

AN EXPANSION OF THE

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NO. 9.

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What is Buddhism? It is the acceptance and recognition of the existence of an Infinite God, whose three-fold expression was revealed in the Brahminical faith, through the presence of Avatars, Buddhas and Messiahs, who revealed that word in perfect human life, messengers sent to earth for the express purpose of portraying God's presence and teaching his law. It is the goal of man's life as the essential realization of the perfection of his spirit, through the ceremonial, not creeds, but the deeds and purification into such a state of being as distinct even from the state of Nirvana, which is the final goal. It states that the overcoming every physical, mental and spiritual weakness, as well as the attainment and perfecting of religious, moral and spiritual qualities, which they call the virtues, is the true path, that best human existence, and the achievement of these constitutes the first great victory you are to obtain.

The Buddhistic religion is veiled in mystery; its attainment is surrounded with metaphysical problems which a man in the ordinary pathway of life cannot solve; and all the deeds and works of human existence and gradations and unfoldment of human life are taught in such elaboration that you may have no power of possessing them. Christianity came to the Western nations, adapted to the hour in which it came and the civilisations which were to follow, adapted to the people that were to receive it, stating all great truths simply, reviving the ancient splendours in its simple light, teaching truth in all its humility, showing you all truth in distinct, unequivocal utterance, the only pathway of spiritual expression on earth. Christianity in its primal form was accompanied by spiritual gifts and powers of expression, as in the life of Christ were best illustrated these gifts from the spirit. God, worshipped as a King by the materialistic Hebrews, was no longer a personal form, but a loving, infinite spirit. And this was Christianity, veiled beneath the darkness of nearly two thousand years; here subdued to the selfishness of kings, there wrapped and enfolded in the mantle of sacerdotal power, revealed again in the incarnation of individuals, until at last the smoke of the fire broke forth, authority was overthrown, and that which veiled the primal religion of Christianity was somewhat destroyed. Slowly and steadily the unweaving has gone on. First settled upon Rome; shadows arose all over Western Europe; Mohammedanism in Christianity shed its Upas light upon the fruits and flowers of the kingdom of the spirit; no need that Mahomet's followers should go into Christianity for surety of the truth of Mohammedan rule was already there. Thrones, kings, sceptres and swords did battle in honor of Christ's kingdom, and all human passions were drawn to serve that which it was claimed was the kingdom of Christ. No need that the people of that time came upon Asia should come into Western Europe for the light was

Russia, the monster nation, existing under the name of religion and civilization, an empire performing such horrors that even the darkest demons would pale before their revolting enormities. Russia but awaits the hand of the Nemesis of doom that overhangs her. The hour, which is the symbol of her power and her servility, will disappear before the greater and purer whiteness of that flame of Christianity, which remembers that even the least of these are the children of God.

Great Britain is in the midst of gigantic

And now Spiritualism demands that the Christ-spirit come forth from within the churches of the world, and heal its sick, bestow its gifts of knowledge and inspiration, and summon all its powers and that those in darkness may be brought into the light. For Spiritualism is doing these things in the world to-day. It summons from India, from Egypt, the new nation that is to be, from China, from the ancient source of inspiration of the Orient, from all the nations of modern Europe, from Rome, from Italy, from the power of popes and priests, king, it summons whatever there is that has life, whatever there is that has voice, whatever there ever was that is endowed with the gift of the spirit, to come out and meet this light. It summons the metaphysician from the sophisms of vain words that have been woven concerning the nature of man's spirit, and the nature of spirit *a priori* thought; it summons all these from their secret sources, and demands explanation of spiritualism reveals them in the light of its own interpretation. It shows you, by its clear white beam, their imperfection; it shows you that each measure of truth they contain, it declares as false, and that which does not reveal the spirit as true, under whatever name or guise it may have appeared unto the sons of men. It is in respect of titles, it does not revere names for their own sake, it reveals the worship of God through spirits, and angels, and men, and all content with the name Jehovah, Allah, Lord, Father, each means the same. It does not care whether you call the Infinite in the three-fold name of Brahma, Vishnu, Shiva, or Father, Son, and Holy Ghost, so that you reveal God; it does not care whether Christ's spirit be expressed in the form of Jesus or Buddha, so that it is "that which lighteth every man that cometh into this world." It does not care for all the supernatural shrines that are erected in the spirit of common, so that the heart shall worship the living God, and every babe upon the mother's breast shall be considered a child of God. It does not care what offerings you bring unto the shrine, so that you bring them sincerely and so that they are the best you know; for God and his angels are aware of all human imperfections, know that names do not make Christians, no more than Buddha makes pagans or Balaam. It declares to you the life of all the life in the world at this hour.

To-day Spiritualism is encroaching, with its penetrating voice and its strong arm,







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## Spiritualist Meetings in Boston:

**Boston Spiritualist Temple.**—The morning services of last Sunday opened with a duet by Mr. and Mrs. Little, "What are the Wild Waves Saying?" and a beautiful poetic epigram on the flower. Mrs. Little then announced as her subject one presented from the audience, "The Organization of Spiritualism," involving the query whether the churches would absorb Spiritualism, or Spiritualism become dominant as an organization, and absorb the churches. The control thought that the stronger would absorb the weaker, and that Spiritualism, having the stronger evidence, would do this. "Compare the religions of our day with that of one hundred years ago. The rigid, unchangeable rules of the past have been supplanted by a child of one thirty-six years yet how strong it stands to-day. Christianity for the first three centuries was but in its childhood."

It is not for the building of an altar, but for the progress of truth, that Spiritualism is working. Some Spiritualists want organization, others an independence of thought, and will not be hampered by any set rules of expression. The fear about such is, that they get so broad they become narrow, and will not allow any other brother to preach a sermon, or to say some that require cooperation; that is, unity of action with others; they must have social influence, like a home, where they can feel as one does when returning from business to a home with all the home attachments. Spiritualism is a religion, and as such will have its diversity of gifts represented by different combinations, in order that every form of thought growing out of the philosophy and phenomena may have expression. The different halls where Spiritualism is gathered, and the different mediums, are all needed in order that all may be fed. Some seek philosophical thought; others the phenomenal, and wonder how people can sit and hear fine-spun theories called "principles" and "doctrines." We believe the Spiritualist will enter into the form of the churches and spiritualize them, and while their form continues a new life will have entered and made it essentially a new one. Spiritualism comes as a necessity, it is a new religion, the growing organism of the age, and the religion of the future. There is in every person an intense spiritual power, enough to prove the truth of Spiritualism, if they would only exercise it. Christianity bears the relation of older brother to Spiritualism, both being children of one family. Man and religion have developed in the progress of time and become stronger in spirit by the development of each.

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of the Working Union of Progressive Spiritualists, and the voices of the children in the service of song were very acceptable. The spiritual guides and mortals. FRANK B. WOODBURY, Cor. Sec. 45 Indiana Place, Boston.

**CHAPLIN HALL.**—Prof. A. P. Barnes has leased Chapel Hall, 323 Washington street, and intends to commence and continue spiritual meetings every Sunday. He hopes that lecturers and mediums will assist him in carrying on the meetings. Dr. Barnes is an earnest, intelligent, and successful medium, and has been a student investigator ever since. He has some staid writing tests and materializing, and is a magnetic healer himself. He will spend an hour each Sunday healing the sick free of charge. COM.

**SPIRITUALIST PHENOMENA ASSOCIATION—WELLS MEMORIAL HALL.**—The meeting of last Sunday was addressed by Prof. Alonzo Phelps of California, who spoke about an hour upon the different characters in the Bible, giving to each a spiritual interpretation. The address, although very radical, was listened to with attention. We were very glad to hear continued next Sunday and possibly the Sunday after. Our well-wisher and zealous supporter, James R. Cooke, gave in a clear and interesting manner such facts in the history of Spiritualism as have come to him. Mr. David Bennett also spoke instructively and entertainingly. ALONZO DANFORTH, Cor. Sec. S. P. A.

[Too late for use this week we have received a notice of the birthday services held, Oct. 30th, at the residence of Mr. and Mrs. Foster D. Edwards. Will print the account next week.—Ed. B. of L.]

**HARMONY HALL, 84 Essex Street.**—This hall was the centre of renewed interest Sunday. Dr. Tripp gave many very fine psychometric readings; Dr. Thomas's guides made an admirably logical speech—also presented tests. Prof. Milleson commenced a second course of lectures on "Spirit Art," which will be continued every Sunday at the same time and place. Mrs. Carlisle Ireland followed, and described spirits in a most interesting manner. Her mind spoke well, and her words were very well received. Miss Newell also gave good psychometric readings. Dr. Thomas gave tests, and prepared medicinal properties from the atmosphere for the benefit of sick spirits. Dr. Fish did some public healing. Splendid singing. Intelligent audience.

**HADLEY HALL, EAST SOMERVILLE.**—We are able to report an excellent meeting last Sunday evening; a large attendance, and great interest manifested. Mrs. Fales and Mrs. D. Cutter officiated, very much to the satisfaction of the audience. The subject was "The friends so kindly assisting us, the meetings are becoming extremely interesting, which is indicated by the constantly increasing attendance. Services next Sunday evening at 7:30. Speaker will be announced in Sunday papers."

## Berkeley Hall Meetings.

On Sunday, Nov. 9th, at 10:30 A.M., W. J. Colville conducted the services as usual, and under influence of his inspirers delivered a sublime invocation and a masterly address on "The Gift of Prophecy," preceded by a short but most explicit commentary on a portion of the fourteenth chapter of Revelation. Old truths were presented in quite a new light to many minds, and the lecturer's inspirations gave unbounded satisfaction and delight to his numerous and most attentive auditors. In speaking of prophecy the following leading points were emphasized: "A prophet is a natural seer or medium, possessed of powers of spiritual discernment foreign to the larger portion of mankind; he is also an exhorter or teacher, and possesses moreover that gift of prescience or foresight which is usually considered the distinguishing characteristic of the prophet. Prophets were held in very high estimation among the ancients, while the Delphic and other celebrated oracles were persons who held unusually close communion with the spirit-world. Prophecies are made in consequence of the prophetic power, which is a gift of God, and not of man. When the prophet is a medium he may be normal or unlettered, but when a passive instrument in the hands of unseen intelligences he is made use of as a mouthpiece for the wisdom of the higher ones, who not only have power to foresee coming events, but have power also to bring many to pass. A wise spirit will ever torture anyone by predicting the inevitable when it is directed by the inspirers. Warnings are often given by the prophet, but these are not to be taken as a promise of a limited circle, and that the domain of his knowledge and spiritual growth. The discourse ended in a glowing peroration in which the inspiring spirit said that from the plane from which he spoke life was no longer a mystery; its problem was solved in the light of the understood beneficence, which doth in reality, as a true divinity, shape all human ends and compel all things to serve ultimately the highest good of the immortal spirit. After the lecture a beautiful and spontaneous improvisation was given on "Voices of the Night."

At 7:30 P.M. the attendance was even larger than in the morning, every available seat being occupied long before Mr. Chalmers made his appearance on the platform. The services opened with the singing of Lizzie Doten's beautiful poem, "Jubilate," after which Mr. Chalmers read a letter he had recently received from Col. Ingersoll and his own lengthy reply thereto, which embodied in terse and beautiful language the narrative of his experiences at Casadaga Lake, and the spiritual philosophy which he had embraced the Spiritual Philosophy. Mr. Colville then sang "The Message" with fine effect, after which Mr. Chalmers proceeded with his lecture on "The Ideal Man and Woman," which was a singularly brilliant effort and very enthusiastically received by the large audience, who gave its delivery their undivided attention. Following the discourse "America" was sung, and Mr. Colville improvised a fine poem on the subject of the lecture, under influence of his inspirers, who were in their apogee of power. Mr. Chalmers officiated as organist, both morning and afternoon, with his usual ability and good taste.

At 7:30 P.M. Dr. Buchanan addressed a large and influential audience and the Hawthorne Choir rendered sweet music. On Monday evening Mr. Colville, under inspiration, answered a great variety of important questions. On Sunday next, Nov. 16th, Mr. Colville's subject will be, 10:30 A.M., "The Gift of Tongues and the Discernment of Spirits." By particular request of many friends the lecture at 7:30 P.M. will have for its theme, "The Future Government of America and of the World as Foreseen Spiritually." Dr. Buchanan will lecture at 7:30 P.M. On the following day, Monday, Nov. 17th, the Berkeley Ladies' Union will hold its usual meeting at 2:30 P.M., and Mr. Colville's public reception will take place at 8 P.M. The public are cordially and freely invited to every meeting. Voluntary collections to defray current expenses. BANNER OF LIGHT and a great variety of spiritual literature at the door.

**A SPECIAL LECTURE.**—By Spirit, Henry A. Gardner will be delivered in Berkeley Hall Sunday afternoon, Nov. 23d, through the mediumship of W. J. Colville, on "The True Idea of Education." This spirit has manifested his presence unmistakably in a select circle of friends in Boston, and desires the public to know of his wish to address them under the circumstances addressed.

**Reception to Geo. A. Fuller.**—On Saturday evening a parlor full of friends responded with their presence to an invitation from James A. Bliss to a reception at his house, No. 121 West Concord street, for the young lecturer and President of the Sunnyside Camp-Meeting Association, Mr. George A. Fuller. It was a social and an informal gathering, but a remarkably interesting one. All these receptions to mediums are very similar in character, and the same general facts are always, of an interesting and instructive nature, and the same general facts are always, of an interesting and instructive nature, and the same general facts are always, of an interesting and instructive nature.

**To Correspondents.**—No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications unless the writer's name and address are given. Most of the ideas you advance are taught by Spiritualism, and accepted by its believers generally. You are what we should call a natural Spiritualist.

still always takes for the moment more or less of the lustre that the medium individually gives it.

In the absence of Dr. Storer, who was engaged to lecture the next day, Mr. Bliss assumed the formalities of conductor or chairman, and called upon Mrs. M. J. Butler, John Webster, and Mr. Barnum, who all made interesting and unusually bright speeches, as the atmosphere of the room, in a psychological sense, seemed to inspire them, also others who made short speeches, but rather apologetic ones, as not being public speakers; still that they did say, particularly Mr. Smith, of organ fame, gave indication of latent eloquence and wit that certainly a little practice might make of them a fine speaker. Mrs. Bliss was not a formalist, but a happy and simple, and her presence, not hurt by her popularity as a first-class materializing medium.

Mr. Fuller closed with the speech of the evening, which was able, appropriate and happy, and at its close, after a pause, became entranced and uttered many wise thoughts from the controlling intelligence. I must not omit saying, also, that Mr. Bliss, besides acting as conductor, was influenced by the spirit of one "Patrick," whose utterances were wise and unique. This spirit also wants to thank Mr. Fuller for appreciating his sorblings in the past dozen years. He displayed a better recollection of their various cognomens than this writer does, showing that he had read them thoughtfully, or had a remarkable memory.

## SHADOWS.

## Working Union of Progressive Spiritualists.

The usual Wednesday evening meeting, Oct. 29th, opened at 7:40 with singing, after which Mr. Dowling pronounced an invocation, followed by a song, "Gathering Flowers in Heaven." Mrs. Lovering, of East Boston, presided, as usual, at the piano. Minutes of last meeting were read and approved. Names of ten persons were read who become members of the Co-operative Department by receiving the hand of fellowship at their own place of meeting in Lynn, where similar meetings to those held in these parlors are held weekly. Mrs. Wm. A. Blake and Mrs. Wm. Clarke were received as members of this department, and an open social was held for half an hour. On being requested to order, a song, "Two Little Shoes," words by Miss Schenker, was sung, and the usual ten minute silent session was held. Mr. Dowling, met with control apparently of a powerful male spirit, who announced himself as a brother, friend and co-worker, coming on a mission of mercy. He spoke of the folly of looking for perfection in phases of materialism, saying the word applied to anything is a misnomer. Mediums, he said, must not expect to stand still, but progress, and make conditions and room for new phases. Like the medium he controlled, they should be able to give out, and be able to receive. He read to us, interrupting himself here, he said he was requested to speak for a spirit standing near—a spirit full of gratitude, yet sad—who wished to thank the Secretary for kindness done her, and also to send a message to her mother, who was very ill, and to tell her that at last she had found a home and friends, and even the lost limb. As none of those thus addressed nor (as afterward appeared) the medium were aware of the words of the spirit, the latter, on the other hand, were surprised when the name of Mrs. George was announced. This lady, who was received into the society just a year ago, is the second who has gone from us through the open door, and, like the first, she has been a member of the society for many years. Dr. Donnelly spoke for his control words of congratulation and commendation and exhortation to the Society, after which, asking for a subject, the word "Gathering Flowers in Heaven" was given, and a long and highly meritorious poem more perfect in construction than most well-studied and revised productions, which find their way into print. Miss Allen, being invited to give a musical selection, played "Maxwellton's Brandy" with variation and modulation, and, without notes, and as if by inspiration, Mrs. Shattuck, speaking for one of the band of controlling spirits of the Union, made an eloquent appeal for aid in furnishing the new temple, now so nearly finished, and promising that the spirit-world would be under complete control of a spirit who claimed to be Miss Gibbs, the well-known City Missionary, for many years in the Island Ward. She declared that hearing the opening hymn, she had supposed she was in a prayer meeting, and that she was in the right place, and I don't need to understand much about this people, but I am ready to work, and am trying to see clearly. I have met Deacon Robbins and Dr. Ingalls. If I say tonight, my friends in the church won't believe it, for he was not a church-member. But he did tell me, and he says they all have to come to it sometime, sooner or later."

Mr. Dowling spoke eloquently and well of that truly spiritual book, the Old Bible, recommending familiarity with it, as well as all that is best and grandest of modern spiritualistic works. He also spoke of the advisability of cultivating a habit of abbreviating, saying that the spirit-world is full of wonderful spiritual communications, which are often so lengthy, spite of their grandeur or instructiveness, as to weary people, who thus lose interest.

The meeting adjourned at the usual hour, after singing and the benediction. JULIA A. DAWLEY, Sec.

## Mr. Chalmers in Berkeley Hall.

Last Sunday afternoon George Chalmers delivered, in Berkeley Hall, Boston, a lecture upon the subject "The Ideal Man and Woman." Before beginning the lecture he read a letter which he had recently received from Col. Ingersoll, inquiring as to the facts which had produced his change of basis from Agnosticism to Spiritualism, and the wonderful development of his spiritual communications, which are often so lengthy, spite of their grandeur or instructiveness, as to weary people, who thus lose interest.

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Last Sunday afternoon George Chalmers delivered, in Berkeley Hall, Boston, a lecture upon the subject "The Ideal Man and Woman." Before beginning the lecture he read a letter which he had recently received from Col. Ingersoll, inquiring as to the facts which had produced his change of basis from Agnosticism to Spiritualism, and the wonderful development of his spiritual communications, which are often so lengthy, spite of their grandeur or instructiveness, as to weary people, who thus lose interest.

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## Movements of Mediums and Lecturers.

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

Mrs. J. F. Dillingham, M.D., has returned to her home in Lynn, and can be addressed 14 Ocean street. Will be pleased to make engagements.

Mrs. Isabella Beecher Hooker will lecture at Paine Hall, Sunday evening, at 7:30, on Spiritualism, under auspices of the White Cross. Last Sunday night many were under her spell.

J. William Fletcher will lecture in Washington, D. C., the remaining Sundays of November. He lectured in New Haven, Ct., last Sabbath with unqualified success.

Miss S. Lizzie Ewer, of Portsmouth, N. H., a medium and trance speaker, who has spoken before several of the Spiritualist societies in New Hampshire, Massachusetts and Maine during the past four years, with very general satisfaction, as our readers have learned from our correspondents in those places—has arranged to devote her time to the spiritual work. Our friends should bear this in mind, for she is a good speaker, and an estimable lady. At the present time she is in Bangor.

Mrs. S. Willis Fletcher will lecture in Paine Hall the fourth Sunday in November.

Mrs. M. Mace will receive calls to lecture. Address, 26 Dartmouth street, Boston.

Mr. F. A. Heath, the blind medium and speaker, lectured in South Hanson, Mass., Oct. 26th; Charlestown, Nov. 2d and 9th. He can be engaged Nov. 30th and the Sundays of December. Address him at 27 Lawrence street, Charlestown, Boston, Mass.

Dr. W. L. Jack, who will be seen by the letter of a correspondent, has been in Northampton, Mass., where he gave excellent satisfaction in various ways, will be at his office, corner of Main and Merrimack streets, Charlestown, Mass., on Saturday, the 15th inst., to meet his friends and patients.

Mr. O. P. Kellogg is engaged to speak for the Independent church at Alliance, O., until the first of April, 1885. All letters and telegrams for him should be sent to Mount Vernon, Stark County, O.

On Sunday evening next, at 7 P.M., W. J. Colville will speak in the hall of the Main street, Brockton, Mass. Subject: "Spiritual Gifts, what are they, and how can we cultivate them?" He can be engaged for week-day lectures or funerals on moderate terms within reasonable distance of Boston. Address, 301 Shawmut Avenue.

Mrs. G. R. Rogers informs us that on Nov. 2d and 9th, the rostrum of the Salem, Mass. Society was occupied by Joseph D. Stiles, of Weymouth: "Mr. Stiles as a medium for giving names in full cannot be excelled, and as usual he drew full audiences both Sundays. He is to be with us again in January."

Dr. D. C. Canwell will, we are told, meet with great success at East Braintree, Oct. 20th, in his lecture, and his tests given from the platform. He is open for other engagements for lectures and public tests. Address, 30 Worcester Square, Boston.

Mr. J. Madison Allen of Ancon, N. J., proposes to receive in the hall of the Main street, Brockton, Mass. Subject: "Spiritual Gifts, what are they, and how can we cultivate them?" He can be engaged for week-day lectures or funerals on moderate terms within reasonable distance of Boston. Address, 301 Shawmut Avenue.

Nov. 6th Jennie B. Hagan spoke at Florence, Mass., with Lynn and Haverhill, and at Haverhill, Mass. Sunday, the 16th, will speak at Providence, R. I.; will make week evening engagements in the East until January, 1885; after Jan. 1st will engage week evenings and Sundays in Ohio, Pennsylvania and the West. Miss Hagan will engage to speak for temperance societies also.

ENGLISH BOOKS, by Waukenphast, London, of every style, for sale by T. E. Moseley & Co., 469 Washington street.

STREET AND DRESS BOOKS for gentlemen, by Waukenphast, London, at Moseley's, 469 Washington street.

The veteran Spiritualist and eloquent speaker, ALEX. PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are needed. Address him at 40 Clarendon street, Boston, Mass.

## 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. Special Notices forty cents per line, Minimum, each insertion. Classified advertising, thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, headed matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rate, unless otherwise notified, before 10 P.M. on Saturday, a week in advance of the date whereon they are to appear.

## SPECIAL NOTICES.

DR. JAMES V. MANSFIELD, of New York City, who writes to sealed letters (per mail), is now located at 28 Dartmouth street, near Tremont street, Boston. Terms, 33c, and 10c postage. 4w\*N.1.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Yates Co., N. Y. O.4.

Mrs. Anne Kimball is now located at 310 Hawthorn Avenue, Boston, where she may be found by all desiring her services. 4w\*N.15.

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

## BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW, 100 N. BELL & CO.'S Newspaper Advertising Bureau (40 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, in advance, and \$4.00 if sent by mail. The price of postage to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOORE, the well-known English lecturer, will accept, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe will please send their orders to J. J. Moore, 100, Road, London, N. W., England, where single copies of the Banner can be obtained at 4d each; 10 sent per post. Mr. Moore also keeps for sale the Spiritualist and Reformatory Works published by Colby & Rich.

SAN FRANCISCO BOOK DEPOT. ALBERT MOBERT, 210 Stockton street, keeps for sale the Banner of Light and Spiritualist and Reformatory Works published by Colby & Rich.

## ADVERTISEMENTS.

## DR. J. R. NEWTON

Still Heals the Sick!

DR. NEWTON, controlled by Dr. Newton, cures all diseases by Magnetized Letters. Address DR. J. R. NEWTON, 34 Ninth Avenue, New York City.

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Has become the savior of the race. It destroys the germs of all diseases, even hereditary, and removes them from the system of every man and kind. Send stamp for circular to Mrs. L. B. HUBBELL, Box 1413, Northwick, Ct.

## MRS. DR. GREENWOOD

MAGNETIC Treatment of Chronic and Acute Diseases. Consultations free; 23 Tremont street, Boston. Nov. 15.—1w

## We would Call the Attention

Of the public to DR. E. F. RICHARDSON'S Method of Cure. He is a regular Physician, and surrounded by thousands of spirits who can in a moment diagnose your disease with unfailing accuracy. He will send you a circular and state how he can do so by sending you a card of introduction. 305 Green street, Boston. 1w—Nov. 15.

## A Very Pleasant Home,

In Boston Highlands, in an enlightened family, may be obtained by addressing A. B. BANNER OF LIGHT office. Nov. 15.—1w

## DR. H. C. PETERSEN,

VITAL MAGNETIC AND MENTAL CURE. Has removed his office to 84 Bowdoin street, "Banner of Light" Building, Rooms 6 and 7. Nov. 15.—1w



THE above cut represents our Magnetic Insoles, which are creating a sensation wherever introduced. They are different from all others in that they contain and give out powerful, silent and invisible magnetic waves, which contain, as



to do with my present desire to return and send  
greeting to my friends. If I could, I would

Oct. 31.—Spirit Violet; Laura J. Williams; Amasa Stone; Peter Johnson; Catherine Emma Leonard; Henry W.

Written for the Banner of Light,  
**THE USES OF SORROW AND NIGHT.**  
 BY BELLE DUSH.

It is true, what the Scriptures have taught us,  
 What the voices of nature all teach—  
 "That night unto night utters knowledge,  
 And day unto day gives it speech"—  
 Ay, giveth it eloquent speech!

Sad Night is the mother of Morning,  
 Who strays to the orient bare,  
 Where the water, all in tears she rehearses  
 The lesson and lore of the stars—  
 Oh! wonderful lore of the stars!

Oh! golden and beautiful lessons!  
 Oh! marvelous lore of the stars!  
 What wonder that angels who listen  
 Stray oft to the orient bare,  
 Stay long by the orient bare?

Young Morning, the lesson repeating,  
Looks upward with love-lighted eye

And, decked with the tears of his mother,  
Flings a rose-colored scarf o'er the sky—  
O'er the somber, gray-garmented sky.

Then they sing a new song, and its numbers  
Reveal the sweet year of Night.

Reveal the sweet voices of Night,  
Till we learn, from the voice of their singing,  
Where flow the pure fountains of light,  
The crystalline fountains of light.

From night, with its darkness and terrors,  
Earth turns to the smiles of the morn;  
From the night of our labor and sorrow  
We learn where Love's fountains are born—  
Where her fountains of gladness are born.

Night weareth her mantle of shadows,  
That blossoming stars may appear,  
And sorrow is sent that the spirit  
May learn of the life that is near—  
Of the beautiful life that is near.

Every flower with its dew-dripping obalce,  
Every cloud drifting on to the light,  
With the hymn that is vocal in nature  
Proclaims the sweet uses of Night—  
The uses of Sorrow and Night.

*Delvidero Seminary, New Jersey.*

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## Banner Correspondence.

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**Massachusetts.**  
**SPRINGFIELD.**—H. A. Budington furnishes the following account of the "Bible School of Antislavery,"

given by Edgar W. Emerson at the meeting of Sunday

Nov. 2d.

"I see a doctor's office. The spirit says, 'This is a strange place for me (meaning Gilie's Hall). I am glad the door is open. I am satisfied with my present life here.' Dr. David P. Smith of Springfield, can you tell all that is to be in this city to make the people know we can return."

Here is a spirit who has been gone a long time; have returned before, through the medium, Mattie Mason. "Do not want my friends to think I am dead. I am glad to be here, and I am glad to be with you. You will all know old Plank Stockbridge."

Here is a spirit who had bad feelings across the back—a kidney trouble. He had difficulty in remembering; trouble in his head: I was about forty-seven years old when I came to 'spirit-life. I then go to the office to see the boy. I am satisfied with my new life; still I sometimes think it is strange to have been taken from my little family; but I can do more for them now than they were aware of. I want my friends to know that I am glad to be here. Herbert W. Storey of Springfield is always the medium say this man was a printer's 'stick' in his hand."

I see two young men, both gone "long time." They went out unexpectedly to these friends. They first came to me, and then to the friends. They are now, then, how comes an old man, that was Benjamin Colton. He says, 'Old Ben is well.' I ask the young men died before their father."

Here is a faithfully elderly lady in a garden. She gives a saturnally influence. She says, 'I don't know what the words are, but I am coming here.' They will say I am deluded—there is no such thing. But I am here to prove immortality to my friends. I wish I could go to my home-friends as I come here. I do all I can, but I cannot make them understand. I would not have been here, but I am here."

I still live. I have passed down through the narrow door of death and I have risen to a beautiful life.

Mr. and Mrs. Harriet Langdon of Springfield. My former home was in Wilbraham. Some years before I passed to spirit-life I lived in this city. I passed out from my daughter's home, Mrs. Henry Bailey."

"What a wonderful story," he tried very much to have all his children know that he can return; "I want them to realize that their old father still lives. Some of them do believe. I am Thomas Valentine. Many people will remember me as a man who used to be at the corner at the street and talk to the people. They used to call me 'Old Tom'; sometimes, 'Well, 'Old Tom.' It is all right now."

Here is John Taylor of Chicopee, Mass. Here is a very old lady, also from Chicopee, Mrs. Abble. Her first name is a hard one to pronounce. She says her son had a coal-burner in his shop, and she was working for a coal-burner. Here comes an old man. He has gray hair and whiskers and dots of wrinkles. He gave me a tired feeling in the brain. "I would that I could give a communication; he says; 'but I wish to give to you a word from your father. He is still living. With him comes Joel Stebbins, his son, both of Springfield. He says he used to go to church with William Hitchcock (a man in the audience)."

The medium addressed William Hitchcock: "I see you on a bench on the street. He is the uncle of your wife, John Hitchcock and Betsey Hitchcock. All belong to your family, also 'Uncle' Bill H. Hitchcock (he was a great tobacco-chewer). Bertha Fletcher's spirit was described for Eattie Mason, also Peter Kingman and Sharon Kingman of Cummington, Mass. and a young girl, Miss E. Stebbins of Springfield. He says, 'I want Martha and young Peter and all the rest to know I have returned, also old Rhodus. Peter says Martha is his 'gal', and she is an old maid. They have been trying to get the Cobbs and Mrs. F. S. Dickson to come."

Fanny Lyman of Springfield is here. She manifested her powers once before through Mr. Fletcher.

Mrs. Betsey Clark of Pynchon street, Springfield, comes and brings an old gentleman, very dignified and

I followed the crowd and strayed to Gill's Hall after service. I did not feel satisfied with the church service.

service. "I don't feel comforted with the church service," he said. "I don't feel that I am going to be saved and let my friends know I am still living. I don't know what the people at Olivet Church will say when they hear that Deacon Jerome of Olivet Church has returned. He was a big headed man." He said that he was not attending. I now know that he is now here in Springfield, Mass. He is a fine old fellow, a nice, good beautiful old man. He is married to James J. Davison of this city. He appears to have been about sixty years old. I see the names John S. Kane of Springfield, William S. Asstey of West Springfield, who says that he was in the army and that he was killed by the Germans when running off. He wishes his old father in Vermont to know that he has returned.

You will all remember "Old Joe." I am Joseph W. Williams of Springfield.

Here is a man who had a swollen throat. He died of paralysis. He was Albert Clinton Bateman, Springfield.

Here is an elderly man. Has been three or four years in spirit life. He was a carriage maker. He is Joseph Charles of Old Hope Falls.

Here is a spirit-dresser, a plumber, with a little coal stove. He sends greeting to his wife Maggie. He is Albert Jarrett of this city. DAN ROBERT L. ANDERSON

Here is Dea. Horace Jerome, of the Olivet-Street church. He now sees the walls of his old church and is crumbling up.

Here is an old man seventy-nine years old. He says he has had more happiness in spirit-life in one day than in the whole seventy-nine years. He is Bradford Rutledge of Copleston, Mass.

Here is a fine old lady, Mrs. Mary Tress, Springfield, an old lady dressed in white.

Here is a man who holds a parchment and a book. He has tried to come back over since he died. He aims to prove immortality. I wish to reach the world again. He is Capt. David Stickney. The old man is now in spirit-life. He is a fine old fellow. I have a spiritual log book, and I do not forget the old log-book with my son, Dr. Stickney, of this city.

Here is Capt. Isaac Brewer, of this city, with Cap

[illegible]

Bullard, 'If I had employed you, General, I should have saved that case': Eddie Amos, Charles and James

**Reply to "Elmina" in the Truth-Seeker.**

To the Editor of the Banner of Light:

We are not disposed to say unkind things about our neighbors, nor to criticise the modes of others while investigations are not in the same channel as our own; but for the sake of truth and the cause of Spiritualism, we propose to give a few facts, and allow our friends the public, to judge of the matter for themselves. In the New York *Truth Seeker* of Nov. 1st, 1884, an article appeared over the signature of "Elmina," a person whom we have not the pleasure of knowing by his *own* name, and who represents that under certain conditions, at a séance with Mr. John Truesdell, of Syracuse, slate-writing and other manifestations appeared, some of which were unexplained to the satisfaction of *this scientific observer*, but believed to be sleight-of-hand, because *he, Truesdell*, represented them to be so; but not from any appearances seen, except that Mr. Truesdell's own slates were fraudulent, and therefore *his being* fraudulent, and his intention being to deceive, *everything else must be deception*.

Now, Mr. Editor, it will take some days and possibly weeks to do justice to this question. Your readers will remember that in the fourth number of "*Facts*," of 1882, and the second number of 1883, we published well-authenticated phenomena, under tests

occurred at a private séance with Mr. E. D. Lewis and

**Verifications of Spirit-Messages.**  
HOLABACK D. KENT.

I recognize in the BANNER OF LIGHT of Nov. 1st the message from my dear husband, HORACE D. KENT, as emanating from him, and I assure you it would give me great joy. He always told me that he would come back and give me a message through your good paper, if permitted to do so. He had great respect for Mr. Pierpont, and loved him as a spirit, - hope he will send me another message to cheer me in my lonely hours. It is a great comfort to read the BANNER and the messages from the dear ones.

MRS. MARTHA L. KENT.

FRANCIS M. LEONARD.

The communication in the BANNER OF LIGHT of Oct. 11th (given June 27th by Lotela) from Mr. FRANCIS M. LEONARD, is to me very satisfactory. He has been for many years a resident here, and I was personally acquainted with him.

Most respectfully yours,  
Adams, Mass. MRS. D. J. DEAN.

---

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Cod Liver Oil, with Hypophosphites,  
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Is a most valuable food and medicine where the appetite is poor, and the ordinary food does not seem to nourish the body. This is easily digested and assimilated, and gives strength and vigor to the enfeebled body.

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Oct. 28.—47

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Seats secured in advance, personally or by letter.  
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THE MIND CURE PUBLISHING ASSOCIATION of Chicago, Ill., recently organized in the interests of Truth and Reform, is publishing monthly a very interesting Magazine—*The Mind Cure and Science of Life*. The Association is composed of a good force of earnest and reformers. Pledged to its system and support is a list of very able contributors, among whom are distinguished scholars.

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**A. J. SWARIS, Ed. and Sec.**  
Nov. 1, - 1904

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