprietor, being obliged to surrender his business two years since on account of sickness. He was the correspondent of the Boston *Journal*, which paper states that while in health he took an active interest in all city affairs, and especially in education and school matters; that he was a prominent Free Mason, and had been Eminent Commander of the local commandery of Knights Templars, but neglects to mention the fact that he was best known in Portsmouth of late as being a firm Spiritualist and an active promoter of the interests of Spiritualism in that city, its meetings being frequently under his personal care. Funeral services were held on Friday, the 12th, under the direction of De Witt Clinton Commandery of Knights Templars.

☞ Miss Helen Sloan, magnetic physician, has removed to No. 737 Washington street, corner of Hollis street. See her card elsewhere.

Mrs. Richmond in New York.

Mrs. Cora L. V. Richmond arrived in Chicago on the 2d inst., and was given a reception in Martine's Hall on the Thursday evening following. At every place she stopped on her way from San Francisco she was heartily welcomed, large audiences attending her public lectures, and the greatest degree of interest manifesting itself in the subject of her remarks. On the Sunday following the reception in Chicago, she spoke in Martine's Hall morning and evening. There was a strong effort made to effect an arrangement whereby Mrs. Richmond would be retained in Chicago during the winter, but without success, she having engaged to speak at Chickering Hall, in New York City, Sunday evenings during November.

Resurrected.

PROF. RUFUS WESTON of Stafford, Conn., passed to the spirit-world Oct. 8th, aged sixty-eight years. He was widely known as a singing teacher, and was held in the highest esteem by a large circle of friends. On Friday, Oct. 12th, funeral services were held in the Universalist Church, Rev. Mr. Maxham and Cephas B. Lynn officiating. The Masonic Order conducted the services at the grave.

Reception to Ed. S. Wheeler.

The friends of Mr. Ed. S. Wheeler, who are interested in the public reception to be tendered him in Boston, are requested to meet on Saturday afternoon, Oct. 20th, at Horticultural Hall, directly after the Fact-Meeting.

Harmony Hall, 34 Essex Street.

The Sunday spiritual meetings held in this place, at which a small admission fee has formerly been charged, will (as will be seen by the standing notice in another column) *hereafter be free to all*, and *all* are cordially invited.

☞ Among the many interesting accounts of recent spiritual phenomena contained in *Miller's Psychometric Circular* is one of an incident that lately occurred in the experience of Mrs. V. J. Dillon, at a materialization séance of DeWitt C. Hough, and related by that lady in a letter to Mr. Miller, at whose office, 15 Willoughby street, Brooklyn, N. Y., the séance was held, that furnishes good evidence of the genuineness of Mr. Hough's mediumship. Mrs. Dillon says:

"The next appearance at the aperture was that of a nun in perfect costume, recognized by a lady present as the Lady Superior of a convent in Paris where the lady had been educated. She manifested great pleasure at meeting with her friend, and seemed desirous that all should come near and see how perfect (as the lady expressed herself) was the materialization. We in turn were called, as others in the circle were, to take a closer view of the materialized form, which, to our eyes, seemed more perfect than any we had yet seen. We addressed the spirit in French, saying, '*Vous êtes bien heureuse, n'est-ce pas?*' 'You are very happy, are you not?' She replied in the same language: '*Si heureuse.*' 'So happy.' Here certainly was proof of the genuineness of the manifestation — the spirit speaking in her own language, one unknown to the medium."

☞ In another column will be found a recital of some of the experiences of a representative of the *Banner of Light* at a recent séance held by Mr. J. R. Cooke at the rooms of Mr. Bliss in this city. [The announcement made by Mr. C. regarding his future purposes will, in addition, be found by reference to our fifth page.] JOHN WETHERBEE, who was also present at the sitting in question, writes us *his* impressions concerning what transpired thereat, from which account we cull the following:

"He seemed to have a flexible hand remarkably adapted to the keys of a piano, and the music was skillfully performed by invisible masters of the art, giving us extensive selections of ancient and modern styles; then afterward singing to his own accompaniment on subjects suggested by those present, both music and words being improvised.... All his manifestaions, whether musical or addresses, were very interesting, indicating very gifted controls; and when one remembers he is blind, his execution is phenomenal."

☞ Mrs. Maud E. Lord was at Saratoga, N. Y., on the 5th, and the *Journal* of that place, of the date mentioned, gave a lengthy notice of a séance held by her at the Bates House on the previous evening. The convincing proofs of the reality of spirit-communion that usually are received in Mrs. Lord's presence were given by the invisible intelligences, and the occasion was one of more than ordinary interest and satisfaction to all. Mrs. Lord arrived in Troy on the 9th, and a correspondednt writes: "There is a great desire to meet her, and I have no doubt she will be kept busy as long as she remains."

☞ Our readers will regret to learn of the severe affliction that has befallen Prof. J. W. Cadwell, in the loss of his son, Jerome Cadwell, aged 23, who died at Meriden, Ct., Oct. 13th, his death being caused (as stated by the *Herald*) by internal injuries received the day previous while coupling cars. May the consolation to be derived from the knowledge of another life, which he has done so much to impart to others, be his in overflowing measure while passing under the cloud that sooner or later overshadows us all on our earthly pilgrimage.

☞ Rev. Dr. J. W. B., in the New York *Evangelist*, says the Minutes of the General Assembly of the Presbyterian church report 5,744 churches, of which there are 2,500 whose membership, singly, ranges from 1 to 50. Of these, 93 report from 1 to 5 members each. With these figures, is it strange that more than 1,100 of their churches are reported vacant, whilst hundreds of ministers are marked W. C.—without charge?

☞ Those who know the value of music in spiritual meetings and séances will appreciate the merits of C. PAYSON LONGLEY'S beautiful songs, beautiful alike in their sentiment and melody, and recognize the desirability of possessing them. An advertisement of their names and prices will be found in another column, to which we call the reader's attention.

☞ A reduction of one-third in the price of Dr. H. S. Brown's "Bible of the Religion of Science," will enable all of limited means who desire to obtain a copy to easily do so. It contains much food for thought, and a reading of the book will be likely to awaken discussion upon the validity of the views and theories it advances.

☞ Mrs. Fay will again resume her séances on Tuesday and Saturday evenings, and Thursday afternoon, which were temporarily interrupted by the sickness of her husband.

☞ Read the announcement under New York meetings, concerning the sessions of THE FIRST SOCIETY OF SPIRITUALISTS of that city: Also LADIES' AID SOCIETY.

Dr. Gregg's Bacteria Experiments.

Dr. Gregg of Buffalo, N. Y., has been boiling pure fibrin several hours a day, of late, for ten days. He then baked it slowly in an oven three hours, next burned it black and then pulverized it, and finally treated it with absolute alcohol. The powder of this burned mass gave millions of the so-called spherical bacteria or micrococci, thousands of them in a torula form or chains, and hundreds of "bacterium-termo." In comparing these forms under an eighth objective with those in blood that has been rotting under warmth three months, they appear identical in every particular. This the doctor regards as the absolute proof of all he has claimed about these forms of so-called bacteria in diseases being nothing but granules and pieces of fibrin. The said granules and pieces show violent motion under the proper conditions, thus suggesting their being polarized and moved by electrical action.

☞ It gives us sincere pleasure to be able to announce that Ed. S. Wheeler has now entered upon a promising course of convalescence, and soon hopes to be able to be about again. His present location is at suite 6, Hotel Van Rensselaer, 219 A Tremont street, Boston.

☞ W. S. Butler & Co., 90 to 98 Tremont street, Boston, have an advertisement on the fifth page of this issue, to which the attention of the buyers who go to make up the fall trade in this city and vicinity is respectfully directed.

☞ A Report of Proceedings at the Annual Convention of the VERMONT STATE SPIRITUALIST CONVENTION at Montpelier, Sept. 21st, 22d and 23d, will be published in our columns next week.

☞ Read the biographical sketch of the late Dr. Ephraim Marston, world-weary pilgrim, and be cheered by the patience and restful sentiment with which it is surcharged.

☞ Henry Slade addressed a large and interested audience in Brooklyn, N. Y., on the evening of the 3d, giving a short review of his experiences in Spiritualism. At the close of his remarks, says the *Eagle*, the lecturer held a séance, and while entranced was controlled by various spirits who amused and astonished the company.

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by *Tuesday morning* to insure insertion the same week.]

Edgar W. Emerson of Manchester spoke in Washington, N. H., Oct. 14th; he will be in Lawrence, Mass., on the 21st, and in Lynn the 28th.

Mrs. Abbie W. Crossett is engaged to speak in Manchester, N. H., Oct. 21st and 28th.

Cephas B. Lynn will lecture in Haverhill, Mass., Oct. 21st and 28th; in Wilmington, Vt., Nov. 4th; in Newburyport, Mass., Nov. 11th; in East Dennis, Mass., Nov. 25th. Will answer calls in any part of the country. Permanent address care of the *Banner of Light* Office.

Capt. H. H. Brown was at Freeville, N. Y., Oct. 7th; at Auburn the 8th; at Harford the 11th; Owego the 12th, and at McLean the 14th. He will be at Portland, Me., Sundays, Nov. 4th and 11th, and will make week-day engagements in Maine and New Hampshire between Nov. 1st and 30th. Will be in Haverhill, Mass., Sundays, Nov. 18th and 25th. Address at appointments, or at 512 Quincy street, Brooklyn, N. Y.

Mrs. C. M. Steers is permanently located for the winter at 251 Hennepin Avenue, Minneapolis, Minn.

Gerald Massey writes us Oct. 3d: "I have taken my passage by '*City of Rome*,' which leaves Liverpool on the 10th, and is supposed to arrive in New York on the 18th."

The *Medium and Daybreak*, London, of Sept. 28th, is responsible for the report that W. J. Colville will probably remain in England a few weeks longer, for the fulfillment of engagements already entered into with societies in the Provinces. He will then return to America, speaking for a while in the Eastern States, calling at Grand Rapids, Mich., and some other cities, *en route* for California, where his guides desire him soon to commence a protracted series of meetings.

Bishop A. Beals will address the Spiritualist Society at Oakland, Cal., during October and November.

Mrs. Abbie N. Burnham speaks Oct. 21st in Wells Hall, Boston; 23d and 24th, in Hartford, Conn.; 28th in West Covington, Mass.; Nov. 4th and 11th in Trenton, N. J.; 18th, at the New Hampshire Convention in Manchester; 28th, in the Unitarian Church, Sharon, Mass.

Mrs. Mary A. Charter has returned to Boston, and is at present stopping at 54 Dover street. She will remain in this city for a few weeks, going hence on a Western and Southern tour. Wherever she has labored of late she has had excellent success.

Nettie Pease Fox will speak in Omaha, Neb., Sunday, Oct. 21st, and on the day following.

Mrs. A. P. Brown of Vermont will speak in Bradford, Me., Oct. 20th. Would like to make a few more engagements in that State.

Newmarch P. Smith can be addressed at 816 Washington street, Boston.

J. W. Fletcher will be at 173 Hicks street, Brooklyn, N. Y., every Monday.

Mrs. Willis-Fletcher was removed to her mother's home in Lawrence, Mass., on Thursday. She is so far recovered as to be able to see a few friends.

Wm. C. Bowen, the "silver tongued" orator, will lecture for the Brooklyn, N. Y., Spiritual Fraternity at Church of the New Spiritual Dispensation, Friday evening, Oct. 19th, subject, "Spirit-Mediumship." Seats free.

Hon. Wm. Colt, a clear thinker and a cogent reasoner, will lecture for the Brooklyn Spiritual Fraternity, Friday evening, Oct. 26th, 7½ P. M., subject, "Humanity's Search after God and a Future Life." Seats free.

Jennie B. Hagan commenced an engagement at Troy, N. Y., on the 7th, and gave great satisfaction to her audience. With Miss Hagan on the platform and Mrs. Maud E. Lord in the séance-room, an increase of interest in Spiritualism is inevitable among the Trojans.

Public Reception to Lyceum-Workers.

Mr. Thomas Lees, ex-Conductor, and Miss Tillie H. Lees, Assistant Conductor of the Cleveland (O.) Lyceum, being at present on a visit to Boston, Shawmut and Boston Lyceums, appreciating their noble work in behalf of this grand movement for the spiritual benefit of the young, will on SUNDAY EVENING NEXT, Oct. 21st, tender to them a GRAND RECEPTION, to take place in PAINE MEMORIAL HALL.

The exercises—which will commence at 7 o'clock—will consist of the regular Lyceum movements, together with services participated in by representative speakers and singers from the Horticultural Hall, Wells Memorial, Eagle and Harmony Hall Societies, *et al.* Per order of Committee,

DR. J. A. SHELHAMER, *Sec.*

GENERAL COMMITTEE OF ARRANGEMENTS.

Shawmut Lyceum—MR. and MRS. J. B. HATCH, MR. and MRS. C. F. RAND, MRS. H. E. SHELDON.

Horticultural Hall—CAPT. RICHARD HOLMES.

Eagle Hall—MR. EBEN COBB.

Harmony Hall—P. ROBINSON.

Children's Progressive Lyceum No. 1—BENJ. P. WEAVER (*Conductor*), MRS. J. HALDEN, SIDNEY WHITNEY, FRANK WOODBURY, MRS. L. S. JONES.

Wells Memorial—MR. S. S. GOODWIN, MR. ALONZO DANFORTH, DR. IRA DAVENPORT.

Banner of Light—L. COLBY, I. B. RICH, MR. and MRS. J. W. DAY, MISS M. T. SHELHAMER.

Voice of Angels—MRS. SPRAGUE.

At Large—J. A. SHELHAMER, J. B. HATCH, JR., JOHN WETHERBEE.

Special Notice.

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

J. W. FLETCHER, reliable medical and trance medium, at 2 Hamilton Place, Boston, Mass.

Minnesota Annual Meeting.

The Third Annual Convention of the Minnesota Woman Suffrage Association will be held in Minneapolis at Centenary Church, corner 1st Avenue Square and 7th street, on the 23d and 24th of October, 1883. All are cordially invited.

SARAH BURGER STEARNS, *President.*
LAURA HOWE CARPENTER, *Cor. Sec.*

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent insertion on the seventh page.
Special Notices forty cents per line, Minion, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.

☞ Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis, after June 1st, may be addressed till further notice at Glenora, Yates Co., N. Y. O.6.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 58th street, New York. Terms, $3 and four 3-cent stamps. REGISTER YOUR LETTERS. 9w.O.6.

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROWELL & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in **NEW YORK.**

TO FOREIGN SUBSCRIBERS

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

NOTICE TO 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 office, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the **Banner** can be obtained at 4d. each; if sent per post, ½d. extra. Mr. Morse also keeps for sale the **Spiritual and Reformatory Works** published by us. COLBY & RICH.

SAN FRANCISCO BOOK DEPOT.

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

AUSTRALIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the **Spiritual and Reformatory Works** published by Colby & Rich, Boston.

NEW YORK BOOK DEPOT.

M. W. BENNETT, Publisher and Bookseller, 21 Clinton Place, New York City, keeps for sale the **Spiritual and Reformatory Works** published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.

The **Spiritual and Reformatory Works** published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, 823 Buttonwood street. Subscriptions received for the **Banner of Light** at $3,00 per year. The **Banner of Light** can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

AUBURN, N. Y., AGENCY.

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

SPRINGFIELD, MASS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the **Banner of Light**, and will supply the **Spiritual and Reformatory Works** published by Colby & Rich.

TROY, N. Y., AGENCY.

Parties desiring any of the **Spiritual and Reformatory Works** published by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the **Banner of Light**, and will take orders for any of the **Spiritual and Reformatory Works** published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 105 Cross street, Cleveland, O., **Circulating Library** and dépôt for the Spiritual and Liberal **Books** and **Papers** published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.

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

ST. LOUIS, MO., BOOK DEPOT.

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

WASHINGTON BOOK DEPOT.

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a suply of the **Spiritual and Reformatory Works** published by Colby & Rich.

ADVERTISEMENTS.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. *The public are cordially invited.*

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

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

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

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

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

☞ Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

LEWIS B. WILSON, *Chairman.*

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Sept. 25th, 1883.

Invocation.

Thou Soul of all Blessing; thou Source of all Power; thou Infinite Intelligence; thou Eternal Will! we recognize thee as the grand propelling force called Life. We personify thee to our own hearts, that we may the better understand thy attributes and thy power. We cannot look upon thee as anything less than mind, than will, than intelligence; and therefore our souls' aspirations go out toward thee in recognition, in gratitude, in supreme affection, for we believe that thou art like unto humanity, and that mankind is part and parcel of thy divinity. In the utmost depths of the forest we find manifestations of thy law, of thy presence; in the foaming and swelling tides of the boundless ocean we recognize thee and thy power: in the caves of the sea or in the mountain fastnesses thy handiwork is shown unto the thinking mind. If we penetrate to the utmost depths of space we behold the evidences of thy eternal will; and oh, our Father, as the days go by may we struggle for a closer, deeper, higher comprehension of thee and thy laws, and be brought nearer to thee, who art the sum and substance of life.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

QUES.—Do malformations of the earthly body extend to or in any degree affect the spiritual body?

ANS.—The malformations of the physical body affect the spiritual form but little, although the latter is largely made up of emanations from the former, yet it receives elements and magnetic particles from the atmosphere, and from the conditions of spiritual life, which counteract whatever malformation may exist in the outward form, and tend to complete and round out a symmetrical spiritual body. Malformations and deformities, belonging to physical life alone, have no part or place in the spiritual universe, therefore are not seen and recognized in the higher life.

Q.—[By Thomas B. Jones, Salt Lake City, Utah.] Can any definite answer be given to the question "What is God?"

A.—Since *spirit* is the highest type of being that exalted minds in the higher life can conceive of, they look upon God as an intelligent, creative, spiritual entity. While, from our present knowledge and standpoint, we may not be able to definitely declare *who* and *what* is God, yet as man is continually advancing in the attainment of knowledge, by means of his explorations in the arcana of nature and the realms of science, we deem it possible that he will yet arrive at a condition when he will understand and be able to more clearly define the nature and relationship of even the Infinite Spirit. Certainly the conceptions of humanity concerning God are continually enlarging.

Q.—[By J. V. Dunbar.] If God has foreördained all events, and whatever occurs does so as part of a plan devised and consummated by his omnipotent will, of what avail is it that we pray for what we desire, since, if the above theory is true, everything is prearranged?

A.—Many advanced and observing minds have not yet decided that all minor occurrences and events in life are the result of preördination; they rather favor the idea that these things are the effect of existing and surrounding circumstances. Although an infinite overruling spirit will never be made to change his laws or to reconsider his plans by the prayer of any finite being, yet aspiration or prayer will bring an individual into a receptive condition of mind, through which he may come into personal and close relations with those exalted intelligences known to you as "ministering angels," who will be able to bring him strength of mind and spirit, which will enable him to bear the burdens laid upon him, and to press onward over the thorny pathway of life, gaining experience and knowledge by the way.

W. W. Ward.

Some weeks ago I found this medium in the presence of friends whom I knew when in the body. I tried at that time to influence her sufficiently strong to make my presence known to those friends, but was unable to give the slightest indication that I was with them. To-day I gain the power to speak which I lacked before, and so I come, not only to manifest to my personal friends, but also to declare to all who knew me in times past, that I live and am happy in the spirit-world; for I know myself to be a progressive spirit, and I am constantly pressing on to higher realms of knowledge. I have again come into close companionship with various members of my family who have ascended to the spiritual world, and our ties of sympathy and affection are as strong as they were in times past. I left one dear to me here upon the mortal side, to struggle through the woes and sorrows of material life. I did not forget that beloved one. I often returned with magnetism and influences from above, to give assistance and cheer.

You may ask: What object have you in coming? I have a threefold object, one part of which is to announce my presence and send my love to my earthly friends; another, to gain power and strength from bands of spirits present here, because I have a work in view. In the city to which I belong there are various mediums not yet sufficiently unfolded to afford spiritual intelligences the strength and magnetism which they require in manifesting to earthly friends. Two of those mediums are what you call materializing, and I know from observation and experience with them that their powers may be utilized for a grand and glorious work in the future. I am here, in company with others, to receive information concerning the manner in which we may utilize those powers to make them effective, *because I believe the grand crowning manifestation of spiritual life to be the materialization of human forms by spiritual intelligences,* who in this manner can demonstrate their presence and identity to hungering and thirsting hearts, and convince skeptical minds of the truths of immortal life.

She who was my companion in the mortal life, and who passed away a few years before myself, is engaged in this same glorious work. She does not confine her efforts to the expansion of the powers of materializing mediums, but gives them out unto others, especially those gifted with inspirational and trance mediumship, because in that field she can work to the greatest advantage. She also sends love and greetings to friends in the body, assuring them, as she has done before, that she is not disappointed in the realities of spiritual life, but that those revelations which came through her own awakened powers have been far more than equalled by her active experience apart from the physical body. Together we send our best love and blessing to all friends and workers in the spiritual cause, and request them to slacken not their efforts for the promulgation of truth, but to go forward, intelligently, earnestly, to uplift and bless humanity, under all circumstances, striving to cultivate harmony of spirit which will afford the highest conditions to the inhabitants of the immortal life when they return to associate and labor with their friends in the body.

A few years have passed, a very few, since I ascended to my spirit-home, but their lapse brings no forgetfulness to me; memory asserts itself and is kept alive by my constant association with mortal friends in all good works. I send my message to friends in Cincinnati. I am W. W. Ward. My companion, who is with me, was known to many as Mrs. Rosanna C. Ward, once a powerful medium for spiritual manifestations and control.

Maria M. Tucker.

More than twenty years have rolled away since I lived on earth, and a good many whom I knew here have passed to the land of souls. There are others left who once knew me, and who often came to me to get some word, or to learn something they desired to know, because I was looked upon as a kind of seer or prophetess. I knew nothing of Spiritualism or mediumship, neither did my friends, yet somehow I would have strange warnings, and flashes of light would come to me that seemed to give me power to explain and reveal the occurrences of life to my friends and myself. We did not know what the strange power could be. Now, I understand that I was a medium, and had I known something of Spiritualism and its laws, I might have been developed as a worker in the cause of truth. Since passing to the higher life, I have entered upon a line of study concerning these points, and so have become somewhat familiar with them. I have visited mediums in different parts of the country, and watched the proceedings of their familiar controls. I have tried to educate myself as a medium for higher intelligences, that my brain-power and organism might be made use of to transmit communications to mediums in the body for the instruction of humanity. My friends who may learn of my return will probably think I am changed from what I was on earth, that I speak perhaps in an incomprehensible manner. I am the same, yet not the same person I was when here, for I have traveled strange roads, have visited many countries and taken observation of many events which the narrow life I led on earth could not possibly have afforded me; so I tell my friends I am prepared to come to them and speak concerning spirit-life and its conditions; concerning mediumship and its conditions, to show how they can unfold their inner powers, if they will give me an opportunity of doing so. Those whom I know on earth reside in Sutton and in Canaan, N. H. I lived very near, I might say within the precincts of Tuckersville, N. H. My name is Maria M. Tucker. I was not very far advanced in years when I passed to the spirit-world, but as I said before, I have been an inhabitant of the higher life for nearly a quarter of a century.

Wilder Pease.

I suppose, Mr. Chairman, every man who makes himself known at this place comes upon his own private, personal errand, and I am no exception to the general rule. I have friends in Springfield, Mass., and I have been led to believe that they will see and read and, I hope, consider and reflect upon any message that I may give from your office; so I push my way in amid the throng assembled here, for the purpose of saying a few words. I endeavored to come at your last meeting, but the doors were closed against me and I had to turn away. I wish, first, to tell my friends I am quite satisfied with my spiritual condition. True, it is not so happy and free as I might desire it to be, yet it affords me facilities for performing my special work, so I do not complain. I was not a believer in "revealed religion" when in the body; I was something of an atheist, not knowing whether there was an Infinite Spirit or not. In these days you might perhaps call me an agnostic. I do not declare positively there is no Omnipresent Power operating upon mankind and upon nature, I only say I do not know whether this is so. I am ready to declare my convictions when convinced.

When I entered the spirit-world and gazed around me I speedily discovered that there is a continuation of existence after the death of the body, and, consequently, I may naturally suppose there will be an eternal continuation, from sphere to sphere, from one gradation of unfoldment and promotion to another. These things do not worry or puzzle me to any extent, because I am something as I was when here, perfectly willing that each day and month and year should take care of itself, and the future reveal itself when it appeared before me. I am anxious to take up life and its duties for the present, and let the time to come alone. My friends will say perhaps—I hope so, at least—that I am the same old chap now that I was when here. If they do, I shall consider they have paid me a personal compliment, because if there is one thing more than another I wish to demonstrate, it is my personal identity. What I am here for is to call upon my friends to form a circle, to sit quietly, with becoming behavior, and invite the presence of those friends who have passed beyond the river of death. Some of my former personal companions and acquaintances are not believers in religion or theology in any shape; others are somewhat inclined to the investigation of Spiritualism. It matters not to me what they think; if they will form themselves into a circle and invite the presence of their spirit-friends, I know the time will not be far distant when they will receive convincing demonstrations of spirit-power and spirit-intelligence. I am ready to become a worker from my side of life, in this direction, and to do what I can to give sledge-hammer blows at the old unbeliefs and theories that have heaped themselves around my mortal friends, and to let in the light of truth upon their understandings. I hope they will be ready to meet me half-way by complying with my requests.

My friends will say I was an active man in the body. I never knew an hour of idleness when there was something to be done. They will wonder what line of occupation I have taken up in the other life. Those who believe there is a future do not understand its conditions or surroundings in any degree. I refer to friends, now, who are inclined to believe that man has no employment in the other life, while those who have no idea of a future existence, of course, have no thought upon the matter. I wish to inform them that every individual who passes from earth discovers, in short order, that if he wishes to be happy and contented, if he desires to reap the largest results and benefits from life, he must go to work and employ his energies for some useful end. I assure them there is no lack of opportunity to press on; there are countless and diverse pursuits; each spirit may engage in that which is most congenial to him; they are analogous; they correspond to many employments which you have on earth. Of course, they are of a higher order; they are beyond those of the physical life, and perhaps you would not thoroughly understand them should I attempt to explain their nature; but if my friends will give me an opportunity of coming to them in private, I know I can make use of the hand of my old-time constant associate and companion, George, to transmit to paper many revelations of life and its conditions in the spirit-world, which will perhaps astonish them, and will also bring them information of which they stand in need. I believe I have expressed my desires, Mr. Chairman, and I wish to thank you for permitting me to enter. I am called Wilder Pease.

Mrs. Eliza Cronk.

Like the lady who has previously spoken, I also was a medium when in the body, although unlike her I understood the source of my impressions and spiritual experience, for I knew that my organism and mind were operated upon by unseen but human intelligences; that my loved friends could return from beyond the grave and manifest their continued life to mortal friends. I had many strange and some painful experiences, certain of which were brought upon me through my mediumistic unfoldments; others came in consequence of external surroundings and conditions in life. I knew what it was to suffer pain of body and trials of spirit, but through all these things I was upheld and strengthened by the consciousness of dear spirit-guides and friends, who I knew would never forsake me. I have tried to give an influence to mortals that would strengthen them in their investigation of Spiritualism and teach them something of the higher life, and I would like to continue those efforts, which were interrupted by pain, weariness and trial here, but the motive for which is still strong within me. When I can come into communication with a medium, and give assistance and benefit, I am glad to do so. I wish my mortal friends to know I am happy, and contented with my spiritual work, for I am joined to the loved and loving ones who surround me in the spirit sphere. I can come closely to the dear ones who remain in the body; there is no suspension of power, no interruption of the lines of work; all things flow on to my satisfaction; and if my dear ones will remember that I love them, that I bring peace and consolation from the higher life, I shall feel more than repaid for all my efforts to manifest.

In a few days it will be the anniversary of my spiritual birth, and I thought I could observe that occasion in no more fitting manner than by returning to the Banner of Light Circle Room to make my presence known to my mortal friends and testify to the truth of immortality and spirit communion; also to assure one and all that a glorious hereafter awaits every earnest, progressive, struggling spirit; that peace and happiness, joy and opportunities for useful labor will be provided every soul who desires to attain these blessings. I bring greetings to all, and assure them of my continued and abiding love.

I resided in Auburn, N. Y. I was in my fifty-fifth year at the time of passing away. Mrs. Eliza Cronk.

Lotela.

For F. Louisa Correja, W. L. Ball, Elizabeth J. Newbery, George Veazie, William Torrey, George Lyman Sanborn, Harrison Beesley, Sarah J. Williams, Henry B. Ellwanger.

How do, Wilson brave? Lotela come to talk for the spirits who can't talk for themselves. Lotela been having a heap good time, all round everywhere. How do, pale-faces? Hope you've all had a good time in the hot summer—though 't wan't very hot. Lotela 's just growed almost two feet! Do n't you believe it, Wilson brave? [I guess you are stretching it a little.] Lotela means in thought.

The first brave that came said he'd been hanging round the medy a heap long time. Some more spirits have been doing that; some that Lotela has seen have established a kind of magnetic current between themselves and the medy. Lotela is going to tell what they have to say, so they can go off somewhere else.

LOUISA CORREJA.

Here is a spirit whose name is Louisa Correja; she has another name—the letter F. goes before Louisa. This spirit lived in Brooklyn, N. Y., on Schermerhorn street. She tried to come the last season before the council closed. She 'll try to give enough to let her folks know she lives, and comes back to them. She cannot make herself known, so Lotela speaks for her. She left a brave here, what you call a husband; his name is John. She has been trying to make him know she is round, and wants something accomplished that he has been thinking of, but has not acted upon. She wants some of her friends to go to a medium, she don't know who, but some medium in New York City, so she can come to them, for she has things to communicate that she cannot speak of here. The spirit does not know how to control. You could not understand her if she did; that is why she gives her message in this way.

W. L. BALL.

Here comes a brave who lived quite a good many years in the body; and this is what he tells Lotela: "I passed away from earthly life last December, and I wish to inform my friends of my present condition. I am not unhappy, and best of all, I am not dead. I dwell in a pleasant home, that is as palpable and tangible to my senses as was the dwelling I inhabited on earth. I am well known in Holyoke, Mass., for I resided there. Perhaps my friends in that vicinity will be pleased to learn that I remember them, and seek this avenue to express my regards and greetings to them. I will be pleased to communicate in private to any friend who desires to hear from me. W. L. Ball. I was known as Leroy Ball."

ELIZABETH J. NEWBERY.

And here 's a squaw. This spirit has not been in the spirit-world many months, and she does n't understand this thing at all. She does n't know anything about spirits coming back, and thinks this is the strangest kind of a place she ever saw. She does n't know much about the ways and customs of the Northern people. She is anxious to find her way back to her friends, and so Pierpont brave has given her a chance to come in here and learn something about the manner of controlling a medium. She tried to take hold of my medy, but did n't succeed. She says she has found a person like this medy in Clark Valley that she thinks she can come to. She is working, trying to do that, and comes here to learn how to proceed. She lived way up in the northern part of Georgia, in Gilmer County. She is constantly attracted to her old home, because the material affairs that interested her do so now; she wants to see how they will be settled. She sends her love to her friends, and wants them to know that she is alive, and can come back and see what they are doing. This spirit brings a queer kind of influence; Lotela do n't quite understand it; thinks she 'll get all right pretty soon, and be able to do what she wants to. Her name is Elizabeth J. Newbery.

GEORGE VEAZIE.

Lotela sees a group of spirits, all of whom seem to desire to manifest. They came together. One brave who has been in the spirit-world a few years gives the name George Veazie. He says: "I was interested in Spiritualism in its earlier days. I endeavored to do my part in its battle for truth. I come, with other pioneers of the spiritual philosophy, to send greetings, encouragement and cheerful words to old-time friends and workers, to assure them that we are not idle in our spirit-homes; that we associate together for the accomplishment of work that will be felt and acknowledged by mortals. We are constantly with them, using our influence to surround mediums with favorable conditions for spiritual manifestations, and in other ways to promote the welfare and progress of the spiritual movement on earth. I hope my friends will be ready at all times to extend sympathy and hearty coöperation to us, that we may be able to associate with them in accomplishing greater results in the future, for I perceive that higher revelations of immortal life are to be brought to the comprehension of man. It is time that mortals should awaken to an understanding of their spiritual natures, and reach upward for enlightenment from higher realms."

WILLIAM TORREY.

Then I see two spirits with this brave: they come from the same place, and I should think were associated with them in the spiritual work. The brave gives his name as William Torrey, the lady with him is his companion, and they come from or near Quincy, Mass.

GEORGE LYMAN SANBORN.

They bring here, with other good working spirits, a young brave who has only for a few days lived in the spiritual world. He comes to send a few words of love to his parents, and to tell them he is more than satisfied with his new home. He says he is delighted with what he has found. These good spirits are assisting him to throw off the effects of weakness and sickness, and to grow strong, because he knows he can work for the truth. He has already succeeded in manifesting his presence at home, and it has so encouraged him that he feels he can do a great deal more in a little time, after he recovers from the effects of his dreadful illness. He says: "Tell them all this is a grand and glorious truth. I do live. They have not laid away my spirit, although the physical form has been placed from sight. I am still with them, walking in their midst, taking my seat in the old familiar places, as thoroughly alive and at home amid the old surroundings as I ever was. Oh! I am so happy in the change, so glad to throw off the painful, weary body, and to feel released from all suffering." This spirit would, in a few weeks, be twenty-fours years old; his name is George Lyman Sanborn. He lived at Wollaston Heights. His sire's name is E. H. Sanborn, a prominent brave in that place. The spirit desires to give more, but has not the power to do so. He is helped by those spirits I spoke of first, because they come from near the same place where he lived, and take an interest in those surroundings; they also understand Spiritualism and its movement. There is some one in the body, it sounds to Lotela like Ed., to whom the brave wants to come in private, and give a communication.

HARRISON BEESLEY.

Here comes a brave who wants to give a message. He is about thirty-nine summers old. He was very weak when he passed out of the body. The controlling spirits at this council have formed lines from this brave to the most magnetic persons in the audience, to draw strength and magnetism from them for his benefit, because he does not grow as strong as he desires in the spirit-world. He has a great deal on his mind that he wants to accomplish, and almost grows impatient because he cannot do more. He comes with his spirit-father, who preceded him only a little while to the higher life. They both send love and greetings to their friends in the body. This younger brave has a wife in the spirit-world. She does not come with him here, but he has met her and they are happy together. He wishes his friends to know he has found a beautiful home, but there are interests and affairs on earth that attract him, which he desires to have arranged to his satisfaction. He also wishes each one to know that he is now satisfied at passing away from the body, for he understands what a frail, weak tenement of clay it really was; it never could have afforded him proper conditions for expression of his powers had he remained here for years to come. There are quite a number of people here of the squaw's family, that he is connected with, to whom he wishes to send his love. He wants them to know that he can return. His friends and relatives do not believe in spirit-return; they are opposed to it; but he wishes them to investigate its claims so as to understand what it is based upon, and he will do all in his power—his father will do the same—to convince them of their presence and of their identity. This spirit passed out from the body at Clifton, Cincinnati, O.; his name is Harrison Beesley. He has not been gone long. He still suffers from weakness when he comes in contact with any mortal body. The guides say he is speedily throwing off old conditions and gaining knowledge of the higher life, therefore in a little while he will be able to work with power. His mother and sister and friends called him Harry. His sire's name is John W. They are together here at the council.

SARAH J. WILLIAMS.

A spirit comes up here, and she says: "I have only a few words to give, and will be very much obliged if you will speak for me. My name is Sarah J. Williams. I wish to reach Anna and Mary Williams, who live in Philadelphia. They are my sisters. I send them my love, and want them to give me an opportunity of coming to them. I can do it in their own private home, if they will sit quietly, after dark, and fix their thoughts upon spiritual things. I know they are very busy just now, in preparing for their future, in finishing their course of education, but I have something quite as important to give them, and I desire they will accede to my wishes. I am happy, and I do not care to return here to live, although I gave up much that is pleasant and beautiful in life, and although I was loath to do so; yet I find the spirit-world much more bright and beautiful than the portion of the earth which I inhabited. Tell my sisters that I did send them a letter before I was taken ill. I do not know why it failed to reach them. In that letter I outlined to them my hopes and plans, of which a friend of mine spoke to them in after days. Those hopes and plans have not been realized for myself, but I know they will be for those friends in whom I am interested; so I am content. Tell them I still retain memories of all the bright and pleasant days we passed together. In my spirit home I have a semblance of the last gifts and tokens which they gave me which I prized so highly, when I left them for the journey from which I never returned to them in the body.

HENRY B. ELLWANGER.

Now Lotela sees a nice-looking brave; she should n't think he was more than thirty-five summers old. He do n't come close as he would to give a personal message. Lotela sees him as in the distance. He is surrounded by heaps of flowers, shrubs and plants. The guide says this is shown to Lotela because the spirit is anxious to send a despatch to his earthly friends, that they may not grieve and mourn for his departure, but become reconciled to his transition to the higher life, and that they may know he is given that line of labor which is most congenial to him, and which he was engaged in here. In the magnificent flora of the spiritual world he can find enough to study and to employ his powers of observation. This brave was interested in plants and flowers when here. He has taken up the study of them in the spiritual world. The guide says he is delighted with all that opens before him in this line, and he has no desire to return and become an inhabitant of his earthly form. It seems sad to his friends on earth that he should be taken so early from the body, but he is convinced that his labors and researches on earth were ended, that his time had come to pass on higher to take up new studies, higher achievements in the other life. He wishes his friends to receive his love, and his family to investigate Spiritualism, because he wants to come into communication with them and give something of his own mind and intelligence that will convince them that he lives, and that they will join him by-and-by in the spirit-world. The sire's name is George Ellwanger, and the spirit's name is Henry B. Ellwanger. He is from Rochester, N. Y.

Report of Public Séance held Sept. 28th, 1883.

Questions and Answers.

QUES.—[By Thomas Lees, Cleveland O.] The Children's Progressive Lyceum, we are told, was originated in spirit-life. Is its failure all over the country attributable to the imperfections of the system, or to the fault of the workers?

ANS.—The failure, so to speak, of the Children's Progressive Lyceum on earth is not to be attributed to imperfections in its system, but rather to *lack of interest* concerning its welfare *among the Spiritualists.* They fail to perceive the advantages of the movement, and consequently do not sustain it by entering the names of their children upon its rolls and giving it pecuniary assistance. They forget that their children have spiritual needs which should be attended to, and therefore fail to see the necessity of sending them to any progressive school for even one day out of seven. The Progressive Lyceum cannot be expected to be flourishing under such adverse conditions. Again, we are pained to announce that among many of the leaders and teachers engaged in this work is to be found altogether too much personal feeling. Many desire to lead who are not willing themselves to become like little children and learn of higher powers. Unfortunately this has been too much the case in times past. The Lyceum movement is undoubtedly of spiritual origin, for the system of instruction and development which it inculcates has become a part of the scheme of universal education in the spirit-world, and occupies a large share of the time devoted daily to the instruction of spirit-children in the spheres. When mortals have become sufficiently unfolded in liberal sentiment they will see the necessity of incorporating some such system as the one which has been outlined to you in the Children's Progressive Lyceum movement into the daily exercises of the common schools; for this scheme of instruction not only affords to the child physical exercise, but it also contributes to the development of his intuitive or spiritual faculties.

Q.—In what condition is one who has been suddenly expelled by lightning from his earthly body, upon his entrance into the spirit-world?

A.—One suddenly expelled from the body by a lightning stroke is for a time in a condition of unconsciousness. The electric fluid passing through his organism produces such a shock to his nervous system as to suspend the operation of the law of animation, consequently unconsciousness ensues; but after a brief period the spirit regains possession of his normal faculties, and the various natural forces of his being resume an equilibrium, and again he becomes able to observe passing events and take an active part in them.

Q.—[By a correspondent.] Why is it that the presence of a *few* evil-disposed persons at a séance overpowers the influence of *many* who are in harmony with the medium and the purposes of the spirit-world

A.—Every individual exhales from his person a magnetic atmosphere peculiar to himself; an aura, which presents various gradations of color, varying from light to dark, corresponding to the degree of his mental status as well as to his physical condition. Even *one* evil-disposed person will exhale such a quantity of this magnetic aura—which presents a darksome appearance and is composed of material particles—as to completely surround him with a barrier that is impervious to the lighter conditions of the magnetic influence of those exalted spirits who may seek to approach him for some good work. The effluvia arising from this aura of the individual is offensive to highly endowed spirits, and consequently acts upon their sensitive natures, in the same manner that some unpleasant taint of physical matter would operate upon your physical senses, and makes the spirit faint or ill. You can readily judge, then, how difficult it is for exalted spirits to perform effective work in the presence of such an unpleasant magnetism; they can only accomplish their labor by drawing the effluvia upon the refined material force of their sensitive instrument, which might leave their medium in a very exhausted condition. Most spirits would prefer to remain away from the scene of action, and allow the evil-disposed one full sway for the brief period of time at his command, than to run any risk of prostrating their medium, or of exerting any dire influence upon her; consequently one or more evil-disposed persons in a circle will seem, for a time, to banish higher intelligences from the place. Such banishment, however, is only brief; the higher influences of light and love will again rally, and not only come to the protection of their instrument, but also resume their powerful work, which cannot long be stayed.

Capt. R. R. Breese.

Will you kindly, Mr. Chairman, make a minute of the fact that Capt. R. R. Breese, formerly of the United States navy, has announced himself here? I desire to send a few words to my friends. About two years have passed since I went out from the body, in answer to the call which came from up higher. I lived on earth one and fifty years, and passed through quite an extended experience, of which I am not here to speak to-day. I waft greeting to my friends. I wish them to know that I am hale and vigorous, ready for action. Indeed, I have not been idle during the months that have elapsed since my passage through the avenue of death. I have kept myself in working order, ready to respond to any call which could be made upon my energies. I wish my mortal friends to understand that my individuality as a man, my identity, is not changed; that I am still precisely the same person I was when on earth. I have been endeavoring to learn something of the laws governing spiritual mediumship and spirit control. I have operated upon a medium who is known as a materializing medium, and have presented myself clothed in a form made up of the elements of matter, but unfortunately there was no one in the circle whom I knew, therefore I was not recognized. I did, however, gain an experience at the time, and also practice, which I know will be of essential service to me by-and-by, and I do not regret the undertaking. I feel proud of my achievement in the direction spoken of, and I believe that if my friends will visit some good materializing medium—I care not who—and arrange for a private séance of their own, I will have the power to present myself before them in tangible form, so that they can have no doubt of my identity. I come here to-day to request my friends to do this thing for me, and if they love me, I am sure they will at least make an attempt to accede to my request. I have many friends in Newport, and in Providence, as well as in other places in Rhode Island, also in other States, to all of whom I send my greetings. My nearest and personal friends will understand that my request is directed to them.

[To the Chairman:] Pardon the bungling manner in which I represent myself. I am not accomplished in this work; I hope to do better by-and-by.

Mary Muller.

I have wanted to come for a good while, at least it seems a good while to me, and I have tried hard to send a letter to my friends. I lived in East New York, at the corner of two avenues, Liberty and Bennett. I want my friends all round there to know that I come to them. I have been trying to make some sound, so they would think I was present, but I have not done what I wish; so time after time, when you held your meetings, I have been here and tried to speak, but could not. To-day I come to send my love to my family and to my friends, every one, to tell them I am happy in the other world. That is the first thing they would like to know, could they speak with me, and I remember to mention it. I have a good home with pleasant surroundings, and friends who are kind; I do not want to come back here to live, but I wish all my friends to know that they must look after themselves, must be strong in spirit, and try all the time to do right, so that when they pass out of the body they will not find any dark places, any unpleasant conditions there; will not have to pass through a probationary period of unhappiness, but will immediately find themselves surrounded by light, and everything pleasant, see kind friends, and be taken to a bright home. I know this is so, and there is no need for any one, at least, of my friends, to experience misery after they pass from the body, because, if they try to live as near right as they know how, they will be in a good condition after death. I have no fault to find with the other life, and I have nothing to complain of concerning this of the body, for I think, all things considered, I passed through just the right kind of experience to prepare me for the world which I now inhabit. I am assisted to speak in this way by those who gather here, to whom I am much obliged. My name is Mary Muller. I am the wife of Mr. Martin H. Muller. I tried hard, after passing from the body, to give my dear husband evidences of my presence, to make him understand I was by his side and not far away; that I understood every thought of his, how the clouds settled around him for a while, and although I could not do all I wished in that line, I know I did succeed in chasing away some of the darkness, and making his mind more happy and peaceful. I was led into the way of working diligently and constantly to find the means of reaching my earthly friends, that I might tell them there is really no death.

J. M. Crosson.

Mr. Chairman, I am told it is a law belonging to physical life—and yet extending to the spiritual, because it affects mortals and spirits alike—that when a spirit first returns in contact with matter he must experience something of the conditions which surrounded him at the time of passing from the body. This is a lesson which I do not care to learn, but I fear I shall be obliged to do so. I suffered severely for some weeks before death came to my relief. My brain was in a terrible condition, and fever seemed to prey upon every tissue of the system. So you may readily believe I did not feel like expressing myself to those around me. Yet I saw a bright light breaking through the darkness previous to my passage from the body. In that light I beheld faces that were familiar to me; I saw forms moving around whom I once knew and loved; and the pain, the heat, the weakness passed away from me; I was upheld on waves of happiness, of light and of peace, which I never dreamed I should experience. Previous to that, however, I had strange fancies, yet they were not so fanciful as one might suppose. I lived over in thought and memory all the past experiences of life; little incidents long since forgotten returned before me, and were as tangible and clear to my spirit as any material object or circumstance could be. That was very strange to me. I seemed to be in a whirlpool that swung me round and round, presenting pleasant thoughts and some very painful ones to my vision. In coming back I appear to have the same novel sensations, and I do not altogether like it, because I thought I should be able to present my thoughts clearly, to crystallize them, so that my friends would declare I am the same man I was when in the body. Perhaps I shall have to make another attempt at manifesting in this way before I can do so satisfactorily.

I was well known in Pittsburgh, Pa., and to my friends I wish to send my love, and assure them that I am in a good condition in this world, and have taken up an employment which is congenial

nial to me. I was known as a man of energy. I am the same now, only occasionally, when I come into contact with material life, and wish to take up the interests I laid down with the body, there comes a conflict of ideas and of magnetisms—which I do not complain of—that is disagreeable to me. Partially to outgrow this experience, and partially to reach the friends whom I love, and send them greetings and respects, I am here to day. I was the proprietor of the Monongahela House, at the place I mentioned. My name, sir, is J. M. Crosson.

MESSAGES TO BE PUBLISHED.

Sept. 28.—Sarah E. Cushing; Major James Mason; Ada Nutting; James O. Nash; Nancy Greene; Elizabeth L.

Oct. 2.—Lydia Ann Lawrence; Susan A. Welch; Joseph S. Dunbar; Alice M. Worden; Eliza Robbins; Julia Sherman; Thomas Gorson.

Oct. 5.—Marshall Warner; William H. Crowningshield; Sarah McCabe; Dr. James W. Robbins; Mrs. Alice B. Schunmaker; Daniel McDonald; Maria Hartley.

Oct. 9.—Hosea B. Emery; Maria Chadbourne; George E. Farrar; Mary Ellen Colton; Lotela, for Simeon Church, Harriet Bannister, James Hickey, Louisa Moore, Rebecca F. Whiting, Jesse Hansford, White Feather.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School,"

Pupil of Dr. Benjamin Rush.

Office 481 *North Gilmor Street,* BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

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Application by letter, enclosing Consultation Fee, $2,00 and two stamps, will receive prompt attention.

The American Lung Healer,

Prepared and Magnetized by Mrs. Danskin,

is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it.

Price $2,00 per bottle. Three bottles for $5,00. Address MRS. SARAH A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danskin. Oct. 6.

Dr. F. L. H. Willis

May be Addressed till further notice,

Glenora, 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 unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all 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. 6.

DUNKLEE'S

GOLDEN EAGLE FURNACE

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

Economical, Powerful, Durable.

This combination of valuable qualities gives it the lead of all first-class furnaces.

Now manufactured and sold under the name of the

NEW GOLDEN EAGLE FURNACE,

BY

G. C. DUNKLEE & CO.,

111 and 113 Blackstone Street,

BOSTON.

Also for sale, wholesale and retail,

THE CELEBRATED

NEW MODEL PORTABLE RANGE,

Which for

Economy of Fuel,

Durability and Perfect Baking,

Has No Equal.

The judges at several different Fairs placed the MODEL on record as the

BEST FAMILY RANGE

OVER ALL COMPETITION.

Aug. 25.—5teow

A CARD.

OWING to the aggravated nature of the bodily affliction that in past years has incapacitated me from the exercise of my medial gifts, and again necessitating another surgical treatment which in all probability may unfit me for any work, and unavoidably entailing considerable expense, and desiring in the meantime to dispose of the 2d edition of my book entitled

"A Treatise on Spirit Mediumship,"

with explicit rules for self-development, which has heretofore sold for $1,00, it will from this date be mailed to any P.O. address on receipt of 30 cents.

This work contains information in relation to mediums, mediumship and rules for self-development to be found in no other book. Those who desire to perfect their medial gifts, and wishing full instruction, should avail themselves of the opportunity to obtain a copy of this work at a mere trifle, and at the same time materially assist a medium who has faithfully done his work toward advancing the cause of Spiritualism in America and England.

Fraternally, **J. NELSON HOLMES,**

Oct. 1, 1883. **Box 678, Vineland, N. J.**

Oct. 13.—4w.

PROPHETIC VISIONS

AND

Spirit Communications.

AN intensely interesting book (bound in cloth with gilt letters), by MRS. L. L. BROWNE, formerly editor of the "Rising Sun," will be sent with MRS. F. A. LOGAN'S book of Poems to any address, post-paid, on the receipt of $1,00. Mrs. Browne had a foresight of Lincoln's and Garfield's demise; also of the Dynamite, by whom used and for what purpose in revolutionizing public sentiment in monarchial governments, besides very much that is yet to transpire of national and religious import, which renders the book of inestimable value at this present time. Address MRS. F. A. LOGAN, 111 Minna street, San Francisco, Cal.

Sept. 1.

FAT FOLKS

Permanently and Healthfully Reduced.

DR. HELEN BARNARD DENSMORE, of New York (formerly Commissioner of Emigration), cures Obesity—and normal weight maintained. Rheumatism, Neuralgia, and all nervous diseases surely and permanently cured or money refunded. DR. DENSMORE is represented in Boston by DR. ABBIE TYLER, 67 Dover street. May 19.

McShane Bell Foundry

MANUFACTURE those celebrated **Bells and Chimes for Churches, Tower Clocks, &c., &c.** Prices and catalogues sent free. Address

H. McSHANE & CO., Baltimore, Md.

Oct. 6.—1y.

N. H. PULP AND PAPER CO.

A SAFE, legitimate and good paying investment. A few shares for sale, and further information given by

JOHN WETHERBEE, Treasurer,

Sept. 22. 27 Doane street, Boston.

TOKOLOGY

A new, popular and fast-selling Treatise upon Pregnancy and Childbirth. Women, married or single, should have a copy. Energetic women as Agents can make from $5 to $10 per day. Sent postpaid for $1,50. SANITARY PUB. CO.,

Sept. 15.—3m 159 La Salle street, Chicago, Ill.

ROOMS and Board.—Transient, $1,00 to $1,50 per day. MRS. J. F. FOSS, 30 Worcester Sq., Boston.

Oct. 13.—4w*

NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and illustrated *manipulations*, by DR. STONE. For sale at this office. Price $1,25; cloth-bound copies, $2,50.

Bisbee's Electro-Magnetic Flesh Brush

Will be sent by mail, postage free, on receipt of $3,00. COLBY & RICH.

RUSH'S Nerve and Billious Remedies. Get your Nerves and your Liver Right, and your Whole Body will be Right.

Each box contains both remedies. Mailed, postpaid, for 50 cents a box, or six boxes for $2,50.

For sale by COLBY & RICH.

Mediums in Boston.

DR. DUMONT C. DAKE'S SANITARIUM,

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DR. DAKE combines a thorough knowledge of medical science with the genius of the true physician, ability to locate disease and remarkable healing power. Thousands afflicted with Cancer, Tumor, Epilepsy, Paralysis, Insanity, Nervous Prostration, Dyspepsia, Consumption, Blindness, Deafness, Lameness, etc., testify to permanent cures.

Patients successfully treated at a distance. Remedies sent by express.

DR. DAKE can be consulted in New York City office, Ashland House (cor. 24th street and 4th Avenue), the 1st, 2d, 3d, 16th, 17th and 18th of every month.

To the Friends of Science: I take pleasure in stating that I regard DR. DUMONT C. DAKE as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnoses, as well as in spiritual power.

(Signed) Prof. J. R. BUCHANAN, New York.

Oct. 20.

J. A. SHELHAMER,

MAGNETIC HEALER,

Office 8½ Montgomery Place (Room 3), Boston, Mass.,

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

Office hours from 10 A. M. to 3 P. M.—except on Tuesdays and Fridays, when he attends out-of-town patients. Letter address care of BANNER OF LIGHT. tf—April 7.

THE MISSES BERRY

WILL hold their Materializing and Physical Séances every Sunday, Tuesday and Thursday evenings, at 8 o'clock; also Tuesday, Thursday and Saturday afternoons, at 2:30 o'clock, at their home, No. 1 Arnold street, corner Washington street, Boston.

HELEN C. BERRY. E. GERTRUDE BERRY.

Oct. 20.—tf

MRS. M. E. RHOADES,

Magnetic Physician,

For treatment of

NERVOUS DISEASES, RHEUMATISM, &c.

☞ *Contracted Cords a Specialty.*

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Sept. 29.—4w

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BY

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MEDICAL BAND AS FORMERLY.

FOR medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P. O. Box 2519, Boston, Mass. Office, 4 Jackson Place, Dorchester District. H. B. WILLCOX, Sec.

Sept. 29.—1m*

J. WILLIAM FLETCHER,

TRANCE AND MEDICAL MEDIUM,

2 Hamilton Place, Boston.

Sittings for Development, Examinations by Lock of Hair, and Business Letters answered. Oct. 6.

MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER. Letters answered. A Typical Psychometric Delineation of Self, with Vision of Condition, $2,00. Medium powers described, with counsel for development, $2,00. Vision on Business, with Counsel, $2,00. Send own handwriting, age and sex, stamped and directed envelope. Sittings with pellet tests daily at 33 Boylston street, Boston, Mass. Circle Thursday, at 3 P. M.

Oct. 20.

DR. H. B. STORER.

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MY specialty is the preparation of *New Organic Remedies* for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose $2 for medicine only. No charge for consultation. Nov. 30.

Mr. and Mrs. James A. Bliss

HOLD their Full-Form Materialization Séances every Sunday, Wednesday and Friday evening, at 8 o'clock; also Saturday afternoon at 3 o'clock. DR. BLISS gives private sittings for Communications and Magnetic Healing daily from 9 A. M. to 5 P. M. 30 East Newton st., Boston.

Oct. 13.

A. P. WEBBER,

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OFFICE AND RESIDENCE, 157 West Newton street, Boston, near Columbus Avenue. Nervous Diseases and Diseases of Women, Specialties. Hours from 9 A. M. to 1 P. M. Will visit patients. Jan. 6.

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Oct. 20.—1w*

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(Née Henley).

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DR. J. N. M. CLOUGH,

MAGNETIC and Electric Healer, 686 Tremont street, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. 5w*—Oct. 20.

MISS HELEN SLOAN,

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Oct. 20.

MRS. JULIA M. CARPENTER examines patients at No. 3 Concord Square on Tuesdays, Wednesdays, Thursdays and Fridays, from 10 A. M. to 4 P. M. Persons at a distance send lock of hair, age and sex. Carefully prepared remedies sent to all parts of the country. Fee for examination, $2,00. Oct. 13.

MRS. M. BASSETT,

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MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 43 Winter street, Boston.

Sept. 29.—4w*

DR. GEO. DUTTON,

459 TREMONT STREET, BOSTON, receives patients and Medical Students. Advice and remedies sent to all parts of the country. 3w*—Oct. 13.

MRS. M. J. FOLSOM,

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Rooms 12 and 13, 43 Winter street, Boston.

Oct. 13.—4w*

MRS. C. N. BROWN,

BUSINESS, TEST AND MEDICAL EXAMINATIONS. Hours from 9 to 5. No. 24 Dover st., Boston.

Oct. 20.—1w*

MRS. H. W. CUSHMAN, Test, Business and Musical Medium, No. 6 South Eden, off 328 Main st., Charlestown. Circles Monday eve at 7:30, and Thursday afternoon at 2:30. Séances at private residences if desired.

Oct. 13.—4w*

A. S. HAYWARD, Magnetic Physician, 443 Shawmut Avenue, near Blackstone Sq. Hours 9 to 4. Other hours will visit patients. Two packages of his powerful *Vital Magnetized Paper* sent by mail on receipt of $1.

Oct. 6.

MRS. FANNIE A. DODD,

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A. H. PHILLIPS

GIVES Séances for Independent Slate-Writing at 30 Worcester Square, Boston. Sept. 15.

GEO. PLUMMER,

Psychometric Medium, 46 Beach st., Boston. Hours 10 to 4.

Oct. 13.—2w*

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Mediums in Boston.

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WILL hold Full Form Materialization Séances, with Flowers combined, every Sunday, Tuesday and Thursday evening, at 8 o'clock. Also Wednesday afternoon, at 2:30 o'clock. 281 Shawmut Avenue, Boston.

Oct. 13.—5w*

DR. SETH SIMMONS,

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Oct. 20.—1w*

Lizzie Newell and Bell Edmonds,

CLAIRVOYANTS, Medical and Business Mediums, and Magnetic Physicians. Examine from hair. 120 Tremont street, Room 18, Boston. 2w*—Oct. 13.

MRS. S. M. GORDON,

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MRS. CLARA A. FIELD,

MEDICAL Examinations and Treatment, Psychometric and Business Sittings. 43 Winter street, Boston.

Jan. 6.

MRS. LESLIE,

TEST, Business and Medical Medium, 464 Tremont street, Boston. Readings by letter, one dollar. 1w*—Oct. 20.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, $1,00 and 2 stamps. 87 Kendall street, Boston. June 16.

SOUL READING,

Or Psychometrical Delineation of Character.

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. Full delineation, $2,00, and four 2-cent stamps. Brief delineation, $1,00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE,

Centre street, between Church and Prairie streets,

Oct. 6. White Water, Walworth Co., Wis.

MRS. L. A. COFFIN

WILL give Psychometric Readings by letter: Character and Business, $1,00 and stamp; Ores and Minerals, $2,00. Address 512 2d Avenue, South, Minneapolis, Minn.

Sept. 15.—6w*

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOBSON, Maquoketa, Iowa. 4w*—Sept. 29.

Consult Prof. A. B. Severance,

IF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis. Sept. 1.

Mrs. Tillie R. Beecher,

TRANCE Test Medium, has removed from Rebecca street to 77 Beaver Avenue, Allegheny City, Pa., where she will resume sittings daily for those who wish to investigate Spiritualism. 4w*—Sept. 29.

Dr. Charles T. Buffum,

TRANCE, Medical and Business Medium, removed to 223 Fountain street, Providence, R. I. Oct. 6.

DRS. KNICKERBOCKER & STILMAN'S

Electro-Medicated Sight Restorer and Preserver

IS a *Self-Sustaining Vapor*, which perfects and continues all the natural functions of the *Eye* by restoring, renewing and vitalizing, when they have become sluggish or impaired from any cause. By the use of this Restorer, many have thrown aside glasses who have habitually worn them, and we confidently assert that the majority of persons in middle life, of fair health, can become independent of spectacles; and all *commencing* their use will have no need if they use this Preserver. For particulars and references, address DR. ABBIE TYLER, 67 Dover street, Boston.

Oct. 13.—2w*

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2500 MEN AND WOMEN WANTED.

(One in each of the 2500 counties in U. S.,) to multiply their income. Read above and write at once.

Oct. 13.—2w

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PRACTITIONER IN

Predictive and Medical Astrology.

IT is a stubborn fact that every life upon this planet is originated and governed by the forces and influences of the Solar System. Many people do not believe this because they have never received any personal proof of its truth.

I offer proof in the following proposition, viz: to any person who will send me their place and date of birth, (giving the hour of the day, if known) and twenty-five cents, money or postage stamps, I will give a personal test of the science of Astrology.

For one dollar, with same data as above, I will give advice or answer questions concerning the affairs of life; or prescribe for disease, or bodily infirmities, in accordance with the rules and aphorisms of the science.

For two dollars, and data as above (giving also the sex), I will write an outline nativity comprising the important events of life, viz.: the physical, mental and financial condition, years of increase and decrease in general prosperity, marriage—its condition and time, with all other events enlightened by astrological science.

I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion.

Office, 235 Washington street, Room 9. Brief consultation, $1,00.

All communications should be addressed to

OLIVER AMES GOOLD,

Dec. 23. **Box 1664, Boston, Mass.**

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

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

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

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Liver Complaint, Mental Dyspepsia, and Headache.

BY M. L. HOLBROOK, M. D.

This book aims to condense and put into practical form the very best knowledge current on the subjects of which it treats. It is so plain that it can be easily understood by any reader, and puts into his hands such knowledge as will enable him to keep his liver, stomach and brain in the best working order, and ought to be in the hands of every person who would maintain these organs in health, and restore them when diseased. It will save many times its cost in doctors' bills.

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Angel Voices from the Spirit-World:

Essays taken indiscriminately from a large amount written under Angel Influence.

BY JAMES LAWRENCE,

Dial and Transcribing Medium, and Reputed Author.

These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, its truths are presented in contrast to the errors of the past in a reasonable and convincing manner, the thought impresses you everywhere, and you say to yourself, How beautiful this is! It is a religion worth having; it satisfies the mind; it rests the heart!

Cloth, pp. 400. Price $1,00.

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THE DAY OF REST.

BY W. McDONNELL,

Author of "Exeter Hall," "The Heathens of the Heath," etc.

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

Paper, 10 cents, postage 2 cents.

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Banner of Light.

ALL SORTS OF PARAGRAPHS.

God's finger touch is on the hills:
The leaves beneath it gleam and glow,
Till the strange splendor overfills
Their trembling life, and lays them low.
So ardent souls, by life divine
Enkindled, light our gloomy day,
A little while before us shine,
Then, spent with glory, pass away!

It is reported from the Bureau of Ethnology at Washington that Mr. Frank H. Cushing has discovered in Zuñiland a long line of caverns used by the Zuñis in pre-historic times as sacrificial depositories. From these caverns he has obtained more than two thousand ancient relics, comprising decorated altar tablets, bows, arrows and basket-work. Also cigarettes of cane and corn leaves.

The question is: Can a girl who does n't use powder make her hair bang?—*Burlington Free Press.*

The number of east-bound loaded freight-cars hauled through the Hoosac Tunnel in September, 1883, was 6706, against 5230 in September, 1882; increase, 1478.

THE NEW STYLE—"HUBBARD CLOAK."

Old Mother Hubbard
Went to the cupboard
To get her poor daughter a gown;
She made it up slattern,
With a sack for a pattern,
And the style spread all over the town.

The Cumberland Presbyterian church reports a total membership of 113,750, or 1,999 less than last year.

A Vermont editor, in publishing one of Byron's poems, changed the words, "Oh, gods!" to "Oh, gosh!" because the former was too profane for his readers.—*Boston Post.*

At Port Jervis, he who has a fancy for it may, at low water, stand on a rock in the river with one foot in New York, the other in Pennsylvania, and touch with his hand New Jersey.

RAILROAD LYRICS.

No. 1.

If I were a railroad brakeman,
I'd holler the stations so plain
That the man who was going to Texas
Would go clear through to Maine.
I'd open the door of the smoking-car,
And I'd give such a mighty roar
That the passengers back in the sleeper
Would all fall out on the floor;
For I could n't afford a tenor voice,
And I could n't afford to speak
In the sweet, soft tones of Æolian harps
For eleven dollars a week.
—[*Burlington Hawkeye.*

During the services in a Jewish synagogue at Zlwouka, in the Government of Padolia, on Saturday, Oct. 13th, says a St. Petersburg despatch, a false alarm of fire was raised in the women's gallery, which caused a panic. The people rushed for the door, where there was a terrible crush, during which forty women were killed and thirty others injured.

Things one would not have said: *Mrs. A.*—"Come and lunch with us to-morrow. You will be interested in the schoolmaster's bride." *Mrs. B.*—"Oh! yes; how do you like her?" *Mrs. A.*—"Very well, only she's a little unused to the ways of society. I should n't like to ask her to meet nice people."—*Exchange.*

The English papers are still discussing the "extraordinary discovery" credited to Dr. Brown-Sequard—of an anæsthetic which "suspends sensation without affecting either consciousness or activity, and may be used with impunity for a day or a longer period." This would be a "pain killer" indeed. "Think," says the Boston *Herald*, "what a relief it would be to 'suspend' the sensation of being bored, without losing either consciousness or mental activity."

Perissology is one of the distinguishing features of our times.

He was of a lean body and visage, as if his eager soul, biting for anger at the clog of his body, desired to fret a passage through it.—*Thomas Fuller.*

To letters soliciting subscriptions, Lord Erskine had a regular form of reply, namely: "Sir, I feel much honored by your application to me, and beg to subscribe" (here the reader had to turn over a leaf) "myself your very obedient servant, Erskine."

"He boasts about the truth, I've heard,
And vows he'd never break it;
Why, zounds, a man *must* keep his word
When nobody will take it."

The Evening Tribune, Fitchburg, Mass., is determined not to be "left," when good piscatorial narratives are vibrating in the autumnal market; so it drags forth the following, with the modest title: "A Late but not Bad Fish Story:"

"A boy at Killawog fell into the water, and as he was going down for the last time a faithful pickerel, which the boy had fed from time to time, seized him by the hair, and bore him safely to the shore, and then ran to the house, and alarmed his parents, who resuscitated him."

There is a dearth of news, now-a-days: American papers are full of politics: the European are devoting themselves mostly to unduly magnifying the Spain-France-Germany imbroglio.

Friendship is love without either flowers or veil.—*A. W. Hare.*

On Wednesday evening, Oct. 10th, Garfield Council, No. 5, Order of United Fellowship (Henry Damon, of Boston, S. D.), celebrated in pleasant and successful fashion the second anniversary of its formation, at Odd Fellows' Hall, East Cambridge, Mass.—Mr. and Mrs. James M. Price, Mrs. P. Goepper, Mrs. Ella F. Mason, Miss Annie Thompson, J. G. Ferguson, Mr. and Mrs. John W. Day, Committee of Arrangements. The interesting exercises, presided over by Mr. Price, D., consisted of pertinent remarks by Dr. Charles H. Farnsworth, Rufus Wade, Messrs. Malley, Olin, (D. D.) and the Chairman; well rendered piano solos by Edward Grant; choice songs by Miss Florence Foster of Wilton, N. H., (Mrs. Nellie M. Day, G., accompanist); readings of a high order of merit by that favorite elocutionist, Miss Jeannette Howell of Boston; vocal selections by David Lockhart, and the partaking of *refreshments*; *all present joining at last in* singing "Home, Sweet Home" as a parting ode.

Do all the good you can, to all the people you can, as long as you can, in every place you can.

Religion is no leaf of faded green,
Or flower of vanished fragrance, pressed between
The pages of a Bible; but from seeds
Of love it springeth, watered by good deeds.
—*J. T. Trowbridge.*

BOSTON VISITOR'S GUIDE is the name of a new weekly publication that will greatly assist strangers in finding their way to any point they may desire to reach; and be equally valuable, not only to strangers, but to residents, in directing them to places of interest, railway stations, etc., and giving the times of departure of steam and routes of horse cars. Its columns are enlivened with interesting reading. Readers at a distance who anticipate visiting Boston will find it to their advantage to send for a copy. Publication office, 105 Summer street.

Meetings in Hartford, Ct.

To the Editor of the Banner of Light:

The Hartford Association of Spiritualists, recently organized, propose to furnish the public of Hartford, if properly patronized, with an interesting series of séances and lectures. They have rented Whittlesey's Hall, 32 Asylum street, a very pleasant room, centrally located, that can seat about three hundred. It is hoped that all friends of the cause will give their cordial support. Yours truly, C. J. MILLS.

11 John street, Hartford, Ct., Oct. 12th, 1883.

Meetings in Springfield, Mass.

To the Editor of the Banner of Light:

Mrs. Colby gave another powerful discourse last evening on "Man's Inhumanity to Man Makes Countless Thousands Mourn." The hall is filling up; larger audiences, full of enthusiasm, greeting her each Sunday. The music of the new quartette is very fine.

Next Sunday evening Mrs. Colby will speak on the theme, "Is Spiritualism True?" The house will, no doubt, be crowded. H. A. B.

The New Education

Is receiving strong expressions of appreciation and sympathy in Boston. A meeting in behalf of the American University was held in Berkeley Hall, Saturday evening last, which was marked by great interest and prolonged to a late hour.

Saturday was an unlucky evening, as it prevented the attendance of the distinguished gentlemen who were expected to join in the advocacy of the new movement; but perhaps their letters of sympathy compensated for their absence. The strong endorsement of the new education and the American University by such gentlemen as Wendell Phillips, Rev. James Kay Applebee, Rev. Benj. F. Barrett and Hon. Stephen M. Allen is all that could be expected:

LETTER OF WENDELL PHILLIPS TO DR. BUCHANAN.

MY DEAR SIR—I am very sorry I cannot attend your Convention to-day. Some time ago I read your volume with profound interest. It stirred new hopes within me. I welcomed most earnestly your large, generous views of human nature, its duties and responsibilities, its novel but not revolutionary philosophy. And it is because I do not agree with you on every point that I more deeply regret I cannot listen to the discussions to-day.

Your analysis of human nature, and your outlook for its future and its development, engaged my deepest interest. It seemed to me that whether men agreed entirely with you or not, your argument is destined to work a most beneficial change in our educational plans and methods—indeed in the whole philosophy of education—a change imperative in self-governed States and sure to result in vast improvement.

So important do I consider your suggestions on this matter that I count your convention an event, almost an epoch in New England agitation. Indeed it is your valuable and very practical suggestions touching education that most interest me.

I earnestly wish that you may be able to get the attention of the best minds among us, and that your movement will rally round it aid and coöperation enough to insure its fullest consideration in Massachusetts.

Very cordially yours, WENDELL PHILLIPS.

REV. JAMES KAY APPLEBEE TO DR. BUCHANAN.

DEAR SIR—I very much regret that in consequence of your meeting taking place on Saturday evening it will be impossible for me to be present.

You represent the most important reform movement of the time—the movement that means the most, and which cuts the most deeply into all the social sins and woes of the age, and I do most heartily wish the movement all possible success. To try to advance such a movement must indeed be considered by all true reformers a supreme duty.

I am, my dear sir, yours faithfully,
JAMES KAY APPLEBEE.

HON. STEPHEN M. ALLEN, whose letter has been accidentally mislaid, regrets his necessary absence from the city, and hopes in the near future to be able to join with others in so noble an object as the establishment of the American University upon the plans of Dr. Buchanan.

REV. B. F. BARRETT of Pennsylvania regrets that it is impossible for him to visit Boston at present, and continues:

"But in spirit and purpose I am most heartily with you. Having read with close attention and lively interest your great work on Moral Education, by far the most interesting, wise and valuable treatise on education that has ever fallen under my notice, I think I understand what you are aiming at, and cordially sympathize with the plan and purposes of the American University. . . . I look upon its establishment as an event of more than ordinary interest—yes, as one of national and world-wide importance; for should it prove successful, as I hope and trust it may, it will make a new era in education, and be not only an honor to its founders, *but one of the noblest monuments that Boston could rear to* the liberality and intelligence of her citizens.

"Much needed information is to be diffused respecting the human constitution, and as one effectual means of diffusing this information, and so preparing the American people to appreciate and help on the new education, I think it would be well to consider how a wide circulation among the American people could best be given to your great and masterly work above alluded to. I rejoice in your noble undertaking, and think that I see in it the promise of great things yet to come—a higher, nobler and more humane civilization. Very sincerely yours, B. F. BARRETT."

After the reading of these letters, Prof. Buchanan gave a comprehensive and powerful review of the defects of our present purely intellectual education, and its total failure to improve society; the increase of every species of degeneracy accompanying the increase of such education, while moral education had shown its power to reform the vicious and criminal, and elevate society to a higher plane than has yet been seen in any community.

His remarks were received with great enthusiasm and applause, and a vote of thanks returned, after which an animated and interesting discussion arose, and was prolonged to a late hour, ending by the appointment of a committee of eleven to raise an endowment of fifty thousand dollars for the American University.

Similar meetings will be held very soon, of which due notice will be given in the daily papers.

Spiritualist Meetings in Boston:

Horticultural Hall (corner Tremont and Bromfield Streets).—Meetings under the auspices of the Boston Spiritual Temple will be held every Sunday at 10½ A. M. and 7½ P. M. after Oct. 1st. R. Holmes, President; W. A. Dunklee, Treasurer.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10½ A. M. *All friends of the young are invited to visit us.* J. B. Hatch, Conductor.

Paine Hall, Appleton Street.—Children's Progressive Lyceum No. 1. Free session every Sunday morning at 10¼ o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Essex Street (*1st flight*).—Sundays, at 10½ A. M. and 2½ and 7½ P. M. (seats free); Thursdays, at 3 P. M. Prescott Robinson, Chairman.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7½ P. M.

BOSTON SPIRITUAL TEMPLE.—This Society held services in Horticultural Hall, Oct. 14th, morning and evening. That truly spiritual and eloquent speaker, J. Frank Baxter, occupied the platform (and will for the next two Sundays). He opened by rendering two of those beautiful spiritual songs, so much admired by the audience, and the reading of the poem "A New Creed." He chose for his subject: "Humanitarianism *vs.* Christianity," and proceeded to show that there is something more needed than a belief in the past. The living present is the time to act: practice benevolence, charity, raise the man who is degraded, distressed, *by all the means in our power. Societary influence* is strong to raise him. The Masons, Odd Fellows, and temperance organizations are humanitarian. It was one of those practical discourses that enter into the man's internal self, and show how he may make himself good or bad by the habits he may acquire, or the associations he may select. He closed the morning service by the song "Love at Home."

The evening services were opened by a song, by request, "When the Mists have Cleared Away." The subject, "What Good has Spiritualism Done?" was presented for examination. Who shall judge? Is the man who has not examined it to decide, or the one who has given years of study to it? If Spiritualism is adapted to humanity, that is evidence of its divinity. It develops the spiritual in man. The unbeliever of a future existence is reached and converted; the fear of death is taken away. It improves mankind by its healing, by its teachers, so that our prisons are not occupied by the Spiritualists. The Reformers are Spiritualists, or Spiritualists are Reformers. Inventions have increased greatly since the advent of Spiritualism. Several spiritualistic persons were named who have invented valuable articles or mechanical contrivances like the Air Brake on railroads, etc. At the close of the lecture a song, "The Beckoning Hand," was sung. Mr. Baxter then gave the names of some fourteen spirits, all of whom were recognized.

These meetings are well sustained by the presence of large and intelligent audiences, showing that the public appreciate the efforts of this society in establishing a class of lectures worthy of the cause. It has the confidence of the community in its management. The sewing circle connected with this society holds, every Wednesday afternoon and evening, a meeting, where all are invited. X.

NEW ERA HALL.—Last Sunday, Oct. 14th, the exercises of Shawmut Lyceum were participated in by a *goodly number of children and their friends*; but not so large as we hope to see ere long, for we desire to awaken an interest among Spiritualists in this movement, that shall cause our Lyceums to become second to none in the country, in the number of their pupils, and as a means of educating them as workers in all reforms for the good of humanity. In order to accomplish this we need the aid of all friends of progress and reform. Sustain us in our labors; give us your sympathy and help, and we will show you the best of results. Our programme this morning consisted of an overture by the orchestra; Lyceum exercises; recitations by Bessie Brown, Ernest Fleet, Bessie Pratt, Rosie Wilbur and Gracie Burroughs; song by Bessie Brown; a fine piano solo by Mr. Wright; reading by Mrs. M. A. Brown, and remarks by the Conductor.

O. FRANK RAND,
Ass. Con. Shawmut Lyceum.
No. 8 Webster street, Charlestown.

P. S.—Next Sunday evening a reception will be tendered by the Shawmut and Lyceum No. 1, at Paine Hall, to Mr. Thomas Lees and his sister, Miss Tillie Lees, the well known workers in the Lyceum cause at the West. The reception will take place at 7 P. M. Let every one who has the cause at heart be present and show to those workers that Boston appreciates their labors. C. F. R.

[PAINE HALL.—The report of Lyceum No. 1, we regret to say, came too late for insertion this week.—ED. B. OF L.]

WELLS MEMORIAL HALL.—Sunday, Oct. 14th, every seat was taken, and the meeting called to order by Dr. Bliss, who read the communication from Dr. Henry F. Gardner published in *Banner of Light* of Oct. 13th, in which communication our Association and its work was endorsed. There can be no doubt that the work commenced by the early movers in Spiritualism, who have passed to the higher life, is still a part of their mission, and that they are interested to find others willing to labor in the same direction.

Prof. W. S. Thompson informed us of the sudden transition of Prof. William Denton, who it is believed was a victim to the great earthquake in the Island of Java. He gave a glowing tribute to the man, who was bold in his assertions and honest in purpose, and at the close of his remarks the following was read and adopted:

"Having heard with the most profound sorrow that Prof. William Denton is one of the many victims of the 100,000 human beings who perished in the terrible volcanic convulsions that lately shook to its foundations the Island of Java;

Resolved, That we, the 'Spiritistic Phenomena Association,' assembled on Sunday, the 14th day of October, record our unspeakable sense of the great loss Spiritualists, lovers of science, and indeed the whole civilized world, have sustained by his sudden death; and that we extend our heartfelt sympathy to his widow and children in the hour of sorrow occasioned by their bereavement of so good a husband and so kind a father, and that the Secretary of this Association be requested to forward a copy of this resolution to his grief-stricken household."

Mr. E. A. Conant, Secretary, made a few remarks in reference to the sudden development of an unconsciously entranced musical medium, through whom the great masters in music make themselves manifest, an exhibition of whose powers was given the past week at the residence of Dr. James A. Bliss.

Mrs. Abby N. Burnham, who is to deliver the opening address next Sunday, gave tests from the platform, as also did Mrs. Bliss, Mrs. Leslie and David Brown. Mr. Thomas Lees of Cleveland Lyceum, Bro. Hatch and Benjamin Weaver of Lyceum No. 1, spoke briefly upon the Lyceum movement. Bro. Lees gave a fine rendition of "Truth Positive," and Bro. Hatch referred to the Lyceum movement as a step in the right direction. The long-desired day may be near when Spiritualists and Liberals shall be awakened to the great importance of educating their children in the philosophy and truths of Spiritualism. The coming "Reception," in which this Association will assist to do honor to those who have labored long and well in the Lyceum cause, may serve as an impetus in that direction.

Congregational singing was introduced for the first time, the Association furnishing cards with appropriate hymns printed thereon. The fine singing of Prof. A. O. Orcutt and Mrs. Edwards are a valuable addition to these meetings and are appreciated by the large audiences present. ALONZO DANFORTH,

800 Tremont street. *Cor. Sec. of S. P. A.*

SOCIETY OF SPIRITUAL SCIENCE AND ETHICS.—This society held its first meeting in Boston last Sunday afternoon, in the large parlors of Dr. Dumont C. Dake, No. 26 East Chester Park. The attendance was good considering the limited notice which had been given. Prof. W. W. Clayton (Chairman) stated that the object of the Society was not wholly ethical, but that, while it would aim to give prominence to ethics and ethical culture, it would also recognize Spiritualism, or spiritual science, as its basis.

Dr. Joseph Rodes Buchanan made a very favorable and eloquent address upon the "Ethical Aim of the Society," dwelling earnestly and eloquently upon love as the cardinal element and main-spring of ethics. His speech was highly appreciated by the audience.

Dr. Wellington spoke upon the need for such a society, and its place among other organizations. He thought he could hail it as an opportune and providential movement.

Interesting remarks were also made by Mr. Wright, who compared the position taken by this Society with that of the Ethical Culture Societies, which ignore Spiritualism, and are agnostic on the existence of God and a future life. The deficiency of the agnostic position was very ably and forcibly pointed out. Miss Alice Esty, of 275 Columbus Avenue, added greatly to the interest of the meeting by her fine vocal rendering of several choice solos, accompanied by the piano.

The Society will meet at the same place next Sunday at 3 o'clock P. M. All are cordially invited.

W. W. CLAYTON, *Chairman.*

THE FACT-MEETING of last Saturday was a success, in the way of well-selected recitals of phenomenal experiences, interblended with instructive moral *lessons*. *The sincerity and candor with* which these statements were given ought to inspire every thoughtful mind, however skeptical, with confidence sufficient to investigate. The thought so frequently suggested by several of the speakers, of the practicality of these spirits in their labor for mortals, must have been startling to those having slight experience in the *modus operandi* of spirit-life. Bro. Whitlock has begun a good work that we hope may never end, until, with these facts as a basis, in tracing from "effect to cause," an explanation may be discovered for many of the idiosyncrasies of human life, and a broader charity exercised in consideration thereof. Miss Susan Gay, of England, an earnest and sincere spiritual worker, will open the next meeting with a recital of her experiences. As these meetings in Horticultural Hall are free, it is hoped all attendants who are interested in disseminating the truths of Spiritualism will lend their aid in sustaining them by way of liberal contributions. T.

HARMONY HALL, 34 ESSEX STREET.—The meetings in this place on Sunday last were unusually interesting and instructive. The exercises consisted of short appropriate remarks by Mrs. Sparks, B. F. Richardson, Mrs. M. A. Charter, Mrs. H. Dean Chapman, John Orvis, Dr. Lyon, Father Locke, Rev. C. D. Lothrop, Jacob Edson, Mrs. Abbie N. Burnham, John Wetherbee, Judge Ladd and several others.

Remarkably clear and positive tests, *most of which* were given to strangers, and recognized as correct, were given through the organisms of B. F. Richardson, Mrs. Charter, Mrs. Burnham, Mrs. Jackson, and others, and psychometric readings by Mrs. Burnham and Dr. Richardson.

In the evening Mrs. Sparks delivered a finely-written address, taking for her subject, "What Spiritualism has Done for Woman." The meetings will be continued every Sunday at 10:30, 2:30 and 7:30. Hereafter there will be no fee charged at the door, all seats being free. **

CHARLESTOWN DISTRICT, MECHANICS' HALL, NO. 212 MAIN STREET.—Sunday, Oct. 14th, Mrs. M. A. Keating occupied the platform at 3 and 7:30 P. M. Her controls gave two very interesting discourses, which were followed by several very excellent tests that gave great satisfaction to all. Arrangements are being made to continue these meetings in this beautiful hall every Sunday afternoon and evening until further notice. David Brown speaks there next Sunday afternoon, Oct. 21st, at 3 o'clock. Conference in the evening.

MOSES R. CALDWELL, *Manager.*

CHELSEA SPIRITUAL ASSOCIATION.—Sunday, Experience meeting at 3 P. M.; at 7:30 Fred Heath will speak, improvise and sing, from subjects given by the audience—followed by tests. S. B. L.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2½ o'clock in Republican Hall, 55 West 33d street. T. E. Allen, 23 Union Square, Secretary.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2½ and 7½ P. M. Frank W. Jones, Conductor.

229 East 48th Street.—Inspirational Lectures and Psychometric Readings every Sunday at 11 and 7½ o'clock. Mrs. Anna Kimball, speaker.

Frobisher Hall Meetings.

To the Editor of the Banner of Light:

The People's Spiritual Meeting at Frobisher Hall, Oct. 14th, was well attended. The audience was highly entertained at the opening by an organ voluntary by Mrs. Muse, accompanied by her daughter, Mrs. Reed, with violin solo. Interesting experiences were related by Mrs. Henderson and Mr. Bentley. Mr. Deming gave an account of what he has witnessed at the materializing séances of Mrs. Gray and DeWitt C. Hough. Mrs. Mason related a narrative of experiences. Mr. Briscoe entertained the audience with facts. Dr. Gibbs gave reminiscences in his investigations. In the evening Mrs. Helen H. Lamar read an essay on "What is Love?" which was well received. Mr. Charles Dawbarn followed upon the same subject. His remarks, interesting and instructive, elicited applause. We feel warranted in expecting a "Feast of Reason" next Sunday evening, when Mr. Dawbarn addresses us upon "Hints to Wage Workers, or Eight into Two Will Not Go." Mrs. Lamar will give the opening address at the afternoon conference.

F. W. JONES.

Meetings in Portland, Me.

To the Editor of the Banner of Light:

Good audiences greeted Mrs. Bradbury, Sunday, Oct. 7th. Her subject in the afternoon was "Life is ours, with all its Experiences and Duties." The control gave his name as James J. Norris, a man well known in Maine, and who was largely interested in the work of the Lyceums, being conductor of a Lyceum at the time of his passing over. The discourse treated, to a great extent, of our duties to the children. In the evening her theme was, "Who are our Standard-Bearers?" The control held that it is not only the Spiritualists and the mediums that are standard bearers in the march of progression, but also those liberal souls who have been driven out of the churches, because they would think for themselves, into the freedom of Liberalism, whose watchword is ever onward and who stand upon a platform of equality.

Sunday, Oct. 14th, the afternoon subject was "The Spirit of Spiritualism"; in the evening she lectured upon "Mediums and Mediumship," under control of her Indian guide, "Oswego." It was an able effort, and was listened to with close attention by a large audience. Mrs. Bradbury has a large circle of friends here, who are always pleased to listen to her controls. Next Sunday Anthony Higgins, of New York, will occupy our platform. An effort is being made to start a Children's Progressive Lyceum in Portland. We trust it will be a success. COM.

Married:

In Charlestown, Oct. 11th, 1883, at the residence of the bride, 24 Eden street, by the Rev. Charles F. Lee, Albert S. Greene and Lydia F. Walker, both of Charlestown.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. J. Wm. Fletcher, speaker. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 7½ P. M. Sunday School for adults and children at 10½ A. M. Ladies' Aid Society meets Wednesday at 2½ P. M. Church Social meets every Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. Mrs. F. O. Hyzer is engaged for October, J. Frank Baxter for November, Mrs. F. O. Hyzer for December. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7½ P. M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7¾. Charles R. Miller, President; W. H. Coffin, Secretary.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and books on sale, and meetings free. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklyn Spiritual Society meets at Braun's Hall, Fifth Avenue, corner 23d street, on the first and third Friday evenings of each month. Papers on sale and admission free.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

Monday evening, Oct. 8th, after the reading of one of Lizzie Doten's poems and the delivery of an invocation, the control of Mrs. Carrie Tryon spoke of the purifying and ennobling influences of Spiritualism, remarking that every thought passing through the brain has its effect upon the atmosphere, even though not expressed in words. A great revival of spiritual light is near at hand, and when it comes, the halls in which Spiritualists now meet will not be large enough to accommodate the crowds that shall come to them to learn of the truth. The speaker urged that circles be formed and conditions given for this power to work, promising that grand results would be attained. "Work and be faithful, and no matter how humble the effort, it will be crowned with great success."

Carrie Miller gave a message of encouragement to her father and friends, saying that angels came to earth to elevate and perfect humanity. She predicted the coming of a convulsion before the dawn of the millennial day of love and harmony, and gave a most tender and touching tribute to her father and his work.

"Sunrise," the Indian maiden, described a band of spirits weaving robes inscribed with cabalistic characters, in attendance upon some present.

Solo by Miss Latham, whose sweet voice always gives pleasure. Mr. C. R. Miller reviewed his experience in starting and conducting a spiritual paper, and gave an account of the spirit-influences which had impelled him, and the fulfillment of their predictions.

Mr. Swift, trance medium, said that during the first address he had been looking at the spirit-powers described, those of the coming generation, which are looming up in the future as an agency of good. The spirit of Mother Ann Lee was described as coming to give aid and strength to the Children's Lyceum, and the speaker proffered a sitting to each one who would give a dollar to the Lyceum.

A discussion of the means of opening a Lyceum in the Eastern District ensued. Names and subscriptions were taken, and much interest manifested.

Mrs. Kimball's guides spoke of their remembrance of the spiritual sphere of those present. "The angels of the sun-worlds are thronging to this little planet, and all whom you have lost are coming to you now, bringing with them the power which shall develop the celestial in all humanity; trying to unfold the divine duality of soul-life which ultimates in celestial perfection.

Treat not lightly this paper,* for upon its pages is inscribed those words which were written upon the temples of old, 'Know Thyself,' for when you know yourselves you shall know God. Support him who has borne the burdens of this enterprise alone, 'like a pack-horse,' as it has been said, yet like the eagle soaring above and radiating light upon the right hand and upon the left. This great, and yet most humble-minded brother, deserves all the aid you can give him."

W. H. COFFIN, *Sec.*

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*Psychometric Circular.

Brooklyn (N. Y.) Lectures.

To the Editor of the Banner of Light:

The morning lecture was in Mr. Fletcher's best vein, being a reply to a sermon Mr. Talmage preached on "The Judgment Day," and was a clear and powerful array of the *facts* of science against the *assertions* of theology. In the place of the terrors of hell and the psalms of heaven, a life of progression after death was pictured as taught by the most advanced spirits. There were many words of regret expressed at the announcement of the death of one of the bravest and noblest workers *on the spiritual platform, Prof. Wm.* Denton.

In the evening every seat was filled, and after a fine rendition of "Eternal Justice," Mr. Fletcher proceeded to deliver a lecture upon the "Gods of Yesterday." He began by saying that the primeval man placed in this world of wonders had sought to find the great first cause, and he beholding the various blessings that were showered upon him, had alternately worshiped the sun and the stars; he then began to embody his god in different forms—such as images in stone and wood and precious metals—these were after all but representations of the characteristics of a God—the great Eternal Being was ever beyond their grasp. Later on the Jewish Jehovah took the place of other gods, and began a career unrivalled in tyranny and despotism. This God of war, who is angry with the wicked every day, has been the direct cause of more bloodshed than all the other causes put together. Of all the horrors enacted those committed in the service of this God have been the most repellant. He is the God of yesterday—he went out when the "advanced theology" came in. This is the God selected to occupy a prominent place in our Constitution, but when he goes into the Constitution the spirit of American liberty will go out. The world wants a newer, larger, nobler, diviner God, and such is the infinite spirit of nature. The lecture, which was repeatedly applauded, was pronounced one of the best yet given. The subject for next Sunday morning is, "Mediumship, and How to Develop It." Evening, selected from the audience.

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