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The Seybert Commission.

HOW TO INVESTIGATE. To the Editor of the Banner of Light:

The following letter, in substance, was addressed to the Chairman of the Seybert Investigating Commission, in Philadelphia, at his request, several months ago. Whether or not its suggestions have received any attention from the members of that Commission, I am unable to state; but believing they may be of use to other investigators, and will serve to make plain the reasons why many have failed to find convincing evidence of spirit-intervention, I send a copy to you for publication in your widely circulated journal, should you see fit to give it place.

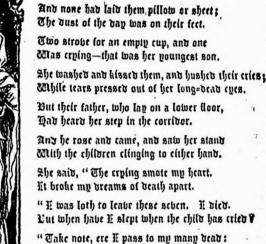
Yours for the truth, A. E. NEWTON.

H. H. FURNESS, ESQ.,

Chairman of the Seybert Commission for the Investigation of Spiritualism, University of Pennsylvania:

Dear Sir: The request with which you honored me, at our recent interview, that I would furnish you with some suggestions in regard to the manner in which the important investigation upon which you have entered should be





Dour children woke and had no bread,

" Do fire, no lamp ; two were at strife ; One crieb uncomfortey. Tell pour wife."



when they may be only passive and unconscious instruments of others. To make just discriminations here is a matter of no small difficulty, as well as of no small importance.

NO. 1.

HOSTILE INTERFEBENCE.

And when is added the consideration that there have occurred, under my own observation, startling evidences of the occasional interference of hostile or mischlevous invisibles, who (in sympathy with a large class of misguided people on earth) seek to bring all spirit-manifestations and their instruments into disoredit, and selze upon favorable circumstances to compromise mediums by causing appearances of purposed fraud, the argument becomes very strong against hasty adverse judgments founded on seemings and a limited knowledge. The doubtful results of many seances, or even clear proofs of attempted deception in some cases, weigh nothing on the general question against positive and unmistakable demonstrations ocourring in other instances.

One condition favorable to the interference of tricky or evil-disposed invisibles undoubtedly is the presence of professed investigators whose minds are charged with tricky imaginings or evil surmisings, thus naturally at-tracting congenial spirit-attendants. Another is the presence of those who are boastfully confident of their own astuteness and superior ability to detect imposture. The mental attl-tude of this class is itself a challenge to unseen jugglers to play tricks on them. The deepest sincerity, with a reverent desire for truth, on the part of all present, is the only safeguard against invisible tricksters and foes of truth.

LIABILITIES OF CLAIRVOYANCE. Even the faculty of clairvoyance, which often furnishes very conclusive testimony to the presence of departed friends when exercised by intelligent and trustworthy persons, is liable, in its higher grades at least-for there are many grades or phases of it-to be obstructed or wholly blinded by the unconscious emanations of certain persons, whether believers or unbelievers in Spiritualism ; while those of others help to clarify and increase its power. A very sensitive clairvoyant has often described to me her sensations in the presence of certain individuals (sometimes confirmed Spiritualists) as being like those experienced in trying to face a storm of wind charged with particles of frozen vapor, or in attempting to look upward in the midst of the falling torrent beneath Nisgara Falls. A forceful emanation proceeding (unwittingly) from these persons, striking upon the sensitive organs of this keener vision, causes them involuntarily to close, as do the external eyes under the above mentioned circumstances; and then nothing can be seen, or perhaps only urtive and uncertain glimpses can be obtained. This affords an intelligible reason why persons of certain temperaments or mental habits can never obtain any satisfactory personal evidence of the reality of clairvoyance, while others obtain conclusive proofs. The ill-success of the former is surely no disproof to the latter.

conducted, has since weighed much upon my mind, and I embrace the earliest opportunity to put in writing some thoughts which seem to me worthy of consideration.

Your personal efforts thus far (of which you gave me some details) to find satisfactory evidence of spirit-interposition in this world, or evidence worthy of being submitted to the Commission as a whole, must have already convinced you that the undertaking is one of no ordinary difficulty. When I look back over my own experience in this line of investigation, covering a period of nearly thirty-five years, and remember the obstacles at first encountered, the rebuffs and failures at times met with, the slow and step-by-step acquirement of a knowledge of the conditions regulaite to success, the gradual advancement from point to point of conviction, until, only at a recent period. I was able to obtain conclusive demonstration of what is regarded as the crowning form of spirit-manifestation-that of reëmbodiments, or "materializations"-when I reflect upon all this, 1 confess I cannot be sanguine of the ready and pronounced exhibition of these last-mentioned phenomena in the presence of your distinguished Commission-at least in the way I understand you propose to look for them. I fear you and your honorable associates have had little appreciation of the magnitude and difficulty of the task you have accepted.

A COMMON HINDBANCE,

In my own case, as I stated to you, I was compelled, after many futile attempts, to recognize the fact that predominant intellectual activity on my own part (which implies a subordinate degree of affectional or emotional intensity in my make-up) operated as a serious obstacle to the production in my presence of "materializations," and this even though I had long been convinced of the reality of spirit-interposition in other modes. How or why this was. I will endeavor to make plain further on. It is hardly reasonable, then, to expect that a body of men, all presumably (from their professional occupations) distinguished for intellectual activity and force, should at once or even after repeated trials succeed in having evoked before them, sitting as an august tribunal, these most recondite and delicate phenomena of the higher class.

I am not sure but these gentlemen, if they are in earnest to know the truth on this matter rather than to make up an easy verdict (as I assume they are), will find it necessary to begin, as I and thousands of others have done. at the alphabet of the subject, and advance step by step toward the profounder mysterlesgiving attention meanwhile to a department of culture often overlooked by intellectual men, namely, that of the affections and a childlike spirit. And they may find it necessary to pursue the investigation, not in an imposing body, with concentrated mental force, but as individual truth-seekers; and that, too, as in my their own family or friendly circles, with rev-

as to the reality of spirit-communion will have no weight with such as myself and thousands of intelligent Spiritualists who have pursued this course.

REASONABLENESS OF "CONDITIONS."

I read recently in one of your prominent city papers, in connection with an announcement of the Commission's readiness to proceed with the investigation, some words of advice to Spiritualists, to the effect that they should lay aside their " fanciful theory of conditions," and at once proceed to produce the phenomena before your learned body. I do not know but this advice, no doubt kindly meant, may have been "inspired" by some member of your Commission, though I hope not-but, all the same, it struck me as evincing the very extreme of unreason. As well advise the electrician or telegrapher to lay aside his theory of conditionshis talk about generators, insulators, conductors and non-conductors, positive and negative poles, etc., etc.-and at once proceed to send your message over the nearest clothes-line or a kite-string [

It ought to be obvious to any intelligent person, in the least acquainted with the phenomena claiming a spirit-origin, that, if such a claim is well-founded, the effects must be produced through the agency of a force or forces still more subtile than is ordinary electricity, and thus subject to more delicate "conditions"which conditions or laws cannot be ignored with any hope of success in evoking the phenomena. And it may be reasonably supposed that those who have made these subtile forces and their laws a matter of study and experiment for years may know something more about them than do ignorant and prefudiced skeptics, or even than honest and intelligent scientists whose pursuits have been chiefly in other directions. If on the other hand these alleged "manifestations" are mere tricks of

legerdermain, as some insist, then of course no other conditions than those required by ordinary prestidigitateurs need be allowed.

Further, it is reasonable to suppose that the intermediate agency or force referred to (asown case, in the quietness and confidence of suming its existence), though doubtless allied and somewhat analogous to electricity and magerent and teachable appeals to the Spirit of netism, is yet so much finer or subtler than Truth. At least, until they shall individually I these as to be sensitive to and affected by mental

have done this, an adverse verdict on their part (action, whether of minds in or out of the body. Else, how could the latter employ it? This being conceded, the mental attitude and action of all persons present where the phenomena are sought are liable to (intentionally or unintentionally) affect the results. This is to be expeoted by virtue of the same general laws under which the motions of the magnetic needle are influenced by the presence of metals in the pockets of by-standers, and the operations of the electric telegraph are interfered with by the presence of storms or the proximity of other conductors on the line. In other words, each mind or brain present is a battery for the production of a sublile force, more or less powerful, which may help or hinder the results sought. Hence the instruments employed (mediums) must, for success, in some way be practically insulated from the disturbing action of surrounding minds. To ignore these "conditions" is to ignore the very first principles of truly scientific investigation, and to stultify common sense.

LIABILITY TO INTERPOLATION. Every experienced investigator has met with numerous illustrations of these laws, and hence of the necessity of "conditions." All such know that in every method of alleged communication from disembodied minds-whether by telegraphic signals, commonly called "raps," or by movements, writing, impression, or entranced control-there is liability to the interpolation of words and phrases from positive minds present in the body; as also, under certain circumstances, from invisible persons. Wherever communication is taking place, it is rational to suppose that numbers of spirits are crowding forward, anxious to make their presence knowntheir thoughts often unintentionally affecting the sensitive instrument, and causing confusion in the message. Sometimes, no doubt, these interpolations may come from mischievous or malevolent ones, who seek to annoy and to throw discredit upon the effort to communicate.

It is surely no unheard-of thing for designing persons in this world to make connection with material telegraph wires, and surreptitiously send or receive messages over them. Such interference must be still more feasible in mental or spirit telegraphy, at least until the means of insulation and identification shall have been State Hay fully mastered. and the sector of

The evident interference of embodied minds, in some instances, and the confusion, ignorance or discrepancies sometimes shown in messages appearing to come from the disembodied, have often been thought to argue a merely mundane origin for the whole; while in fact these things merely prove the sensitiveness of the instrument to positive mental action from any source.

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EXTREME SENSITIVENESS OF PSYCHICS. One illustration of this sensitiveness permit me to mention. A prominent psychic, or medium for "materializations," so termed, of whose truthfulness in the matter I have no doubt, once stated to me that in his earlier experience he was not only fully conscious during the production of forms in his presence, but was rendered so keenly sensitive that he could read or feel the thoughts of the people present in the seance-room. Usually some among these regarded him as a trickster and impostor, and consequently had thoughts of sharp condemnation and abhorrence toward him. These thoughts, he said, penetrated him like knives or javelins hurled at him, causing intense pain, and so disturbing his mind as to render it difficult or impossible for the spirit-operators present to draw from his physical form the elements necessary to clothe themselves in visible bodies. Hence, in order to do this, they were obliged to first entrance him, rendering him entirely oblivious to all that occurred, and then, of course, he could take no responsibility for what might happen while in that state.

This probably is the case, and for the same eason, with most of those psychics who are used in public as mediums for this class of phenomena. (Of course I have no reference to im postors, if any such there are.) And in this condition of susceptibility to mental action, it is not only possible-it is quite probable-that these sensitives may at times be impelled by the psychic power of positive minds, full of ideas of trickery and deception, to do things which have the appearance of intentional fraud -and this either unconsciously or under an impulse which they have no power to resist, just as the subjects of a Mesmerist are often irresistibly impelled to do the most ridiculous and absurd things before public audiences. It is therefore manifestly unjust to adjudge such NEED OF AFFECTION AND, TRUST.

But possibly you may be already familiar with most of the foregoing suggestions, as they have in substance been repeatedly put before the public. I wish, in addition, to ask your special attention-and I hope it may have the attention also of your respected associates on the Commission-to another consideration not so generally understood. I give it substantially as presented to me by an intelligent friend and teacher on these subjects, now dwelling in the invisible realm, and who may be supposed to know whereof he speaks; but his suggestion should commend itself by its intrinsic reasonableness. The following were his words, as acourstely as I can recall them :

"It is important to remember," he said, "that genuine spirit-communion or manifestation is a thing of the heart more than of the head. Modern Spiritualism was born of the affections-that is, of the yearnings of mortals to know something of the loved ones who have passed into the mysterious bereafter, and of the answering yearnings of those loved ones to make known their continued existence and nearness, their tender interest and undying love. Affection or love is warmth. It has a softening, mellowing influence, as well as a vivilying, growth promoting power. It causes one in whom it predominates to give forth in large degree an atmosphere consisting of elements that are plastic, easily molded, and thus capable of being employed by spirit friends in producing sensible demonstrations of their presence, and in re-fashioning visible and tangible bodies in which to present themselves for personal recognition.

"On the contrary, intellect is cold, hard, sharp, crit-Ical. In its specific, unmodified action it gives forth emanations that tend to frigidity-to the opposite of plasticity-and thus to prevent or counteract the efforts at reëmbodiment, or other manifestations. Hence, when in predominant activity, without counterbalancing elements, intellect necessarily hinders or renders impossible the production of the sensible phenomena required to satisfy a large class of minds, especially what is termed materialization.

"One way, therefore, to favor the production of these evidences is to acquire a partial passivity of mind, which is not inconsistent with certainty of observation, and at the same time to cultivate an activity of the affectional nature-a yearning toward those who have passed from earthly view, a loving desire that they should present themselves to recognition, with a reverent, prayerful attitude toward the Infinite Source of truth, asking that the truth may be made mani-

"Another important aid, especially in the matter of reëmbodiment, is the presence at the seances of intelligent, refined and predominantly affectional women not necessarily believers in spirit-communion, yet for obvious reasons not bitterly opposed thereto-whose loving emotions may flow out freely toward objects of affection in the unseen world, whom they would be glad to see assume visible forms. One of this class, meeting with the Commission in their investigations, will be to that extent better than none; but for the best results there should be a number of ladles of this class equal at least to the number of gentlemen pressusceptible persons to be designing impostors, | ent, since all the members of the Commission are pre-

sumably, from their professions, men of predominant intellectuality."

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SUGGESTIONS CONFIRMED.

As a confirmation of these suggestions I will add that in my own case-as perhaps I stated to you-although I had been for years, from other evidences, a confirmed believer in spiritcommunion, and even in the possibility of reëmbodiment, yet I was for a long time, though attending an indefinite number of materialization-seances, and witnessing many mysterious apparitions, unable to see the forms of a single relative or personal friend, or even one claiming to be such. At length my wife, who had previously been absent, accompanied me to a scance; and then forms claiming to be friends and relatives presented themselves in surprising numbers-though not at first with distinctness of features entirely satisfactory to my vision. Since then, in repeated instances, with her at my side, I have had the unspeakable pleasure of greeting familiar friends, face to face, and eye to eye, in unmistakable recognition. In one case a form, claiming to be a friend, presented itself to my close observation, having an immobile, mask-like, masculine face, without eyes, unable to speak, and resembling in some features the medium, but widely differing from her in others. Utterly failing of recognition by me, with a deep sigh of disappointment, the form beckoned up my wife from her sent in the back part of the room, and on her approach the mask-like face quickly assumed the living features and speaking eyes of an intimate deceased friend, who was most fully and joyfully identified. An explanation was subsequently given (through her own mediumship), to the effect that from her womanly emanations this friend had been able on the instant to draw the elements which made plastio the imperfect features he had before constructed (mainly from the medium's person, and hence resembling her), and thus he could mold them to his own living likeness.

Strange, fanciful and incredible as all this may appear to minds lacking experience in this direction, and imbued with the ordinary notions of matter and spirit, also with strong suspicions of fraud or delusion, I feel sure that the subject is worthy of serious thought and investigation, and that they who scout these suggestions will never arrive at the real nature or meaning of the phenomena in question.

[NOTE .- After this letter was forwarded to the genleman addressed, there appeared in the BANNER OF LIGHT of Feb. 21st, a remarkable corroboration of the suggestions above presented, from an independent source. It is in a communication under the heading, 'Materialized Forms-How shall we Meet Them?' from the Den of Mr. E. A. BRACKETT, a gentleman well known in the world of Art. He states that as the result of a long-continued and thorough investigation of materialization phenomena, in which he found the forms genuine but lacking in life-likeness, and difficult or impossible of identification as personal friends, be became much perplexed with the question, " What are these forms that for only a few minutes clothe themselves in objective reality, bearing the semblance of my friends blended with the likeness of the medium?" etc. In this perplexity, he was advised by a trusted spirit-friend as follows : "Don't stare these sensitive beings out of countenance, but give to them all that you can of your better nature, and you shall have your reward."..." Let not a shadow of doubt or distrust bar their approach," etc. Acting on this advice, which he found not easy to a nature naturally skeptical and a mind long trained (in his profession) to a close comparison of objects, the results were most joyful and satisfying. He says (italics mine) : "From that moment the forms, which had seemed to lack vitality, became animated with marvelous strength. They sprang forward to greet me; tender arms were clasped around me : forms that had been almost dumb during my investigations now talked freely; faces that ad worn more the character of a mask than of real life now glowed with beauty. What claimed to be my niece, over pleasant and earnest in aiding me to obtain the knowledge I was seeking, overwhelmed me with demonstrations of regard. Throwing her arms around me and laving her head upon my shoulder, she looked up and said, 'Now we can all come so near to you !' Her wonderful spontaneity of character atonce asserted itself, and has ever since been the delight of who have come in contact with her. My associa tion with these forms is of the most simple character; it is that of children with each other. . . . We realize the full force of the Master's words : 'Except ye become as little children ye shall not enter the kingdom of heaven.' Science may wrangle over the supposed movements of molecules and atoms and the correla tions of force, may dissect the bird to find its song, but love alone shall set the boundaries of knowledge. The key that unlocks the glories of another life is pure affection, simple and coulding as that which prompts the child to throw its arms around its mother's neck."

perhaps to the medium or psychic -- expressing at times facts which he never knew, or thoughts which he never conceived-falsely assuming to

be a distinct disembodied spirit, and often giving an exact fac simile of the chirography of the one whose name is assumed ! This hypothesis, I submit, is, in any just estimate, vastly more strained, improbable and unreasonable than is the theory of actual spirit-intervention. For what should cause this "force," if such it be, always and persistently to falsify as to its own nature, and pretend to be what it is not? It is a gross libel on creation and its Author to supnose the existence of a force so totally depraved. emanating at times from confessedly honest persons, ever subtly seeking to delude man into belief of a stupendous falsehood !

Rationally recognizing on the other hand, as I have been compelled to do, the intrinsic probability of the occasional intervention of environing spirit-agencies, under suitable conditions, the question is relieved of any such dire alternative. You have but to ascertain whether the manifesting "force" exhibits the qualities of intelligence and conscious personality, and then whether it can reasonably be supposed to be voluntarily exercised by any person present in the body. If not, then it follows that it proceeds from an invisible intelligent force, which is but another term for a spirit. I have found that when given a fair opportunity, with a suitable instrument, these occult forces will give ample proof of their distinct intelligent personality, and sometimes of their identity as excarnated friends.

CONCLUSION.

In conclusion, allow me to say that, in the light of what is already known of the laws of spirit-manifestation, and more particularly of the culminating process of reëmbodiment, it is as little to be expected that the genuine demonstrations will be satisfactorily produced before your honorable Commission, while sitting in a body-composed as it is of gentlemen of predominant intellectuality and great mental positiveness (characteristics almost inseparable from their positions as public teachers)-some of them, if not all, strongly suspicious of fraud or jugglery in the whole business-as little to be expected, I say, as that your accomplished Professor of Chemistry could succeed in satisfactorily exhibiting the most delicate phenomena of electricity, magnetism or chemical affinity, in the presence of an incredulous body of students, cach continuously discharging at him a Gatling battery

loaded with javelins ! For these material missiles bear a similar relation to physical things, to that which the missiles of thought bear to the finer elements of spirit. I must, then, respectfully repeat the sugges-

tion, that the members of the Commission will be far more likely to get at the real truth of the matter in hand, by seeking it individually, and if possible in the privacy of their own families, or at least in the presence of mediums in whose integrity they have full confidence, where their minds may be wholly free from suspicion of trick or jugglery, and where, too, the feminine or affectional element is well represented. If the mind is obliged to be constantly on the alert to detect imposture, it cannot be in a teachable mood for the reception of spiritual truth. The proper mental attitude for this investigation is a reverent desire to know the truth-to learn, if possible, what is the reality respecting the hitherto much-questioned mystery of the Resurrection-the anastasis, or standing again and living on of the conscious human being. For, be assured, nothing less than this is the grand significance of these demonstrations from behind the veil.

Very respectfully, • A. E. NEWTON.

* It has been reported that this theory in substance has been advanced by at least one member of the Commission,

THE WOOD GIANT.

BY JOHN G. WHITTIER IN THE INDEPENDENT.

Spiritual Phenomena.

A SEANCE WITH DR. BLADE, BY AN AGNOSTIC AND A SPIRITUALIST.

To the Editor of the Banner of Light: On the 24th day of last June, a friend accompanied me on a visit to Dr. Henry Slade, then quartered at No. 223 Shawmut Avenue, Boston. The visit was not of our own choosing, but sug gested and entiroly arranged by a third party, its object being to bring the evidence of the phenomenal manifestations before two minds that had not witnessed it; one of the parties being a Spiritualist, the other an agnostic, but an interested inquirer; both supposed to be of right temper to fairly observe, and express a reasonable opinion as to the genuineness of the manifestations witnessed. We had agreed to meet Dr. Slade fairly, and to carefully observe whatever appeared in the general arrangement for the seance. The agnostic, of course, had his eyes open to discover some other way of accounting for what should occur than that of spiritualistic force; if it was a trick he hoped to discover the fact. The Spiritualist had full confidence in the integrity of Dr. Slade, but if his friend could show him that what was seen was other than what thousands claimed it to be, he was ready to admit it.

The room was on the second floor, abundantly lighted, and the door was left open. In the room under it were Mr. Simmons, Dr. Slade's business man, the gentleman who introduced is, and a lady waiting for a sitting. There was not the shadow of a chance for confederacy, or for any mechanical contrivances to produce what might take place. A plain four foot pine table was in the center of the room, and chairs to accommodate the party. My friend was seated on one side of the table at the right of Dr. Slade, in position for close and oritical observation; and I occupied a chair directly opposite Dr. Slade. The table and its surroundings, the slates, and the position of Dr. Slade, were critically observed on the start; and every movement of the medium, as well as every occurrence, carefully watched. The sitters were thinking, with Elizabeth Stuart Phelps, that "It is time that the mystery which has baffled twenty centuries had found its master, as other secrets have been defied and conquered," and were quite disposed to use their "opportunity" to the best advantage.

'Are there any spirits present ?" asked Dr. Slade. Loud raps on the table and the chair of the agnostic indicated an affirmative response to the inquiry. Two clean slates, with a pencil between, were then held by Dr. Slade under the corner of the table nearest to my friend. and a short message was written. The double slate was then placed edgewise upon the shoul der of the agnostic, and writing was at once distinctly heard. On opening the slates a long message was found written, and signed by J. Clarke, said to be one of the controls of the medium. The message, "rap four times if you can," was then written on the slate, and was only known to the one writing it. The slate was placed under the table, and four raps were instantly given. Dr. Slade, supposing a written response was expected, said, "Don't rap; write."

To this the reply was immediately written, I have done so," and the signature of the party. addressed given. Another question was asked in the same way, to be answered by any friend present. To that came, "I am here; never doubt again; it is true"; and the signature of a deceased friend was added. A spirit was next addressed with the question, "Is everything right at the office?" to which the answer was, with a signature, "All is right at the office." While this was being done, touches, as with the hand of a person, were sensibly felt on the knees of both the sitters; which touches could not have been made by Dr. Slade.

The slates were then placed upon the table, in full view: the hands of the sitters were joined to the left hand of Dr. Slade, with his right hand resting on the slates, and a message was written on the inside of the slates, the movement of the pencil being distinctly heard. A long pencil was then placed upon a single slate, and put under the table, when it was instantly thrown out and over the table, and dropped upon the opposite side from Dr. Slade, which involved the curved motion of coming from under the table, and turning the edge to reach the opposite side. The slate was also taken from Dr. Slade's hand, while under the table, and carried diagonally across to the other side, where it appeared above the table's edge, a distance of five or six feet from him; and was again returned to him. When this was done no movement or muscular motion was noticeable with the medium. A chair at the table opposite from the medium, and five feet away, was lifted until its seat touched the 'table; it was then tipped over; the request being made, it was again placed in an upright position at the table, then thrown three feet or more from the table, and overturned. The next occurrence was the swift movement of a heavy easy-chair from where it was standing a distance of five or six feet from the table and from Dr. Slade, to the table. Something was said about being lifted in a chair, upon which Dr. Slade remarked that it was sometimes done, and if desired he would then try to have it. He placed his hand and arm upon the top of the sitter's chair nearest to him, and the chair and sitter were instantly raised six or eight inches from the floor; the same thing was done with the other party. There was no tipping or waver of motion, but a square, steady lifting without the least indication that the medium was making any physical exertion. With this the seance ended.

were there without the intention of interfering with the conditions claimed to be essential for the best results from this peculiar power; and in respect to openness of movements, fairness of action and gentlemanly courtesy, their expectations were fully realized.

In these days when so many witness these phenomenal results without reporting to the public what they see, it may be well to now and then preserve a record, though it may in substance relate to what has frequently occurred before. Since the experience of the parties to this seance, others have written concerning a similar showing by Dr. Slade, and endeavored to account for all as tricks; others have attempted the same thing before, and will do it again. In this case one of the parties is well posted in magic, and in the written history, as well as by observation, of many dexterous sleight-of-hand performers, and is, therefore, better prepared than many others to pronounce upon the apparent quality of what was seen in the presence of Dr. Slade. The other observer took his view from a different standpoint, having had frequent opportunities to observe very closely exhibitions of many phases of the mysterious power which now attracts the attention of so many thousands. It is a manifestation of power which deserves to be fairly and oritically considered. Е. Р. Н. ت ا

Haverhill, Mass., Aug. 31st, 1885.

UNCOMPREHENDED MEDIUMSHIP.

To the Editor of the Banner of Light:

In an editorial in a recent number of the BANNER, on "Helen Hunt Jackson and the Indians," in alluding to the novel she wrote entitled "Ramona," you say: "Only a few days before her death she wrote her Boston publishers, Roberts Brothers-'I did not write "Ramons"; it was written through me !"" And you add: "That she was truly inspired there can be no doubt." And so are many writers, who are slow to admit that an invisible intelligence guides their pens. But the fact is admitted more than formerly. Charles Dickens, in the latter years of his life, admitted as much. A friend asked him, on one occasion, how it was that he managed to preserve the perfect individuality of all the unique characters introduced in his stories, the peculiar characteristics of one never appearing in another? Mr. Dickens replied: "I never write out the sayings of any marked character until they are first uttered in my ear."

Neither Helen Hunt Jackson nor Mr. Dickens, it is assumed, was as completely controlled as many modern mediums; they had literary ability of their own; yet it is believed many of their best utterances were prompted by invisible intelligences. Dickens was rarely if ever controlled as perfectly as was the Brattleboro (Vt.) medium, to whom Spirit Dickens dictated the conclusion of "Edwin Drood." And that work of the spirit will, in time to come, be more highly appreciated than it is at present. The honest critic admits that the completion of the story is perfect; that he cannot distinguish any difference in the style of the author in the body or out of the body.

Another instance of admitted inspiration has recently come to my knowledge. Mrs. Mary J. Holmes, who resides in Brockport, near Rochester, is a voluminous and popular writer. She has already published twenty novels, and has another ready for the press. The past winter Mrs. Holmes and her husband spent in California. While in San Francisco the authoress was interviewed by a representative of the San Francisco Chronicle, and she stated what was unknown before, except by her family and most intimate friends. The Chronicle writer 88V8:

"Mrs. Holmes's literary ambition began when she was a very little girl, named Mary Jane Hawes. In her early youth she was given to conversing aloud with creatures of her brain. 'These fictitious personages were as real to me then as you are now,' she observed. 'Nobody but myself could see them, and betalked to them, and imagined their replies the folks around me gravely whispered, that girl is going to be crazy. This ideal turn of mind caused me to think of wonderful stories. I related them at first to my schoolmates, and afterward, as they came to me, wrote them as compositions. One of the first, I recollect, was in rhyme. It was horrid enough; but I did not like the girls to laugh at me on that account, and I told them that some day I would write a story which they would all read. Well, a short time ago I received a letter from one of those schoolmates, reminding me of this episode, and remarking how true that promise was."" Mrs. Holmes says she "imagined" the replies. She was evidently clairaudient, and heard the words spoken by the invisible intelligences, that "nobody but herself" could see; and she saw them by clairvoyant vision. Instances are quite frequent in later years of the clairvoyance and clairaudience of little children, and they play with little companions invisible to persons of only ordinary sight. The invisibles dictate a great many sentences, and volumes even, but the writers do not admit it to the world, and scarcely to themselves. But, like Helen Hunt Jackson, "their stories flow from their pens almost without conscious action." R. D. J.

SEPTEMBER 19, 1885.

Progress of Spiritualism near New York City.

To the Editor of the Banner of Light:

The Rev. Mrs. T. B. Stryker, of the Metropolitan Church for Humanity, closed her sories of open-air services on Baltus Roll Hill, Summit, N. J., by an interesting discourse on Sunday afternoon, August 30th. returning next day to New York to resume her labors in the cause at 251 West 23d street.

Her temporary summer work induced so much interest in the subject among the people here that friends of the cause decided to continue these Sunday afternoon services during the pleasant weather, and some popular speakers have been engaged. Ex-Judge-A. H. Dalley, of Brooklyn, was expected to speak last Sunday, but unforeseen obstacles prevented his doing

That the people, who had gathered from far and near when the hour came, should not go away entirely disappointed, Mr. Samuel H. Terry, a recent convert, was prevailed upon to give them some of the experiences that eventually led him to accept the spirit manifestations as true.

experiences that eventually led him to accept the spirit manifestations as true. Mr. Terry read as the basis of his address the ac-count of the hand-writing on the wall of Belshazzar's hanquetroom, as recorded in the fifth chapter of Daniel, remarking that this so-called miracle was se-lected because of its correspondence with one of the more prominent phases of modern spirit-work—the hand-writing on slates independent of mortal guidance of the pencil, and that there was in the narrative another phase of modern spirit-power, in the inter-pretation by the medium Daniel of the mysterious writing on the wall. The speaker gaves a rasumé of the rise and progress of Modern Spiritualism, reciting many interesting experiences in his own investigations, none of which are presumably well acquainted with these rudimental facts, but which were new to the most of the rural audi-ence, who listened to them with the closest attention. The speaker remarked, as he closed this part of his ad-dress, that he did not think any conscientious person could fairly and honestly investigate these spirit-pho-nomena without coming to the conclusion that they were true beyond a shadow of doubt. He then went on to draw some comparisons between the so-called miracles of the Bible, like that read and of which the Old and New Testament are full, and the equally re-markable phenomena displayed in our days by spifit-power, saying: "This the eignificulty men find in believing these mir-

on to draw some comparisons between the so-called miracles of the Bible. Nike that read and of which the Old and New Testament are full, and the equally re-markable phenomena displayed in our days by spitt-power. Saying: " It is the difficulty men find in believing these mir-acles that makes so many infidels. When the writers tell us of the beautiful teachings of Jesus, such as "The pure in heart shall see God,' and other like in-culcations, man is ready to accept him as a great teach-er; but when they go on to tell us of his turning water into wine, and feeding a multitude of five thousand with five loaves and two small fishes, our practical minds refuse to believe these, and we are led to doubt the whole narrative. Now Modern Spiritualism comes to show that these so-called miracles can be true, and that they are governed by natural laws. People err in calling them supernatural-they are only super-human. It would be interesting tog ot frough the Bible and show how these so-called miracles could be produced by spirit-power through the laws that gov-ern spirit manifestation. Take, for instance, that of the feeding five thousand with the five loaves and two fishes. This simply required the adequate increase of these two material substances; and any one seeing the readiness with which spirits at a scance produce real flowers or lace, will not think it especially diffi-cult for spirit power to produce the addition to the loaves and fishes necessary to supply the large multi-tude. The spirits even tell us somewhat of how this is done: that they have the power of mortal elem-ist can readily dissluate into invisible constituents of whatever they wish to materialize. The mortal elem-ist can readily dissluate into invisible constituents of whatever they wish to material object that has been destroyed. I said it is beyond mortal power; but enough can be done in his to show that it is not so improbable that a superior power, such as a spirit-form stake to themselves temporary bodies at sefances. For instance,

proper induction, they can take on a peculiar electric condition by which proper particles are attracted to the spirit form from the medium and the surroundings so that it becomes visible. "But the great comfort of a belief in Spiritualism is found in the knowledge you obtain that when those you have loved on earth have passed away they are not forever lost to you; that they still live, and can come to cheer you and comfort you through life; that your venerated father, and your kind mother, who watched over you in your youth, and whose bodies you have seen laid in the grave; or the married partner, whose loving and tender communion you so long en-joyed, who is with you now no more as a mortal; or perhaps the dear child who was the light and life of your household, now gone from your sight—that all these, whom you once mourned for as lost to you in this world, you may see again, and have them write to you in their own peculiar hand-writing, which you can recognize, supplying a joy unspeakable, an evidence of an eternity hereafter which you will cherish and be thankful for all your life. Indeed, by using the proper means for development, many of you might have these communications on slates and this blessed intercourse with your departed ones in your own homes. "And uow a few words as to the influence for good of this spirit-intercourse. An old divine wrote, long since, 'The worst man, when contemplating a wicked act, will be very careful to shut out from his presence his innocent child, forfetting that he cannot shut the all-seeing-God out, 'man being ordinarily more afraid of losing the love and respect of his child, and those near to him in mortal life, than he is of offending God. And when a man once realizes that he is hourly sur-rounded with a great cloud of witnesses—the dear and loving ones who have passed over to that better land, who see all that he does—think what a great restrain-ing influence this must have to keep lim from evil ways!"

These are golden words, well worthy the thoughtful study of "scientific" investigators, and of all who in the pride of intellect but with coldpess of heart and unfriendliness of purpose essay to probe the mysteries of the spirit.]

Although I fear I have already exhausted the patience of a busy man like yourself, yet I must in justice offer one more suggestion on this inexhaustible subject.

NOT "SUPERNATURAL," BUT TO-BE EXPECTED. In our conversation, you cited to me the common axiom that all possibilities of a mundane source for these phenomena must be exhausted before a spirit-origin can be admitted; and you spoke of the "great gulf" which exists (in your conceptions) between mundane or human and spirit agencies. I am aware how this matter lies in minds which have had only the ordinary experience and training; but my own perhaps extraordinary experience has shown me that this idea of a "gulf" between the material and the spiritual is merely a mental illusion, and that under its influence the axiom cited is apt to be pushed to unwarranted applications.

Almost daily familiarity with manifestations of spirit-presence and power, for many years, in my own family, where suspicion of fraud or jugglery is out of the question, has forced me to perceive that there is no such abyss or even line of separation between the two realms of being as is commonly imagined. On the contrary, the two are perpetually and inextricably interblended. Man is himself a spirit, living in a material body, and as to his spiritual nature is a constant dweller in the spirit-realm. In fact, all dynamic force is in a true sense spiritual, and all man's acts are spirit-manifestations. We are constantly surrounded and acted upon by spiritual forces, incarnated or excarnatedorganized and personal, or universal and impersonal. Their operations are not "supernatural," but the most natural and to-be-expected occurrences in the world. Instead. then. of being utterly incredible, or even improbable. spirit-intervention in the material and human world is most probable and to-be-looked-for. There is no call for a tremendons strain on the ingenuity, the imagination, or the credulity of an intelligent person; to find a possible material or mundane cause for every occult phenomenon -such a strain, for example, as is involved in the extravagant theory put forward by some to account for writing between tightly-closed slates or in other humanly inaccessible places. I refer to the theory that a mental or psychlo I refer to the theory that a mental or psychic columns, can obtain Mrs. Lydia E. Pinkham's pam-force, proceeds from the medium, grasps the phiet; "Guide to Health," by sending a stamp to Lynh, pencil, and executes the writing, unconsciously | Mass.

From Alton Bay to Sandwich Dome, From Mad to Saco river, For patriarchs of the primal wood We sought with valn endeavor.

And then we said : "The giants old Are lost beyond retrieval, This pigmy growth the axe has spared is not the wood primeval.

"Look where we will o'er vale and hill

How idle are our searches, For broad-girthed maples, wide-limbed oaks, Centennial pines and birches !

"Their tortured limbs the axe and saw Have changed to beams and trestles; They rest in wails, they float on seas, They rot in sunken vessels.

"This shorn and wasted mountain land Of underbrush and boulder-Who thinks to see its full-grown tree Must live a century older.'

At last to us a woodland path, To open sunset leading, Revealed the Anakim of pines Our wildest wish exceeding.

Alone, the level sun before, Below, the lake's green islands, Beyond, in misty distance dim, The rugged Northern Highlands.

Dark Titan on his Sunset Hill

Of time and change deflant i How dwarled the common woodland scemed, Before the old time glant.

What marvel that in simpler days Of the world's early childhood, Men crowned with garlands, gifts and praise, Such monarchs of the wild-wood?

That Tyrian maids with flower and song Danced through the hill grove's spaces, And hoary-bearded Druids found In woods their holy places?

With somewhat of that Pagan awe With Christian reverence blending. We saw our pine tree's mighty arms Above our heads extending.

We heard his needles' mystic rune, Now rising, and now dying, As erst Dodona's priestess heard The oak leaves prophesying.

Was it the half-unconscious moan Of one apart and mateless, The weariness of unshared power, The loneliness of greatness?

Oh I dawns and sunsets, lend to him Your beauty and your wonder; Blithe sparrow, sing thy Summer song His solemn shadow under 1

Play lightly on his slender keys. Oh i wind of Summer, waking For hills like these, the sound of seas On far off beaches breaking i

And let the eagle and the crow

Rest on his still green branches, When winds shake down his Winter snow In silver avalanches.

The brave are braver for their cheer, The strongest need assurance, The sigh of longing makes not less The lesson of endurance. Sturtevant's Hill, N. H.

In Spain a letter can be registered to be sent to the United States for five cents, but if a person in Boston Wishes to register a letter to be sent to Worcester, the charge is ten cents.

The use of chiccory for the adulteration of collec-has so diminished the sale of the latter in Great Britain that less is sold to a population of 36,000,000 now than to 27,000,000 in 1848.

Any lady who desires further information than can be given in the limited public space of newspaper

Since the occurrences above noted, the two investigators have had frequent conversations upon the psychic question, and upon what was witnessed and experienced, which may be fairly covered by the following questions by the Spiritualist to the agnostic, and the answers given in return.

"What do you think of it?"

- "Apparently, it was all genuine."
- "What theory have you of its cause ?"
- "Haven't any."
- "What is it?"
- "Do n't know."

After waiting for more than two months for the cooling process in thought, or for some suggestion, liable to arise in a doubting and investigating mind, as to what this power is, it seems proper that the result of our experiments-which were intended to be in some sense an investiga-

Rochester, N.Y.

As another instance in the line of our correspondent's thought-i. e., the combination of olairvoyance, clairaudience, etc., in the experience of persons measurably or wholly unconscious of the possession of these gifts-the following, from The Overland (Cal.) Monthly, will prove of interest:

prove of interest: "The Prince's Little Sweetheart,' one of the last sketches from her [Mrs. Helen H. Jackson's] pen, published in the May number of *The Century*, was a fanciful little tale, which provoked widespread com-ment and discussion. Oddly enough, its readers were everywhere divided into two distinct classes—one re-garding it as an absurd and unmeaning fable, the other reading a deep meaning in the quait story, whose simple pathos went to their hearts. As I start-ed to leave her alttre alttra afternoon call one day early in July, the story somehow came into my mind. whose simple pathos went to their hearts. As I stari-ed to leave her after a little afternoon call one day early in July, the story somehow came into my mind, and I said, a little awkwardly: 'Oh, by the way, Mrs. Jackson i That story of yours in the May Century. I wanted to tell you that I understood and liked it. It seems to me to volce the concentrated tragedy of young wifehood.' 'It is the oddest thing in the world about that story, she earnessly rejoined. 'I belleve I have never in my life written anything of which I have never in my life written anything of which I have never in my life written anything of which I have never since. Some beg me to explain its mean-ing and others thank me for it. I have just received a letter from Miss — (mentioning a famous writer in the East), and she declares that it is the best thing I have ever written. Now the truth of the whole mat-ter is, that story was a dream. It occurred after my accident last year, and in my own house at Colorado Springs. I dreamed it all out, every detail, just as I alterward wrote it. And the strange part of I twas, that when I works up I saw the little sweetheart stand-ing before ms in her homely brown gown and with her pitiful little face, as plainly as I see you at this mo-ment. But while I looked at her she faded away and was gone. It was the most singular experience I ever

After occupying in this practical way in all some forty minutes, the speaker closed with an invitation to those present to come forward after the close of the meeting, and examine the spirit-writing on the slates, which he had desoribed earlier in his address. At the conclusion of the exercises quits a crowd gathered around the platform, examining with mingled awe and wonder the mysterious writing written without human hands. On every side were heard expressions of sat-isfaction with the address, which led them to believe that spirit manifestations were something more than the prestdigitateor's nimble handwork, or the slily imaginings of diseased brains, as so many of the news-papers would have them think. ALEXIS.

September Magazines.

THE ATLANTIC MONTHLY opens its table of contents with the first instaliment of a story by Henry James, "The Princess Casamassima"; W. D. Howells contributes "The Laureste of Death"-a pensive sketch of Giacomo Leopardi, an Italian poet, who, struggling life long with disease and ill fortune, painted the harbor of his hopes, the surcease of sorrow, with all the cheerful colorings of fervid desire; Oliver Wendell Holmes gives chapters XVII, and XVIII, of the contents of "The New Portfolio"; Edith M. Thomas, in "Mondamin," gives prose expression to the poetic side of the Indian corn controversy-her paper being worthy the widest reading; Horace E. Scudder begins a series of essays on "Childhood in English Literature and Art"; "Mining for a Mastodon," by Angelina Teal, is a touching story of an unpretending woman's earnest and useful life; Charles Dudley War-ner furnishes paper No. III. of "On Horseback"; an admirable review of the late Gen. Gordon's journals while at Khartoum will be perused with great interest by those who remember his romantic and self-sacrificing career; other articles are to be found in the present issue from S. F. Barrows, James L: Allen, Davida Colt, et al. A further installment of Mrs. Oliphant's current serial, the usual departments, good poetry, etc., profitably fill out the number.

BAY STATE MONTHLY. - The history, blography and literature of Massachusetts are well represented. Fine portraits from steel plates are given of ex-Gov. J. D. Long and the present Mayor of Boston, Hugh O'Brien, with portraits from wood cuts of Thoreau, Emerson, Hawthorne and A. B. Alcott, Illustrative of "Concord Men and Memories." A thrilling chapter of early history; entitled, "The First New England Witch. records the arrest, trial and conviction in 1680 of Mrs. Elizabeth Morse, who was sentenced 1 to be hanged by ye, neck, till you be dead; and ye Lord to say that nothing appeared in the attitude of the medium, or in the relations of things, to him, in his room, that were of a suspicious. Character, or that it was desirable on the part of the visitors to change. They were there for a fair opportunity, and it was given them. They

LIGHT. BANNER OF

Written for the Banner of Light. INVOCATION.

BY JESSIE WANNALL LEE.

Oh spirits bright and fair, Come from your shadowy homes with sweet conviction; And lay your loving hands on brow and hair In benediction.

From purer atmospheres Bring holy lessons of divinest teaching-

Those radiant truths that shame the skeptic's fears, And blind impeaching. Come with the spell that brings

Surcease from pain-nepenthe for our weeping; Come like the angels poised on viewless wings Through space down-sweeping.

Whisper of faith and hope: Of love's fulfillment, and the crowned perfection Of earnest lives that yearn for broader scope 'Neath thy direction.

Touch with a sacred fire Our world-worn spirits, carnal bonds assuming ; Give earthly passions to the cleansing pyre, Their dross consuming.

Guide our unwary feet. That blindly stumble through life's thorny places; Order our lives in harmony, replete

With tender graces. So, when this brittle shell We fling aside at death's dark, narrow portal,

We may with spirit-bands enraptured dwell In bliss immortal i

St. Louis, Mo.

A SHADOWY WORD OR TWO.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light :

To save autographic work, I would like to say a few words on "Shadows"; I do not mean the word in a general sense, the world being full of shadows; that is, all human experience is shaded. The Walden hermit said "every man casts a shadow, not his body only, but his spirit also; let him turn which way he will, it falls opposite the sun, short at noon, long at eve"; but I have in my mind the little book that I wrote and called "Shadows." I am not writing this article to call attention to or to praise it, for that has been done sufficiently by others who are better judges of other people's children than one is of his own ; and besides for me to do so would not look well. If the tenor of this article squints that way, it is not intentional : if it were. I do not know as it would be out of order in me, for 1 am not apt to strain propriety, or follow the beaten track either by tongue or pen. I try to follow the nose of my thought, and take the consequences : I am doing so now. Those who know me or my method will understand me, and those who do not can skip me, or abuse me, it will be all the same to me.

I am the receiver of a great many letters. I think they have helped to educate me; within the past few months they have notably increased: The book of which I have spoken has a tendency to invite them, and they run up into the hundreds, and they all have a good word to say of it—so I am not sorry I printed it, whether I come out financially whole or not. If I could afford it, the autographic appreciation expressed concerning the book would be compensation enough of itself for my effort; as it is, I am not inclined to venture another, though I think there is a better one in me, if I could feel that it was wanted. Some of the letters of which I have spoken I have replied to, and a reply is due to all. I am taking this way of acknowledging them, for it would hardly be expected that I could attend to all autographic-

ally. It is particularly interesting to me that my modest effort has suited a great variety of minds; not from Spiritualists alone, (the book was written for them, and there was where I expected appreciation and returns,) but many of these letters are from outsiders, and surprise and please me: Swedenborgians, Methodists, Unitarians and Materialists ; two ministers, one

really in your heart believe as confidently as you impress me you do ?" I pressed his hand, which I still held in mine, to mix honor with my affirmative reply. "Oh !" said he, "how I wish I could. How insignificant everything seems that the world calls valuable"-pointing at surrounding buildings, and other indications of wealth and success-" by the side of such a loss as I have had." It would be interesting to give a synopsis of our talk, but I shall have to let it be inferred, and come at once to the point in my mind: "Do you really think so?" said he; "I know you do, but you may be deceived. How do you know it; what is the proof that makes you so confident ?" I said, I have been a careful student of the subject almost thirty years, and I know that I have had intelligence from an invisible source, and that it was from no living human being; I would stultify my understanding to doubt it. Is there any intelligence," said I to him, "that in the last analysis is not human in its genesis, or its source? On that point I am solid. When the ticker in a telegraphic office gives forth an intelligent message, no matter whether it is true or false, or wise or otherwise, I know it is not spontaneous; I know there is a mind that is a factor at the other end of the line. Just as surely," said I; "do I know that there is a spiritual operator in the manifestations, raps, or other phases communicating with me. Whether they are good, bad, or indifferent, identified, or doubtful in their identity, is a matter of secondary importance-a matter of great importance, but a secondary one. The bottom question is: is it from a departed human being? If so, the principle is settled, and if one survives, then all do, and that is the essential point."

After quite a prolonged conversation, I said, (holding in my hand the "Shadows" which I was going to mail), "To save time and words I have written that book for sensible seekers after truth." "What," says he, "have you written a book ?" "Why not ?" said I. "I am no preacher; I cannot talk myself to death ; if any one wants in a simple manner my honest thought, they can find it in that book." " I want it," said he, and instead of sending him one, as he requested, I tore off the envelope from the one I was about to mail-as I could do that later-and delivered it to him.

I will now copy the letter I received from him a few weeks after this interview; it would not be wise to use his name-at least the letter was not intended for publication-but here is what he says :

"I write this because I think I ought to. I have read 'Shadows' with more attention than is my habit. I feel keenly how little the temporal blessings. so valuable in life, supply the demand of our hearts, when death has deprived us of a loved and familiar face. In looking into Spiritualism, I see no reason for doubting many things in it, and I think also it ought to be true; there is nothing that I would not give to know it to be true-but there is the if; it is smaller than it was, but still it is there. I will say there is something in your way of presenting it that carries an air of truth, and I know on matters in general you have good sense, and why not on this? It seems to me if I had your experience, I should believe as you do. Your conclusions are irresistible with your data, and they come to me with a force that the same things said by any other person would not make the same impression on me that you do. I am very much interested in your book; it answers my questions on all points, and you know I am slow; at least, I am not demonstrative. I do not doubt your clear statement as matters of fact, nor your conclusions. I am not reconciled to my loss; how can I be? The world is not the same to me that it was a few months ago; but what you say with so much sincerity takes hold of me, and It has more fascinating consolation in it than anything I have heard or read, and I prize it much, and I feel

that I ought to say this to you. Yours truly, ***."

I have a letter from a man wholly outside of the spiritual world in his mode of thought; I am almost tempted to give the writer's name, as he will not be likely to see this article, but perhaps it will not be wise. If I did, it would suggest to the reader many of the great speculative names, as the man is a statistician and figof them a Baptist D. D. These people outside | ures among the Goulds, the Sages, the Humof the spiritual camp I have replied to by let- phries and the wire pullers of Wall streetamong those all given to idolatry. I am astonished that the man read a spiritual book. I suppose the reason is that we were schoolmates. and have stuck in our pleasant remembrance. As he sends me his works when he issues any. so I sent him mine. I will print what he says: its intelligence speaks for itself. for he is a scholarly man; though wholly absorbed in the affairs of this world in its most selfish sense and selfish locality, yet it shows, if one reads the expressions carefully, that there is a spot that the light can enter, faintly perhaps, but existing. I print the letter as an expression of one far removed from spirituality, and not because of its tribute to me. The following is what he says : "I received your book, and have read it with great interest. It is not only very interesting to all who have thought on the subject of Spiritualism, but is evidently an honest presentation of the facts, as they happened to an intelligent and earnest mind. If the events you describe had occurred to me in the same way, I have no doubt I should have been a believer, as you are, especially as I should consider it the solution of an awful and perplexing problem, and should really like to believe in such palpable proof of immortallty. It would be foolish for any one to say such things are impossible, because to him or her they seem supernatural; but logical minds want proofs in such matters of the most positive character, and people of different temperaments are differently influenced. Your chapter on 'unknown quantities' interested me very much. It contained many solid chunks of wisdom. Thanking you again for the book, I am, my dear felfow, your friend, I have other interesting incidents, but I think had better not extend this article. I have stated the object of writing it, and now on reading it over there seems to be too much of self about it. but I think I shall risk it. with this much of an apology: it was not intentional, but unavoidable.

nolds have both shown themselves to the medium. The following is through that old reliable correspond-ent, Dr. J. V. Mansfield (to the medium):

ent, Dr. J. V. Mansfield (to the medium): "My Dear Charge: Thanks, doubly so, for the confi-dence you seem to confide in my judgment and lead, not only in your spiritual, but temporal matters. I have no need to tell you that I am your most true companion, for you have no doubt on that wise. You have, under my iutorship, and Anthony Van Dyke, and Sir Joshua Roy-nolds, produced a very creditable painting, and one that rannot fail to be appreciated by oven the skepitcal world. Touching spiritual matters, you have been faithful to our ludience, as far as it be possible for a mortal to be. But you have no in the near sometime. You Guide, SANZO RAFILAEL. July 16th, 1853." Do the Solvitualitat, true investigators of the pres-

be given you in the near sometime. Your Guide, BANZO RAFHAEL, July 16th, 1853.'' Do the Spiritualists, true investigators of the pres-ent time, want anything from these old masters, through their chosen mediums, to help educate and harmonize these giorious truths? The spiritual world is rapping, through its pletures, for admittance; it comes with a hallowed influence of beauty and inspi-ration. The day has arrived when these productions from over the way must receive the vitalizing hand of material support, or they will wither like the beauti-ful flower without the ald of sunlight and water. Here is a golden opportunity for Spiritualists to take present productions, but encourage those that will surely follow. We should like to describe this great painting, "Summer Land," but we fear we cannot. We can tell you that there are one hundred spirit fig-ures to be seen, from the lowest to the highest spheres, in various attitudes, representing spirit life condi-tions; that there are beautiful arches, rocky caves, high mountain passes, anclent citles, soft halos about the bright spirits; birds of exquisite plumage, flowers of rare beauty. And here we must stop, for the ple-ture takes you to the spirit-world cit takes you to its inspirational conception, which is interwoven with spirit, and only those who are spiritual can conceive of its beauty and truths. Examine it closely and carefully, and you will not fail to see its spiritual sgilloance. There is an in-spirational harmony in the atmosphere in connection with these paintings and the medium, that we have here before witnessed. These paintings will be placed on exhibition in Berkeley Hall, Boston, Sept. 17th. H. A. BLAISDELL.

Banner Correspondence.

Maine.

WOODFORD'S.- G. F. C. writes: "'The Church is on the wrong track I' shouted Brother Talmage, in a discourse in the Tabernacle. Just think of it ! What a declaration. On the wrong track, when they have always affirmed point-blank that there were only two, and that they were on the narrow guage road. As no one will claim that the Church has ever changed routes. since they first started, and therefore must be on the same track they were when the word 'go !' was given, the statement amounts to the admission that they were always wrong, and that all passes issued up to date must be only good for the other station, where they would be glad to establish an ice house permanently, and where fans are supposed to be above par, with an upward tendency. Observe the situation ! Salvation lonesome waiting by the gate; grass waving in the silent streets, through which the pavement yellow gleams, like dandelions, which star our verdant fields in balmy June, beneath effulgent rays; not a solitary harp awakes an echo; not a whisper disturbs the meditation of Deity, who is doubtless counting the many years since the 'two ways' were opened and pointed out to the public, and not even a picket guard of the saved in sight yet-until, all at once, the voice of Brother Taimage is heard-far away, and growing fainter-'The Church is on the wrong track !"

What a disaster ! All these years; all the martyrs; all the missionaries; all the prayers and assertions; all the money and tracts, and all the threats, worse than wasted; gathering passengers for the Church excursion train, to land them in Sheol! This must be a fact, according to all their teaching, Brother Talmage included-'Only two roads, and only two stations' On the broad gauge, and just found it out! Must be near enough now to read the station sign. Won't somebody do something? Fiag the train; hang up a red lantern; tear up the track; cut the telegraph wires: throw sand, or pass around the contribution box; only do something to cheat the devil out of this last load of Christians.

His dominions must be full to overflowing already as every engineer has always boasted of full freightsbut all on the wrong track !"

Ohio.

SHERRODSVILLE .- Under date of Sept. 7th, C. G Oyston writes: "Last evening a lecture on 'The New Departure from the Old Lines of Thought.' was de livered in the Sherrodsville school room by your corre spondent to an overflowing respectable and intelligent audience. Breathless interest was manifested, and the attention of the audience was riveted to the close Dr. Burr of Leesville, in a few appropriate sen tences, cited his experiences in Spiritualism, which made a very favorable impression. Our progress here is so extraordinary that a serious difficulty arises re-

Verifications of Spirit-Messages. MARIA GILMAN-BAMURL HUNT.

Among the spirit-messages in the BANNER OF LIGHT, August 22d, is one from MARIA GILMAN. The spirit says her husband has joined her in the spiritworld, and that he, also, sends love and greetings to those who are left. She also says : "Our son is James H. Gilman, and I have been with him in Riga, N. Y. many times. He did not know I was there, but I tried to make him feel that an influence was about him,

guiding him." She adda, "My name is Maria Gilman My husband's is Calvin. I was taken away before him, not to be separated, but only to go to a home that was in readiness for me, which I wished to add to and arrange for his coming.... I belonged in Ogden, N. Y. My father was well-known in that place, for he lived there many, many years."

The towns of Riga and Ogden are but a few miles from Rochester, and in the same county. Having friends in each of the towns, I have taken some pains to ascertain the truth of the statements made in Mrs. Gilman's communication. 1 find them true in every particular. James H. Gilman, the son of Calvin and Maria Gilman, is a prominent citizen of the town of Riga, a farmer and wool dealer. Mr. and Mrs. Gilman were residents of Ogden, and passed to spiritlife as indicated in the message. Mrs. Gilman's name before marriage was Maria filli, daughter of John Hill, who moved from Danville, Vt., to the State of New York in 1815, and during the later years of his earthly life he resided in Ogden, N. Y.

The parties named were among the most respected people in the neighborhood where they resided, and the surviving relatives are prominent in the localities where they live. Miss Frances Willard, the noted advocate of temperance and women's rights, is a niece of the departed Mrs. Gilman. I consider the verification of Mrs. Gilman's message one of the most perfect of the many given through the BANNER.

Some weeks ago [July 11th] there was printed in the BANNER a spirit-message from SAMUEL HUNT, of Portage or Portageville, in this State. As stated in the message, Mr. Hunt lived to the age of about nine ty years. The spirit mentions that ex-Gov. Washington Hunt, of New York, was his brother. That is correct. A prominent lawyer of Rochester, who former ly lived near Mr. Hunt, and knew him quite intimate-ly, says the message was characteristic of him.

Rochester, N, Y., Sept. 3d, 1885. R. D. JONES. Mr. A. Tower, of Gaylord, Mich., in renewing his ubscription to the BANNER OF LIGHT, in a postscrip

says: I read with great interest the spirit-message of SAMURL HUNT, of Portage, Wyoming County, New York, in the BANNER of July 11th. I formerly lived in Portage, and was acquainted with Mr. Hunt for twenty-three years, and I do not hesitate to say that all his statements in the message are true to the letter. and so much like him that I feel sure it was himself who dictated it.

LEE WATKINS.

The BANNER OF LIGHT of Sept. 5th contains the following message, given by the Indian maiden Lo tela for :

LEE WATKINS .- "There's a little brave here, and he lived in Washington, on 6th street. He was n't two summers old when he went out. This little bit of a pappoose's name is Lee Watkins, and his sire's name is Nicholas. His mother's name is Marion. The little spirit feels so bad, because he wants to come to his people. He's bigger now, and is some over three summers old. He sends his love to 'em, and wants to come to them near where he used to live."

I examined the City Directory, and found the name Nicholas Watkins, whose residence was given as a No. 447 H street, Northwest. I found him there, and he told me that his son Lee, aged about twenty-three months, died when the family were residing at No 1529 6th street, and that if the child had lived he would be four years old in the coming October.

Mr. Watkins said there is no error in the names or statements given in the message, and he had no reason to think there had been any collusion in preparing the message, but, as a member of the Presbyterian church, he preferred to rest his belief in immortality upon faith, rather than upon a knowledge of facts such as the message presented. Indeed, the drift of his re marks indicated that he thought it in some sort de tracted from the merits and sanctity of his religion to be seeking for a knowledge, or rather a bellef, in immortality, in any other way than through faith, pure J. A. ROWLAND, M. D. and simple. Washington, D. C., Sept. 8th, 1885.

A Week on Lake Champlain.

To the Editor of the Banner of Light: The rapid increase of spiritualistic camp-meetings throughout the States is as great a phenomenon as is the growth of Spiritualism. I recently visited the beautiful grounds at Queen City Park, amid the ma

BUSINESS CARDS.

THIS PAPER may be found on fills at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in New York.

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INNUEDWEEKLY

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ter, so this article is not for them, so much as a general response to those who have written me, and to whom I have not replied.

One reason for this article, besides its main object as above stated, is to convey to the reader the extent of our thought in the public mind. I have found it in unexpected places. I think the latent thought of the community is much more hospitable to spiritual inquiry than the secular press would lead one to suppose-and even that, which is always more commercial than equitable or just, is far more respectful than it was a decade or two ago; it gives more space to Spiritualism than it did, and gives fairer reports than it once did. I think the practice of a little "boycotting" even now would tend to open editorial eyes, and hasten an attention that is sure to come in the near future.

It will add a little lustre to this article, to the general reader, by relating 'an incident or two in this connection of a more general character. which will also give the tenor of some of the letters referred to, and some facts 'worthy of being related.

Here is an incident that seems almost like an influence, and knowing some of the invisible parties in its connection. I consider it reason able to think it was, for I believe, as the poet 8878:

" The sphere of the supernal powers Impinges on this world of ours."

1 was about entering the post-office a short time since, and had a book in my hand, stamped and addressed, to mail to a Western friend, when a man stopped me; an old acquaintance, a well-known man, a director in one of our city banks. He had lost a son since I had last seen him, and his sadness made me sad also. From time to time, for many years, we had chatted together on Modern Spiritualism; in fact, we rarely met but what that was our subject. 1 never expected nor tried to convert him; I am not in the habit of making proselytes; I can wait, if mankind generally can. I learned, in the course of our many conversations, that in his family circle, or among his relations, there was a female (an odd creature, as he expressed it) who had these spiritual notions, and he considered her "unbalanced." He had known me a great many years, and considered me sensible and practical, but could not reconcile my good understanding with such a belief. I was always ready to testify to the truth that was within me, and generally gave him more than he could reply to. I liked the man, and I knew I commanded his respect, and it was always a pleasure for me to have these confabulations. I certainly made an impression on him, for what I said he remembered, and he would often call to, mind something that I had said at some former talk, so that I knew what I said had not

passed out of his mind; On this present occasion, as I have said, he had a grief, was sad, and it had made me so, because 1 knew how he felt, and took on his situation; and when he said: "John, do you epis volati accites i Dani

Modern Raphaelism.

To the Editor of the Banner of Light: If we are to believe and trust in the communications of some of our best and most reliable mediums, we are bound to admit the spirit control of not only Sanzo Raphael, but many others of the old masters, and that they are doing to day for Modern Spiritualism what they did for the old Romish Church in days gone by; then these artists were bound, by its patronage through its Popes, to paint those great pictures, " The Madonna," " Transfiguration," etc., which were used to decorate the churches, and were signs of allegorical religion in those ancient days. The people always demanded signs and symbols-something that they could

manded signs and symbols—something that they could look upon, and thereby adapt their belief, and through this imagery carry their belief or faith beyond. It is not our purpose to suggest anything here that, will work in the direction of, restabilishing any form of idolatry, for we could n't if ye would. At the same time the works of the old masters have bad a great influence, not only upon the minds of churchmen, but others. Through the receptive brains of mediums now these same old artists are, reproducing, in a more selentific way, fire pictures of spirit-life aud condi-tions. Take, for instance, the Summer Land 'painting through the mediumship of E: Swain Moore; the prin-cipal control was Sanzo Raphael, assisted by Van Dyke and Sir Joshua Reynolds. Raphael, and Rey-

STATULY S

specting accommodation for the large audiences that attend."

CINCINNATI .- "Agamon" writes : "We have en joyed a rare spiritual feast in the visit to our city of Mr. J. William Fletcher. A large audience greeted him on the evening of Sunday, Sept. 6th. In the course of his lecture, which was listened to with close interest, he said, 'If you hunt for a definition of Spiritualism you find that those who know the least about it. talk the most. They say it is a science; so it is, because it can be proved ; it is a reform, because it makes men better.' He criticised the expressed opinions of Talmage, Cook and Phelps regarding Spiritualism, and said. 'The truth is, they can not gainsay the facts. Science to-day is the greatest enemy of religion. You don't give your child the Bible when you want him to learn astronomy or geology, but you purchase text-

books, every line of which denies the Book of Genesis. At the close of the lecture Mr. Fletcher gave the names of various spirits, and described persons. events and localities, to the astonishment of some and the satisfaction of all."

Massachusetts.

LAKE PLEASANT.-A correspondent writes : "An entertainment was given for the benefit of the Association on Friday evening, Aug. 28th, under the direction of Mr. and Mrs. Roscoe, of Providence, R. I., and Miss L. Barnicoat. of Boston. The exercises consisted of an overture; invocation by Mrs. Carrie Twing, under control of 'Ikabod'; tableau, 'The Three Graces'; solo by J. Frank Baxter ; duet by Miss Slade and Miss Brown ; tests by Mr. Merrill ; tableau, 'Bouquet of Liberty'; tableau, 'Going to London to Buy Me a Wife,' by Master Grey and Adelle Tice; recitation by Mr. Walter Howell; tableau. Rock of Ages,' by Mrs. Macintosh and sister; Mrs. Sue B. Fales amusingly entertained the audience for fifteen minutes; song by Dr. Charles E. Buffum, with guitar accompaniment; recitation by Master Haskell Baxter ; tableau, 'Charity and Poverty'; recitation, 'Mrs. Grundy,' by J. Frank Baxter; tableau, 'Grandfather and Grandmother of Spiritualism, with their Grandchild and Great Grandchild,' by Dr. J. V. Mansfield, Mrs. Severance, of Boston, Master Haskell Baxter and Della Tice; tableau, 'Jonathan's Courtship'; song by Arthur Boyer, 'The Roses Under the Snow': tableau, 'Sleeping Beauty': address by Mrs. Maud E. Lord, the entertainment closing with a grand tableau, 'The Spirit Post-Master,' Dr. Mansfield. Each and all who contributed to the entertainment performed their parts in an exceptionally fine manner, exhibiting excellent taste, good judgment, and a de sire to please, and this last was done to the entire satisfaction of the company. Many of the parts were loudly encored, some of them several times, and the entertainment as a whole has never been excelled at Lake Pleasant. The Association, desiring to manifest their appreciation of Mr. and Mrs. Roscoe's efforts, caused the Fitchburg Band to give them a serenade at their cottage on the Bluff. At its close Mr. R. responded in a brief speech."

District of Columbia.

WASHINGTON .- U. E. writes : "Mr. and Mrs. Dr. Parker were happily surprised on Thursday evening, Aug. 20th, by a party of friends, who brought them useful presents, including a purse containing them useful presents, including a purse containing fourteen dollars. The gifts were tendered to the re-cipients by Mr. Edson, with appropriate remarks. Mrs. Parker, under control, thanked the company for their offerings, and gave a short address. Mrs. Hel-ling also spoke under control. The occasion will long remain among the pleasant memories of all who were present."

The Locin Has a later but death

heaven-soaring seemed to shut out all trouble and dis cord, and to give in their stead the sweet harmonies of Nature : Nature that never betrays the heart that loves her, enfolds the solitary one in her arms and says, "Rest here: we love you."

The romantic lake, the spreading trees and smiling plain, welcome the weary medium. Pretty cottages, with doors thrown wide open, invite one to enter the pleasant parlor, which looks like some fairy's bower. usually bright with flowers and emblematic decorations, gay rugs, and inviting seats. Here in the home which no one cares to dispute the title to, the medium looks and feels happy.

The words of the old French fable of La Fontaine rise to my lips :

"Rendez mol, lui dit-il, mes chantons et mon somme Et reprenez vos cent écus.'

How many of us are like the poor shoe cobbler, who gave up his merry song and mending old shoes for the financier's money; but who found, alas! that in his effort to keep his wealth he lost his cheery spirit, and became moody, and was ever on the watch for fear of losing his treasure. Finally he hastened to the banker and said, "Give me back my song, and my old self, and take away your hundred dollars." So say in heart many apparently favored of fortune, Take away wealth, that brings so much trouble, and give us medium's early enthusiasm and faith in spirit-friends The drives in the neighborhood of Queen City Park afford splendid views of the lake and surrounding chains of mountains, and accommodating drivers with spacious landaus and easy carriages are ever ready to make up a party for a trifle, and show the visitor the glories of their mountain landscape.

Many hardy old specimens of Vermont's best Spiritalists I met at the Camp; old intelligent men, who had been Spiritualists for nearly forty years, and having received the truth in its early days, have held on to it, and grown and prospered with it.

"For fifty years," said one to me, "that Camel's Hump (pointing to a two-peaked mountain) has been my landmark." and he seemed to exult in it, as if the Camel's Hump had indeed and in truth helped him to bear the burdens of life; and I believe it had. We are all idealists, and long for something unchanging and steadfast; and the grand old mountain, with its strong back, is like Spiritualism, and cries out, "Trust me. I do not change, and will help you to carry your load through the desert of life."

The week too soon ended under the soothing, restful influence of Mrs. Fanule Davis Smith, who invited me to stay in her pretty cottage. The doctor's cheery voice roused us all to emulate his zeal for the welfare of Queen City Park. With many regrets for leaving the pleasant and friendly company, I turned back to Saratoga, sorry to return to every-day life.

SUBAN G. HORN. Saratoga Springs, Sept. 5th, 1885.

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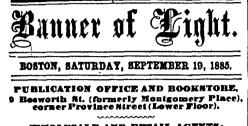
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perusal. Notices of Spiritualist Moetings, in order to insure prompt Insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.



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the Before the oncoming light of Truth. Creeds tremble, Ignorance dies, Error decays, and Humanity, rises to its proper sphere of Knowledge.—Spirit John Pierpont.

Special Notice.

THE PUBLIC FREE MEETINGS heretofore convened in the BANNER OF LIGHT CIRCLE Room will be resumed at that place at 3 o'clock on the afternoon of Tuesday, Sept. 22d, and be continued during the coming fall, winter, spring and early summer-Miss M. T. Shelhamer being the medium, as formerly. The public-investigators and Spiritualists alikeare respectfully invited to attend.

A New Volume.

We stated in our latest issue that the present number of the BANNER OF LIGHT would open VOLUME FIFTY-EIGHT. The announcement is the signal for the renewal of old subscriptions and the addition of new ones. Those who would assist in the work to which the BANNER is devoted cannot do so in any way as effectually as by contributing to the strength and influence of this open channel through which much good work has undeniably been done for many years. The beginning of a new volume, as we have taken frequent occasion to remark, is an event in the history of a journal like ours, for both publishers and readers. We all seem to come

purpose. We have seen it alternately ridiculed and ignored, and still to no better satisfaction. The great truth of spirit-communion by the unquestioned return to us of the departed and disembodied, is the greatest of all facts to be established in any century of the world's history. It may not yet have impressed the whole measure of its lesson on us, nor can we think it has begun to do so; but as the opening of a new book in life, as the coming of a new day to mortals, as the revelation for which time has heretofore been preparing us, it constitutes an event in whose contemplation gratitude and gladness well up in the soul beyond the power of expression.

But let not Spiritualists fatally mistake the meaning of this new revelation by imagining it comes as a special one to themselves more than to all. Let them not suppose it is theirs to formulate in creed, to crystallize into temporal power, to employ as a force one against another, to erect as a barrier of conceit and self-righteousness before them, or to set up as a platform for the vain display of themselves as its selfasserted representatives. "The wind bloweth where it listeth." The spirit "cometh not with observation." The condition of its visit to us is humility. Not more for our own personal good than for that of all others is this blessing sent down from heaven; and we are ourselves most benefited when we share our gift the most freely with those around us. Unless Spiritualism is to be a renovation, we cannot claim it to be a revelation. If the new is to supplant the old, it must be in a way entirely new, yet not necessarily unthought of by some of us. Therefore if hard forms are to be broken up by its coming, it is not that equally hard forms may supplant them ; but that the newer life, while far from being without restraints and discipline, may become more full and free than the life that is passing away.

If all shades and classes of Spiritualists were to heed this reflection as it deserves to be heeded there would be neither cause nor room for the outbreaks which at present occur in some quarters, or for any apprehension whatsoever of the partial miscarriage of the work of the invisibles in consequence of mortal weakness and folly. Then there would be occasion only for mutual congratulations over the actual situation and the prospect. Whatever deduction has to be made on that account now, however, we are very sure will be compensated in good time and the right way. It is impossible for it to be otherwise, with the heavenly guidance and inspiration of so noble a cause. The errors of mortals are certain to be overruled by superior wisdom of the heavenly hosts. Our cause is steadily upward and onward, gathering strength as it advances, and establishing itself with more and more firmness in human hearts. To have wrought faithfully and trustfully in this vineyard as long as the number of our new volume indicates, is to have spent a large portion of one's earthly life with the profoundest satisfaction.

Spirit Revelation vs. Authority. When man or societies of men can ordain birds to sing, or lilies to bloom, or streams to flow, or stars to shine, or worlds to move, then it will be in human power to ordain men and wornen to exercise spiritual gifts-not till then.-Cora L. V. Richmond.

If there is one thing more than another which characterizes the teachings of the returning spirits through the modern mediums, it is the continued repetition on their part of the lesson of an enlightened individuality as opposed to authoritative Organizations of persons, or , any so-called "consensus of the competent." which history has too often demonstrated to be a 'symposium of bigotry," an embodiment of the desires of ambitious and narrow-minded into one another's company freshly, as if each leaders, acquiesced in by even lesser minds, had something of interest to communicate. It rather than a something looking toward a is the date of a revived relationship; a token of broadening out of existing conditions for huripening acquaintanceship; the assertion of a | man good. We have repeatedly placed before common interest; the pledge of a combined in- our readers in the past, examples of this indefluence. The publishers are made conscious of pendent and individualizing order of teaching by the guides of the most prominent of the stant reader is led to realize the growing value platform mediums of the Spiritual Dispensation, and none more pronounced are to be found in all the long array than are contained in the lecture on "What is Ordination ?" which, delivered through the instrumentality of Mrs. Cora L. V. Richmond, in San Francisco, and reported for our columns, found publication in the BANNER for Aug. 29th.

every degree and kind of hostility, but to no | fact of sex. The divine fervor of preaching the New Gospel descended alike at its coming upon the lowly maiden and the obscure individual, and each rose up panoplied for a struggle in which the colleges, the schools of theology, and all presumably authoritative institutions in matters regarding the human conscience and human destiny, must in the end give way.

> As Wesley and Whitfield and Murray passed beyond the ordination and permission of the law of creedal institutions, and entered by their dauntless receptivity into the realm of inspiration, so do these guides call on the people to use like independence, and exhibit like receptivity, that they may see what lies beyond the confines of sect and church-apprehend what the light of to-day has to give them if they will but open the eyes of their mental vision. They would have none shrink backward at the oft-repeated ories of "jugglery" heard from the lips of outside foes: "The jugglers [these guides affirm] are those who deceive you into that Spiritualism is making itself understood believing that this world's goods will last forever, and that out of the starry splendor of the centuries God has never permitted a voice to speak to men; that 'one world at a time' is enough for them, forgetting that other sacred world folded round about in your material nature like the arteries and nerves folded in the tissues."

There are in the world at this time two schools of human thought: "one is that which is established by man; the other that which comes notwithstanding man." The human establishment, through physicians, physiologists, and the jugglers "who stand behind counters and pulpits and books of knowledge, and science and ecclesiastical institutions," seeks to throw itself in the way of that which has come to the world in their despite, but the faith of the race in demonstrated human immortality is being widened continuously by testimony from beyond the grave, by unexpected sound or sight revealing the wonders that lie beyond the present stage of being; and people are more and more coming to realize that "the message that brings the knowledge of immortality, whether it be given through a tablet of stone, a rap upon a table, or the voice of a little child, or whether in the form of an angel of light that appears from out the air-whatever bears that conviction unto the heart and life of man is in itself ordained of God. Whatever can break this bond of materialism, this cloud of fear, this shroud of material darkness that envelopes the world, is ordained of God."

While Spiritualists should stand firmly before the world in defense of their rights of individual conscience and personal belief as regards the moral domain, and the sequence of human life when carried forward into the next stage of being and experience, the guides counsel them to also stand boldly in support of their mediums: The gifts of the spirit are not bestowed from individual partiality, but because workers are needed, because these gifts are required in the world; especially should their support and protection be bestowed upon those who, possessed of remedial development through magnetic healing, clairvoyance, etc., had been brought more prominently, or immediately, perhaps, into collision with the arm of legal and Stateconstituted power as acting through medical laws and for the benefit of outgrown systems of medication for the suppression of the exercise of their heaven-bestowed gifts for the benefit of suffering humanity. Spiritualists, aware of the source of these gifts, should take the broad ground that no Legislature or Institution possesses in justice the right to define and limit, for the benefit of a college-titled few, that which the facts in the case demonstrate to be for the benefit of the whole community: "We forever protest, and ask you to protest who have a voice and a vote in making the laws of the land. against any school of theology that will dictate to man the way in which he shall walk to heav-

The Nebraska "Discovery." To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Recently there appeared in the columns of several New York papers an account of a Nebraska man hav-ing invented a combination of magnifying glasses to enable him to see the soul. As an evidence, he re-quested an armiess man to trace letters and words with his supposed or spiritual index floger, and with his instrument he was able to interpret the letters and words so traced. Now, Mr. Editor, will you please give publicity in the BANNER OF LIGHT of this so-called invention, and also cause the spiritual authori-ties to inform its readers if there is any truth in it? Can it be possible that the spiritual matter of the soul, or spirit.body, can be discerned by a combination of material glasses? Hoping to get information, I remain, Yours respectfully, JNO. R. AMES. We consider the story referred to above a

We consider the story referred to above a sensational affair, probably suggested to the writer by a perusal of Lord Lytton's "Strange Story" in regard to a visible soul. Nevertheless, the theories advanced and the claims made as to the method of a spirit's passage from the body, as well as of the existence of a spiritual limb, after its physical covering has been destroyed, are sound; which only goes to show even in the very ranks of the scoffer and the unbeliever. We have no belief, however, that an instrument has been constructed, or that one can be, to discern the spirit-form or any part of it, although it may be, and is, often seen by a clairvoyant. The soul-the intellectual part of man-has never been seen by mortal, and never will be; but the garment of the soul, the spirit-body, which is an emanation of the earthly body-a fac simile-is visible to the clairvoyant, as we have just said. It is neither more nor less than sublimated matter, retaining its individuality through all time, while the outer garment of flesh decomposes. This is our hypothesis.

Is the Millennium at Hand?

Why we ask is this: A gentleman recently called at the Crawford House-and, by the way, this establishment is one of the best managed hostelries in the city-laid a ten dollar bill on the counter, and requested of the proprietor in exchange ten silver dollars (of the 88c. coinage). This so astonished Mr. Goodwin, whose safe was crowded with this last specimen of Uncle Sam's mint, that he asked the gentleman to leave his photograph and address!

"Physical Science and Spiritual Truth."

We shall print next week the full text of a discourse upon the above topic, delivered by PROF. HENBY KIDDLE, of New York City.

THE SPIRIT MESSAGE DEPARTMENT, sixth page, embodies an Invocation wherein the value of experience is sought to be acknowledged as a fitting agent working to a completer recognition and appreciation of inspiration; Questions are also considered by the Controlling Intelligence regarding the sun and its relation to electricity; the matter of true forms and 'effigies" at materializing séances; spirits and their ante-mortem promises : Roland E. Murray is very anxious "to come into communication with a party in Indianapolis, whom I feel I can influence for his good"; Phebe Parkman voices a message to friends in Boston, which while it must be full of tender memories to them, will also prove of interest to the general reader through the succinct definition she gives of what constitutes the "guardian angel":

"I want them to realize that ministering angels are not beings from a far-off sphere, who have never ex-perienced the joys or the sorrows of earthly life, who cannot understand them, but they are dear friends who have known sunshine and cloud, who have lived with them, and understood their lives, and in passing from the body have retained that sympathy and affec-tion which is the impelling force to bring them back to watch over their friends."

"Rosa," through the Controlling Intelligence. expresses her love to and makes pleasant prophecles concerning Mrs. Helen Stuart Richings; J. H. Goldthwait desires to reach friends in New Britain, Ct.; Nancy Spaulding, of Bridgewater, has condensed much practical informaen; or any school of materia medica that will tion concerning spirit-life, and the erroneous character of the conceptions regarding it which have been cherished by so many minds in the past, and continue to be held to at the present -especially the creed-idea "that there's nothing at all to learn on the other side"; Benjamin Bryer, of Newport, R. I., wishes to send greeting to friends, and would be pleased to meet them more privately if they will afford him the necessary conditions; Father Charles Cleveland gives a truthful condensation of human duty, in its effort to "come into nearness with God," when he says that that nearness is best achieved "by doing our duty, in performing the labor which opens before us day after day, and living in accordance with that rule of right which says that we shall give to our neighbor the exact meed of justice which belongs to him, that justice which declares that we must not condemn any soul, but seek to purify and uplift, and be ready to help the unfortunate": and messages from three spirits, Jerry O'Brien, Mary and Frank-who were brought by him for the benefit which the experience of controlling the medium might give them-complete the contents of the present installment: A despatch to the Boston dailies, dated Greenfield, Mass., Sept. 8th, states that "the Rev. H. W. Eldridge, formerly pastor at Turner's Falls, committed suicide by shooting himself with a revolver a few days since in Colorado. He left Turner's Falls less than a year ago, after considerable dissension in his church, caused by his sensational preaching. He gave the Spiritualists, and their Lake Pleasant meeting, a scathing denunciation from his pulpit, creating many enemies, and his stay here was far from being a bed of roses. Despondency, sickness and land speculations are said to be the cause of his act." Poor man I He has ere this, undoubtedly, realized his true position in the Spirit-Land, and deeply regrets his premature separation from his earthly body. He has our deepest sympathy in his present sad condition.

Horticultural Hall, Boston.

Hon. Warren Chase will give the opening address of the season before the Boston Spiritual Temple at Horticultural Hall, 100 Tremont street, on Sunday morning, Oct. 4th. Bro. Chase is well-known wherever in America Spiritualists have assembled to listen to the voice of an advocate of the New Dispensation. He is a veteran with whom the years have dealt kindly, while they have enriched his store of valuable experience, and believers and inquirers alike will be benefited by attending his ministration on the above occasion. Mr. Chase will also lecture at the same place Sunday, Oct. 11th.

The Society before which he is to speak needs no encomium at our hands. For several years past it has conducted an honorable and valuable work for the cause at this hall, under the faithful presidency of Capt. Richard Holmes; and the flattering prospects for its forthcoming season under the same management leave nothing to be desired.

Arnewood Tower.

The Medium and Daybreak of August 28th centains a sketch of the origin and construction of the above at Lymington, Eng., designed to commemorate the development of Spiritualism, and built on the grounds and under the immediate supervision of A. T. T. P., well known to the readers of that paper as "The Recorder." It is accompanied by an engraving of the tower and the mansion of its enterprising owner.

The erection of the tower was begun in August, 880, and completed in 1883. Its height, including the Lantern Chamber, is 220 feet, consisting of fifteen lofty rooms, one above the other, each 16 feet square. The whole fabric is composed of concrete, with the exception of the floors, which are iron girders running from side to side in opposite directions in 'alternate stories. On its northern side is the Staircase Tower, hexagon in shape. In the foundation is a vault, 14 feet square, in which it is the wish of the builder his body may be deposited when he as a spirit has no more use for it.

The Engraving

Of "THE BURIED MOTHER," which we present on the first page of this issue of the BANNER, is a touching production, and carries its own lesson with it. The poem, which so appropriately illustrates its details, is (as also is the picture) transferred (by special permission) to our own from the pages of The Magazine of Art, which periodical is brought out each month in the highest style of excellence by Cassell & Co., 739 Broadway, New York.

11 is said in the daily prints that there is 'a professional master of character in caligraphy at Aix-les-Bains, an Abbé, dark, bearded, his priestly costume giving an air of clerical dignity. He is the hero of the hour, and there are interesting séances in the apartments of great ladies. Superstitious Italians have already declared him nearly allied to the evil one. It is said that taking a letter written by a person utterly unknown to him, he will draw an oral portrait of the writer, even to the color of the hair and eyes, and sketch the moral and mental characteristics of the individual with completeness." To us there is nothing strange or uncommon in the above statement, notwithstanding superstitions individuals attribute the Abbé's powers to the "evil one." He is undoubtedly a Psychometrist, similar to several in this country, who many times, by holding the writings of persons in their hands, have accurately delineated the character of the writers, giving their mental characteristics, and even stating (if diseased) the nature of the disease. There is a very fine Psychometrist at the present time in this city, whom we personally know to be one of the most accurate in the world in this line of development. We allude to the wife of Dr. J. Rodes Buchanan, No. 29 Fort Avenue, whose powers in this direction we have tested several tire satisfaction chanan is the discoverer of Psychometry, those curious to know more about it would undoubtedly be gratified with the information obtained in an interview with him. By According to the Saratoga (N. Y.) Eagle, the bucolic Josephus recently left the struggle with the vivacious colt and the willful ox long enough to try his hand once more in driving the theological goad into the flanks of the trembling evangelical followers, this time resident in the town whereat this spicy paper is issued. The Eagle sententiously remarks regarding his hour and a half harangue : " There was a polysyllabical stupendousness about the effort which was profoundly impressive. His style of delivery was markedly peculiar, reminding one of the throes of a volcano." 'The Eagle further records that "Mr. Cook recognized the fact 'that freedom of thought in religious matters" was [through the 'new departure' school] making its greatest headway under the cover of Orthodoxy."

service long continued and faithful; the conof his stendy support. The two become conscious of doing service whose widening circle embraces more than themselves.

Although the several stages of progress made by Spiritualism cannot be said, in any sense, to be measured by such achievements as coming to a new volume would imply, it nevertheless seems appropriate to the occasion to revert to some of the more recent evidences of that progress, if only to draw encouragement from the fruits of its advancement in the minds and hearts of men. No one can fail to note the extent and character of its work every year: The lifting of the heavy curtains of superstition and doubt and fear, the rolling further back of the surrounding darkness from the spirit's sight, the clearing of the skies overhead, and the gradual coming together of men and women obediently to the sympathies of a common beliefthese are manifestations in our own day that in an earlier one would have been styled phenomenal, and have been silently wrought while the opposition to them has been engaged in not much more than a vain abuse. Never has the modern world had more and better reason to distrust the power of prejudice and discard the assertions of a faith that refuses to entertain the bare suggestion of investigation.

We look anywhere about us and see the old beliefs steadily yielding to the new knowledge: the formularies passing into desuetude; the creeds crumbling before the light of realization; questioning spirits taking courage from what is returned in answer to their anxious inquiries; bruised hearts healed with satisfying assurances of the continued life of loved ones gone hence; a pervading consciousness of the proximity of the seen and unseen worlds, and of those who dwell in both ;--and the glorious vision is more reassuring than any that was ever before held up to mortal recognition. Is it any wonder that it all is regarded as a revelation sent anew to the sons of earth? What tidings can be called glad, if not such as these? At what shall we rejoice if not at this, the crown and culmination of all human belief? If we are not permitted to give thanks for this, what can come to mortals that will ever be capable of stirring the depths of their being? All this, let us gratefully remember. within the limits of a short human life, almost during the twenty-nine years which the BANNER OF LIGHT is about to bring to an eventful close.

It is not in boasting that Spiritualists find their secret satisfaction, or any part of it; but in a recognition of the fact that the belief they acknowledge is of all others the vital one in this age; that whether it be classed as one of the leading elements in the constant evolution of the human race, it is assuredly the one which arrests the widest attention, and works with the profoundest as well as the largest effect. but all in vain. We have seen it assailed with human authority has placed around the more I which the reader's attention is called.

Truly indeed, says the speaker at the opening of this discourse :

"Whom God creates or endows with a gift, has as much right to exercise that gift as the sun has to shine. Whom God stamps with genius, that genius is a star that is lighted in human pathways to show the destiny of man. And whoseever is endowed with a gfft of the spirit, here is a divine ordinance that no hand of man can take from them. The laws of infinite bestow ment are so supreme in their divine comprehension. that were a man a thousand times to say. 'This is a lily and I permit it to bloom,' still no grace would be added to the lily and no whiteness to its blossom. The condescension on the part of man or human societies to recognize its blossom, is all there is of human ordination."

The guides of Mrs. Richmond posit their demand for the exercise of Individuality on the part of Spiritualists themselves by pointing to the peculiarly independent character of their cause. Spiritualism, they declare, is in the world in its own light, having its own garments, choosing its own instruments, making its own pathway, casting aside that which is useless, retaining that which is valuable, and going on to prove forever its presence and place in the world as the one name that gives to man the message of immortal life; and as the result of its bold and original stand before the world, this same Spiritualism, which has been "explained" and exposed (?) "scientifically, theologically, philosophically, and in every possible way, has, Phonix-like, risen from the ashes on every occasion, and has wider sway than ever before in the mind and heart of the multitude."

The work of advancing the spiritual cause among men, these guides declare, is a work coming home to each individual perceiving its divine light. No hope can be entertained of help from established institutions: There are none to bestow upon innovators the sacred robes of office; no one to give to pioneers in any cause the recognition of authority. The gray-haired sires of schools of human philosophy, whether clothed upon with physical forms of youth or age, are never willing to give to the new child of reform, recognition. The inspiration of every hour must be persecuted, and stoned, and burned, and put to death in whatever manner is the custom of the time.

Spiritualism has distinguished itself above all other systems yet known to the world, by its acknowledgment of the importance of woman's place in the work of the world's advancement. It is a coequal dispensation-it recognizes for itself the great fact that the gifts of We have all of us seen the constant and con- God and nature, bestowed with liberal hand, tradictory efforts of the Church to ignore it, are not subject to any of the limitations which

man by what way he shall dictate to out of the mortal life or be restored to health, as the case may be."

As an act of common justice they call upon earth's children everywhere who have been afflicted with disease and who have received benefit from consultations or treatment by the medical mediums and healers within the pale of Spiritualism, to come out boldly and have the manhood and womanhood to say so, without fear of the arbitrary authority of existing systems of medicine or the stigma of a bigoted public opinion-and thus shame the loud-shouting. self-seeking titled class of Regular practitioners into silence: and remove, as far as lies in their power, the barriers that now so frequently lead investigators after wisdom or health in the presence of mediums to follow the path of Nicodemus and seek by night the benefit whose source they deny by day.

In drawing this discourse to a close the guides enunciate the following grand advice and encouragement to the sorely-pressed mediums everywhere:

"It is to protect and favor the recognition of those gifts in the world that we thus address you. It is to offer our word of encouragement to every medium, for we know not of one in the whole world who has not had a thorny pathway, who has not had to taste of bitterness, to whom persecution has not come in some form, and often from the dearest and nearest-those who should stand by them in their hour of peril. We say to one and all-sisters, brothers, workers, we hail your gifts! If you, perceiving these gifts, can let them shine in your lives more, do so. If from out the shadows that surround you, and those persecutions that visit you daily, there breaks an added gleam of radiance upon others, let it come. Let no harshness. no unkindness visit your thoughts. Remember 'they know not what they do' who persecute any gift of the divine light that leads you on, that has thus far illumined your way, that has enabled you to conquer many things in your own lives and in the lives of others, and will ever light you on as heretofore !"

The importance (urged by Mrs. Richmond's guides) of the maintenance of individuality, as superior to arbitrary institutional leadership, and these just quoted sentences redolent of a divine charity, full of kindly sentiment toward the instruments of the world invisible who have done so much since the advent of the New Dispensation to swell the sum of the world's advancement, we earnestly commend to the general consideration as we go forward in the publication of another volume of the BANNEB OF LIGHT. whose columns ever have been, and ever shall be, according to our best information, devoted to the propagation and defense of those gifts of the spirit, thatgraciously borne into human consciousness in the midst of a period when materialism, doubt and mammon-worship united to darken the heavens of man's aspiration-have everywhere proved a calm and beautiful benediction to sorrowing souls.

1. R. Warner & Son, undertakers and

If will be seen by reference to her advertisement on the seventh page that Mrs. Fairchild has resumed her sittings for the materialization of spirit-forms at 814 Shawmut Avenue, Boston. Many of our friends who have had sittings with this lady in the past pronounce her scances entirely satisfactory. We shall print next week an endorsement of her mediamship, from the pen of John Wetherbee, Esq.

H. J. Kilborn, writing us from La Fargeille, N. Y., Sept. 8th, says : "Mrs. (Markee) Ulrich held a materializing seance in this place, last evening. I am informed that the seance was a success, and that some dozen or fifteen forms came out of the cabinet and conversed with the sitters."

IN OUB NEXT will appear an interesting letter from a member of the Committee formed to embalmers, have a card on our 5th page to support Mrs. Cora L. V. Richmond's work in London. ATT.

DAS MALLEN VILLA

Prof. Alexander Wilder writes us Sept. 11th: "The Eclectic Medical Society of the State of New York met Wednesday and Thursday, and adopted resolutions against proposed medical legislation, and asking a reënactment of the Law of 1844-the only medical statute that the people of New York ever asked for : It permitted all persons to practice the healing art-responsible only for malpractice."

15 Spirit Voices magazine for September says : "The Camp-Meetings have every reason to thank the BANNEB OF LIGHT for the full reports that have appeared in its columns this year. Surely, Messrs. Colby & Rich have a good opinion of these powerful means of converting thousands to Spiritualism."

By perusal of the card of Mrs. H. B. Fay, which appears on the fifth page, it will be seen that this fine medium for materialization has returned to Boston and resumed her seances.

BT The Ninth Annual Congress of the National Liberal League is to be held in Cleveland, O., on Friday, Saturday and Sunday, October 9th, 10th and 11th, 1885.

We understand that the second volume of The Journal of The American Akadêmê, issued at Newark, N. J., Prof. Alexander Wilder editor, begins in October.

The "Translations" promised for this week are unavoidably deferred to our next number.

He We learn that the New York Spiritual Alliance will soon resume its regular meetings,

Don's neglect those warnings of Heart. Disease those sonte pains in the region of the heart > DB, GRAVES, HEART BEGULATOR has long been a cure in all its forms. Free pam-phistor, F. R. Ingalis, Cambridge, Mass. \$1.00 per bottle, at druggists'.

Letter from Prof. Henry Kiddle. To the Editor of the Banner of Light :

The completion of fifty-seven volumes of the BANNER OF LIGHT seems to me to offer to every sincere friend of the spiritual cause a fitting occasion for congratulation, not merely as a personal tribute to yourself, who have, with so much faithfulness and devotion, and for so long a time, sustained this able and effective exponent of the spiritual movement, but as an expression of thankfulness and rejoicing that a success so memorable, as well as so important to the interests of humanity, has been achieved.

Nearly all the journalistic exponents of Modern Spiritualism have been exceedingly, and sadly, short-lived. Yours alone, doubtless on the evolutionary principle of the "survival of the fittest," can claim a duration almost commensurate with the existence of the movement, which it has now supported for nearly a whole generation ; and I rejoice, as I am sure do thousands of others, that the BANNER, far from feeling the effect of age, is still hale and hearty, and ready to "turn over a new leaf" in beginning its fifty-eighth volume, and to carry forward with renewed zeal and strength the grand work of spiritualizing humanity.

Dispassionate readers of your journal, intelligently interested in the propagation of spir-Itual truth, must congratulate you also upon the well-sustained character of your paper during these many years. They cannot but be pleased with the tone of its editorial management, its judicious advocacy of all social reforms based upon the principles and ideas which the spiritual movement has either originated or brought into prominence, its earnest support of mediumship, its fairness, courtesy and mildness in all controversies, and its=perfect freedom from all spiteful and abusive attacks, either upon individuals or upon journals competing with it for the patronage and support of the friends of Spiritualism. In these respects, especially, I have ever regarded the BANNER as a true practical exponent of Spiritnalist principles. Though reviled it has not reviled again, but has pursued the even tenor of its way, unmoved by the petty flings and sneers of those whose clouded spiritual vision did not permit them to realize the dignity, and perceive the permanent advantage, of conserving peace and fraternity even under the severest provooations.

As a vehicle of spiritual intelligence in regard to events in both our own and foreign countries. the BANNER cannot but have given its patrons entire satisfaction; besides which, it is the only surviving Spiritualist journal that extends its news-gathering sphere, in consonance with the claims of Modern Spiritualism, into the world of spirits, thus becoming a permanent channel of communication between the two worlds. There are those, I am aware, who are disposed to discredit, disparage, and even sneer at, the spiritual-telegraphic or Message Department of the BANNER; but its attested verifications fully vindicate its reliability, value, and importance, besides which it has received the unqualified endorsement and commendation of some of the most intelligent minds interested in the movement.

I regard this part of the BANNER's work-its medial instrument and the manner in which it is conducted-as among the very best exponents of what the spiritual cause of this time is, in its tendency and essence-the cause of open spirit-communion. Those who attend these weekly meetings (as I have had the satisfaction of doing on several occasions) will find a full answer to the charge, so often made, that Modern Spiritualism is essentially atheistic and irreligious-a charge which the public and published utterances of too many of its representatives serve to encourage and support.

Critical readers of your columns will of course occasionally find matter to object to or condemn, as they must in every journal and publication which they peruse. This must ever

BANNER OF LIGHT.

Spiritualist Meetings in Boston:

SpiritHallst Meetings in Doston: Paine Memorial Mall, Appleton Street, near Tremont, --Unlidren's Progressive Lycoum No. 1. Bes-sions Bundary, at 10% o'clock. Beats free, and all are cor-dially invited. Benj. P. Weaver, Gonductor, Francis B. Woodbury, Cor. Becc, 117 Devonshire street. 1031 Washington Street.-First Spiritualist Ladies' Ald Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torroy, Becretary. College Hall, 34 Essex Street.-Sundays, at 10% A. M. 3% and 7% P. M. Eben Cobb, Conductor. Essex.-Sundays, at 10% A.M. 2% and 7% P.M.; also Thursdays at 5 P.M. Able speakers and test mediums, Ex-cellent music, Frescott Robinson, Chairman. Tansham Hall. 4 Berkeley Street and 515 Tre-

cellent music. Prescott Robinson, Chairman. Langham Hall, 4 Berkeley Street and 515 Tre-mont Street, Ladies' Benevolent Union. Meetings or-ery Monday, at 2½ P.M. White Uroas Fraternity, 19 Pemberion Nquare, Room 9.-Moeting every Sunday evening at 7½ o'clock. ''Service of Silence'' every Saturday evening. The Sec-retary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the Rooms on week-days, will give informa-tion concerning the Order.

Chelses.—TheSpiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn atreet, opposite Bel-lingham Oar Station, at 8 and 7% P. M. 'The Ladies' Harmonial Aid Society meets at Temple of Honor Hail, Hawthorn street, every Friday afternoon. Buainess meeting at 4% o'clock. Entertainments in the evening. Mrs. E.A. Baker, Becretary, 129 Mariboro' street.

PAINE HALL .- A well attended session of the Lycoum was held Sept. 13th. On account of the unavoid-

able absence of Conductor Weaver, Assistant Con-

PAINE HALL.—A well attended session of the Ly-ceum was held Sept. 13th. On account of the unavold-able absence of Conductor Weaver, Assistant Con-ductor Wedger presided. After orchestral music, In-structor Lesson and Banner March, our little medium, Miss Emma Ireland, was introduced, and a member of the audience presenting the subject, "Harmony," her spirit-guide delivered a brief but eloquent discourse, containing many gems of wisdom like the following : " Where true love abides, there you may always ex-pect tofind that harmony which is so essential for true spiritual development. This we as spirits require, yea, must have to successfully accomplish the work we de-sire. We must have harmony unor home circles, in circles instituted for the high and holy purpose of de-veloping mediums, and Above all things, throw only the most harmonious conditions around the children as they gather in your Lyceums." Little Blanche Huston then entertained all with a obarming little song, and Master Fred Stevens gave an excellent recitation. Little Eva Morrison received a "warm welcome, and was obliged by her appreciative audience to sing two selections; readings and recita-tions were given by Alice Russell, Jennie Porceiain, Alice Cummings; vocal selections by Miss Helen M. Dill and Mark Abraham. The venerable Allen Putnam was introduced, and aluding to his advanced age (eighty-three), said: " I fear I may find it difficult to interest you, and yet my heart is full of love for you, and as you advance up the hill of life to manhood and womanhood, may your spiritual unfoldment go steadily forward. Itemember the beautitul words which our sister in spirit-life has volced to you through her medium this morning on the great subject of Harmony; follow her advice, and effort to advance the work among the children. Sev-eral excellent tests were also given and recognized; Mr. Fails also in an earnest speech called for an awak-ening among the Bpiritualists. end your of the sunday school journals, and find in them all-'our green t

COLLEGE HALL, 34 ESSEX STREET .- That the interest in the cause of spirit-truth is not abating is evi

dent from the fact that every place for standing is evi-dent from the fact that every place for standing room was occupied in our hall on Sunday last. Eben Cobb delivered an excellent discourse in the morning, tak-ing for his subject "Golden Rod," given by a lady in the audience upon seeing a cluster of wild flowers of that name upon the speaker's desk. Mrs. M. A. Chand-ler spoke under control with earnest fervor, and gave many spirit communications. John Wetherbee opened a rich mental portfolio before us, for which the audi-ence gave an expression of thanks. James R. Cocke favored us with an eloquent delivery of thoughts bear-ing upon the value of mental phenomena; his music, both instrumental and vocal, was fine. Mrs. A. E. King spoke under control, and the thought, word and gesture were strongly indicative of the presence of the spirit who influenced her. An intelligence through Mrs. I. H. Frost spoke in a logical strain upon the plano exhibited marvelous skill. Excellent tests and readings were given by Miss M. A. Keating, Mrs. L. A. Coffin, Dr. H. F. Tipp, Arthur McKenna, Mr. O. H. Johnson and others. VINDEX. dent from the fact that every place for standing-room

EAGLE HALL, 616 WASHINGTON STREET .- On Sunday last this place was crowded with interested and intelligent audiences, anxious to receive light upon

our beautiful philosophy. The exercises were opened

flovements of Mediums and Lecturers.

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

Mrs. H. S. Lake spoke at North Collins, N. Y., Bept. 5th and 6th, and at Paw Paw, Mich., Sept. 13th. Par-tles desiring to arrange for lectures will address her at Paw Paw, Mich.

Mrs. Stoddard, Gray and son, DeWitt C. Hough, have just returned to their home in New York, (after a suo cessful season at the different camps.) where they will commence their réances again. (For particulars see their card in another column.)

Dean Clarke is engaged to speak in Worcester, Mass., next Sunday. He has been at Wanhusett Lake speaking with Mrs. Dick and Mrs. Willis for the last two Sundays.

J. William Fletcher, we understand, has drawn to-gether large audiences to listen to his discourses in Unclinnati. He is recoggaged at that city for the month of November.

Miss Knox, the well-known test medium, has returned to the city and taken her old rooms on Winter street. Bishop A. Beals spoke in Amherst, O., Sunday, Sept. 13th; he will be in Birmingham, O., Sunday, 20th.

Hon. Warren Chase lectures in Bellows Falls, Vt., Bept. 27th; in Boston (Horitcultural Hall), Oct. 4th and 11th; in Keene, N. H., Oct. 18th; in Providence, It. I., Oct. 25th; in Norwich, Ct., Nov. 1st and 8th; in Wor-cester, Mass, the four Sundays of Dec. Address as above, or at this office from Oct. 1st to Oct. 10th.

Mrs. Georgia D. Stevens, it is announced, has ten-dered her resignation as Historian of the N. D. C. and Assistant Editor of Spirit Voices. Her position will be filled temporarily by James A. Bliss. Mrs. Stevens has labored faithfully for both the society and the magazine, and the kindest wishes for her future wel-fare are expressed by her former colaborers.

Frank T. Ripley is ready to accept calls to lecture and give platform tests during the fall and winter on very liberal terms, wherever his services are desired. Address him at Corinna, Me.

Muses him at continue, ne. Mrs. L. B. H. Jackson writes us from Rutland, Vt., that she has been in ill-health all the summer, with very small prospects for her ultimate recovery. She desires, in making an announcement which may pre-sage her entire withdrawal from the field of medial labor, to thank all the friends for the kindness they have extended to her in her hour of trial.

Mrs. M. A. French, who has been passing the mer pleasantly in New England and New York now returned to her home in Washington, D. C.

now returned to her home in Washington, D. C. Mrs. Clarn A. Field can be addressed at her office, 2 Hamilton Place, Boston, for engagements to speak, or give platform readings and tests. J. J. Morse of England, in connection with his re-cent labors at the Etna Camp, also attended one at Hayden Lake, Me. He was, Sept. 13th, at Glenburn, Me., where he was to remain till Sept. 28th--then move on to New York and Brooklyn. Mr. Morse has at his disposal the last two Sundays of December and the first three Sundays of January, for which he would like to make engagements to speak at points either within the corporate limits or within one hundred miles of Boston. Keep him busy, friends. Of the lecture by Dr. J. K. Balley, given in Scran-

Of the lecture by Dr. J. K. Balley, given in Scran-ton, Pa., Aug. 30th, the *Democrat* of that place gave a very complementary notice, remarking that "notwith-standing an admission fee was charged the ball was well filled by an audience of more than average intel-ligence and gave appulo avidence by otterilor and ligence, and gave ample evidence, by attention and applause, of decided interest."

Mrs. Jennie K. D. Conant has taken rooms No. 61 Central street, Waltham, Mass., where she can be ad-dressed for engagements to lecture as trance speaker and platform test medium.

and platform test medium. A. B. French lectured at South Bend, Ind., Sunday, Sept. 6th. He lectures at Kolling Prairie, Ind., Sept. 20th. On the 23d Inst. he commences a course of lec-tures in Belding, Ionin Co., Mich., closing the 27th. He lectures for the First Society in Brooklyn, N. Y., the Bundays of October, and at Worcester, Mass., dur-ing the month of November. Parties destring week-day evening lectures in any place near New York in October, or in Massachusetts in November, can engage him upon very liberal torms. He will give special lec-tures before literary or other societies when desired. During December he will fill engagements for the Blay-ton Lyceum Bureau in the West, and return to lecture in Boston the last Sundays in January. Address him at Clyde, O. at Clyde. O.

The First Spiritual Temple Dedication.

The First Spiritual Temple of Boston, corner of Newbury and Exeter streets, will be dedicated on Sunday evening, Sept. 27th, exercises commencing at 7 o'clock. Organ recital at 6 o'clock. The public are WILLIAM H. BANKS, Scoretary. invited. No. 77 State street, Boston.

Hanson, Mass.

To the Editor of the Banner of Light : Our Society in Hanson held its regular meetings at the Town Hall, Sunday, Sept. 13th, both sessions being largely attended. J. Frank Baxter was the speaker, who gave two very interesting lectures; subject at first session : "Heaven: what is it? where is it? and who are there?" Subject at second session : "Spirit-ualism; its facts, Philosophy and Fancies." At our next meeting Mrs. Juliette Yeaw is to be the speaker. JULIA M. POOLE, Cor. Sec.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked **RATES OF ADVERTISING.**

Each line in Agaie type, twenty cents for the first and every insertion on the fith or eighth page, and fifteen cents for each subsequent in sertion on the seventh page. Mpretal Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line.

eaded matter, fifty cents per line. Payments in all cases in advance.

AP For PROSPECTUS and BUSINESS CARDS, see third page.

47 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of the many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

SPECIAL NOTICES.

Cure for the Deaf.-PECK'S PATENT IM-ROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Always in position, but invisible to others, and comfortable to wear. All conversation and even whispers heard distinct-ly. We refer to those using them. Send for illus-trated book with testimonials, free. Address F. HISCOX, 853 Broadway, N.Y. Mention this paper. A.15.6m⁺ A.15.6m*

Dr. Jas. V. Mansfield, at 82 Montgomery Dr. Jas. V. Mansheru, B. Of Honores street, Boston, answers scaled letters. Terms 4w^o.S.5.

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

ADVERTISEMENTS.

THE PETERSILEA Academy of Music, Elocution, Languages,

and Art,

281 Columbus Avenue, Boston. THE specialty of this School is the Plano, but all branch-er of Music are taught. Also Elecution, Drawing, Painting and the Languages under the very best Professors, native and foreign. Terms of Upplis begin with their first lessons. Circulars sent on application.

CARLYLE PETERSILEA, Director. Mention this paper.

DRS. A. & S. HARGROVE'S Medical Retreat, 1243 Washington St., Boston.

FREE Clairvoyant Examinations. DR. S. HAR-GROVE'S Medical Circle for Loules, free Sunday, P. M. MRS. FRANCES HARGROVE'S Developing Circlo for Lodies and Gontiemen, with great advantages, bunday, 8 p. M., 25 cents. Private Stittings for Business \$1 to \$2. Sept. 16. – 18

Sept. 10. -1w* THE Finest Picture of THE BOSTON TEMPLE yet published as a Premium for FACTS, size 8x10 inch-es. Picture alone, 75 cents. Only one dollar for FACTS one year and a picture of the floston Splittual Temple. See contents in another column. Sept. 12.

Bee contents in another column. Bopt, 12. THE N BAW MUT EDUCATOR, CONTAINING easy and pregressive lessons on the Spir-tual Philosophy and the Spiritual and Moral Culture of Children, in Six Seites. Nos. I and 2. The Object of Ly-cenoms; 3, Memorial Service; 4, Anniversary (Sist of March) Service; 4, Spirit. Communiton, Children in the Spirit-World, Spiritual Temple, 1 and 2, Resurrection of Jesus; 6, Declaration of Independence, Our Gountry and Decora-tion Day; with Siver Chain Kecinations with each. Prico 5 cents each. ALON ZO DAN FORTH, 23 Windsor street, Boston. 1w*-Sept. 19. Boston.

Mrs. Margaret Fox Kane, THE Original Spirit-Rapper, of Rochester, is now loca-pleased to meet ber friends for Tests and other phases of Spirit-Maulfestations. For a short time only would attend private Béances evenings. 2w-Bept. 19.

PSYCHIC HEALING,

O R Sonl-Force, which is the most silent, electric, power-ful and successful known. Trance Produced by One Applification. For appointment, address DR. F. M. COBURN, 9 Bosworth street, Boston, Mass. Sept. 19.-1w

J. R. WARNER & SON,

Undertakers and Embalmers. FURNISHINGS of every description. Lady assistants when desired. Telegraph orders receive immediate at-tention. 2154 Washington street, Boston. 1:4w*-Sept. 19.

Light and Color Cure.

BY E. W. and EMMA L. HOPKINS, Magnetic and Effectric Physicians, 71 Chandler street, Boston, Mass, Many diseases considered incurable are being curred by our system without drugs or medicines. Patients visited. In-vestigation solicited. Oriental Vapor and Sun Baths. Sept. 19.-2w

We had special invitation to attend a family reunion in the Obarlestown district on Sunday evening last. The company was composed of four generationsthe oldest person being ninety-nine years of age-the youngest three. The old lady is very deal, but her eves are not dimmed by age"! While the group were holding pleasant converse, Tony, a mulcal genius, struck up, very appropriately, "Auld Lang Syne." After he got through the old lady observed that she had not attended so nice a prayer meeting for a great many years ! -0 The cholera is abating in Spain and France. The poisons should all be kept in one department in

ALL SORTS OF PARAGRAPHS.

THE UNION OF SOULS.

Genuine love is an excellent thing,

A union so holy abideth forever:

were killed and wounded.

As it to the front affection doth bring; And hearts thus united no mortal can sever-

'T is Nature itself, with no grain of alloy, The soul of creation, which never can cloy:

'T is the Alpha, Omega, (beginning and end,)

Love keeps the rude passions in perfect control.

We lay down the mortal and unite with the blest.

When earth's mission is finished, by heaven's behest

Washington Court-House, O., was almost annihilated

by a tornado on the evening of Sept. 8th. Two hun-dred residences were blown down, every hotel, bank,

church and store was destroyed, and many persons

DIGBY.

And doth with the godhead eternally blend.

Like angelic music, so sweet to the soul.

a drug store to prevent mistakes.—Ex. Poisons should n't be hept there at all.

MOBAL : ALWAYS LOOK AT BOTH ENDS. Ò This is an apple, large and round, At the top of the barrel always found.

Ò This the apple small and mean, Always at the bottom seen.

Germany, as we go to press, is "mobilizing" her navy in view of a possible "Andalusian "storm ahead.

ama Canal will be opened in its full length (12 kilometres), breadth and depth.

THE UNITED SERVICE .- The latest number which we have received of this excellent publication-which furnishes an interesting monthly digest of matters military and naval; and of interest to civilians also-is a gem in its peculiar department. Good paper and excellent typography combine to furnish an appropriate vehicle for thoughtful articles, interesting sketches, continued stories of merit, editorial notes, reviews, etc., etc. T. H.S. Hamersly, 835 Broadway, New York

publisher.

ON THE HALF SHELL. About this season of the year The public heart with joy stirs;' The reason, too, is very clear: This month has brought us cysters.

to make impressive proclamation that the most of us die before our time. Not to make light of it, the man who is a hundred years old at least shows that he is a good liver.

Archbishop Williams, in his declaration that he does not believe in the church meddling with politics in any shape, takes a stand that reflects great credit on his own intelligence, and that should be imitated by every priest in his diocese. As the separation of Church and State in this country is complete, so should be the separation of religion and politics.

PRINTERS Turn night into day For very small pay.

Perry's naval victory on Lake Erie, seventy-two years ago, has been rehearsed over again at Newport R. I., where his bones are buried, by the unveiling of a statue to his memory. He was unquestionably a hero, and it is well that he has been thus honored.

Iowa has had five new public libraries organized within a year, showing the interest in libraries which is growing among all Western States.

The Albany Argus very truthfully remarks, evident

Every centenarian whose death is announced lives

-Bridgewater Independent.

In the month of October the first section of the Pan-

be the case with independent thinkers (as all should be), who "read not to confute or take for granted, but to weigh and consider." I am not here endorsing all the ideas and propositions presented in the columns of your journal, for that would be self condemnatory and absurd. At the same time a proper spirit must require every reader, however independent and critical, to admit that because he does not approve of a proposition it does not follow that it is not sound or true. 1 do not refer here to specific doctrines or opinions, in which I might (always, .however, with deference) sometimes disagree with the BANNER; but it is the tone and spirit of the paper that I wish to commend.

And I commend especially its fairness and considerateness toward mediums, as well as its intelligent and just treatment of disputed points in connection with their manifestations. It has never, I think, under any circumstances, rushed, with superficial precipitancy or rancorous zeal, to the condemnation and violent denunciation of a medium whose genuineness had been established by repeated test manifestations, or assured by respectable consentient testimony: while, at the same time. I believe the BANNER has ever been ready to expose and denounce, every known charlatan and impostor.

But I perceive I am going to a greater length than I intended, in what I meant to be a simple expression of congratulation. I will, therefore. conclude by wishing the BANNER a long continuance of prosperity, and its publishers the blessings of unimpaired health and vigor to continue the good work in which they are en-Faithfully yours, gaged. HENRY KIDDLE.

New York, Sept. 8th. 1885.

To the Friends of the Cause Everywhere.

The return of the spirit, after the death of the body, through sensitives in the flesh known as medial instruments, has become an established fact in the minds of millions of intelligent people.

Accounts of such direct testimony, going to establish the immortality of the soul, have been and are from week to week given special prominence in these columns. We therefore trust that the friends of the Cause everywhere will exert all the influence in their power to increase the circulation of the BANNEB OF LIGHT. While we are thankful for what has been done in this direction in the past, we ask for a renewal of their efforts in this direction at the present time, that we may be enabled to do battle for the truth with more power than ever

THE SPIRITUAL WREATH, a new work in the musical field, which S. W. Tucker has just brought out from the press of Colby & Rich, will be found a timely production in these days of the renewal of local meetings of Spiritualists for the fall and winter campaign. See card, fifth pageroom, " be the consequences what they may."

When mankind learn their lessons right They 'll know why 't is that mortals fight; Two elements they each possess: Which to advance and which repress Has never been fully understood.

CREMATION OR BURIAL-WHICH?

"A GRAVE SUBJECT-Whother dead people should be buried or cremated? We want the press to vote on this question. We go (No. 1) for cremation. Next 1"-Ban-ner of Light.

Association of the section of the treatment of the section of t Mag.)

Dr. Dio Lewis, it is said, is living on peanuts on his farm at Smithtown, L. I.

The temperance folks feel bad about the nastiness of Cochituate, Sudbury and Mystic waters. It hurts their cause. Now why, don't they recommend to the city authorities to utilize the Silver Lake waters-only thirty miles distant from Boston, instead of talking about taking a supply from a lake in New Hampshire. Silver Lake is seven or eight miles in circumference. we understand, and its waters are so transparent that one can see the bottom at a dozen or twenty feet be ow the surface.

An old proverb says: "All things come to him who can wait." If a man fees the waiter, some of the things will come to him much sooner.—Norrisiown Horaid.

"Figures never lie" is a sapient saying, handed down from the past, but we submit that a paragraph headed "Church Statistics" which is now going the rounds of the press, and which tries by long-drawn numerals to "foot up" the percentage of evangelical communicants in "the whole country through" to be one for every five persons, comes so near the division line of pious fiction that we wonder that even its theological paraders-who take this method of "whistling to keep up their courage "-do not see it, themselves.

Letters from China represent that France lost 15.000 men in the Tonquin campaign, and that her losses in money, including the cost of building forts, hospitals and frontier defenses, were \$215,000,000, while China's losses were 100,000 men and \$190,000,000. This is the awful result of "giorious war"!

Reciprocity with Canada is now demanded by those who never would listen to it before. It is no more than right that something of equal value should be sent there in return for smallpox from Montreal.

The coming gun in international warfare is the dynamite gun, that will throw a dynamite shell and explode it by impact. Then, as all nations will use it, there will be nothing for them to do but to cry "Quit," and break up their armies and navies.

The betting on the Puritan by descendants of the Pymouth colonists suggests that there is no record of those ancient worthles sitting on Pymouth Rock, and laying wagers on the time the Mayflower would make on her return trip.—Ex.

The Albany Argus very truthfully remarks, evident. Iy in view of the recent sad disaster in Hoboken, through an apothecary's error: "The druggists are unfortunate. If they make a mistake it is heraided all over the country by the telegraph, and no condem-nation is severe enough to visit upon them." It then proceeds to state that when the *Regulars* blunder, no whisper of it is permitted to escape from the sick-where the country by the telegraph where the sick-where the country by the telegraph where the sick-through an apothecary's error: "The druggists are nation is severe enough to visit upon them." It then proceeds to state that when the *Regulars* blunder, no whisper of it is permitted to escape from the sick-the the demension where the ware "the the size of the si Dr. Richardson. In the evening the attendance was so great the man-

In the evening the attendance was so great the man-ager was compelled to close the door at an early hour, after filling all the seats and standing-room. Dr. Henry Slade, the wonderful independent slate-writing and physical medium of New York, gave an address of unusual interest. He was listened to with marked attention, and frequently applauded. Interesting remarks were made by Col. Balley. Dr. Richardson, Dr. U. K. Mayo, Mrs. Hutchinson, John Wetherbee and others, and the exercises were closed with an improvised poem by Mrs. Pitts.

SPIRITUALISTIC PHENOMENA ASSOCIATION .- MIS. Margaret Fox Kane is at present in Boston. She will phear before the Spiritualistic Phenomena Associa appear before the spiritualistic Phenomena Associa-tion in Berkeley Hall, Sunday afternoon, Oct. 4th. Her public platform labors while here the present sea-son will be exclusively for this Association. She will also attend a social meeting of the Association the following Wednesday evening in the Ladies' Aid Parlor, 1031 Washington street. She contemplates a Kuronean trin to he made scop a European trip, to be made soon. F. D. E.

THE WHITE CROSS FRATERNITY. - Lecture on The white choss prate Mulford; subject: "Brickbats." The Messenger" will be at the rooms on Thursday alternoon of each week to answer inqui-ries as to the nature and purpose of the Fraternity.

603 TREMONT STREET.—James R. Cocke will hold his first public reception of the season on Saturday, Sept. 19th, at which he expects to have present a num-ber of mediums developed by him; at the same time some spirit-drawings will be given away by direction of his guides. All invited; no admission fee.

HARMONY HALL.—A series of meetings will be held in Harmony Hall, 34 Essex street, on Tuesday and Friday evenings. Subjects of vital importance will be discussed by visible and invisible speakers. M. H. P.

Philadelphia, Pa.

James Shumway, Cor. Sec., writes: "The First Association of Spiritualists commenced its Fall and Winter lectures Sunday, Sept. 13th, Mr. J. Clegg Wright being the regular speaker. The meetings are held 810 Spring Garden street. Services every Sunday at 101 A. M. and 71 P. M.'

AT VINELAND, N. J., Sept. 20th, a meeting is to be held in the Unitarian Church, to continue in session all day, for a consideration of the in session all day, for a consideration of the condition, treatment and needs of prisoners, paupers and the insane. The pastor of the so-clety, Rev. W. A. Haskell, Burnham Wardwell and others will address the meeting, from which it is hoped much good will result to those in whose interest it is called. A cordial invita-tion to attend is extended to all friends of hu-manute. manity.

Mrs. Margaret Fox Kane, the well-known medium, is for the present located at 92 Chand-ler street, Boston. Those who don't believe in the independent "raps" can now have an op-portunity to test the question thoroughly.

Sor The address of A. W. S. Rothermel after Sept. 20th will be 130 Hall street, Brooklyn, N. Y., where he will give scances as before on Sundays, Tuesdays and Wednesdays until fur-ther notice ther notice.

13 Mrs. M. E. Williams of New York held a seance for materialization in London on the evening of the Sist ult, some items from a report of which we shall give next week.

137 Mrs. J. C. Ewell has returned from her vacation in New Hampshire, and will soon lo-cate her rooms in Boston.

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

paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Mórse.

Address J. W. FLETCHER for lectures. etc., care BANNEB OF LIGHT.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

To Correspondents.

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

"ANXIOUS INQUIRER," YONKERS, N. Y .- Perhaps a call on Judge Cross, 206 Broadway, New York City, will put you in the way of obtaining the information you desire. H., CINCINNATI, O .- If Mr. Kebler can directly control our medium, an opportunity of doing so at our Public Circle is open to him.

Subscriptions Received at this Office

FOR THE SFIRITUAL OFFENING. Published weekly in Ot-tumwa, Lowa, by D. M. and N. P. Fox. Perycar, 41,50, THEOLIVE BRANCH. Published monthly in Utica, N. Y. \$1,00 per annum. LIGHT: A Journal devoted to the Highest Interestsof Hu-manuty, both Here and Hereafter. London, Eng. Price

manity, both Here and Hereatest. Houden, Eng. The \$3,00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents. THE THEOSOFHIST. A Monthly Journal, published in India, and sent direct to subscribers from India. \$5,00 per

For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston. THE BIG CODY TO CONS. THE STRITTOLL OFFENING. Published weekly in Ot-umwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50. tumwa, lowa, Single conv 5 cents. THE ROSTRUM. Published in Vineland, N.J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, 60. Frice 5 cents. SFREIT VOICES. Geo. A. Fuller, Editor. Monthly. Single copy, 15 cents, MISCELLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. THEOLIVE BRANCH: Utics, N.Y. A monthly. Price 10 cents. THE GNOSTIC. A monthly magazine, published in Oak-land, Cal., by George Chainey. Single copy 10 cents; per year, \$1,00. Digital Content and SCIENCE OF LIFE. Monthly. THE MIN-COLUMN AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents. THE HEBALD OF HEALTH AND JOUERAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 THE SHARES MANIFESTO, Published monthly in Sha-

THE SHARES MANIFESTO, Fulliands mounty in the state of th

MRS. F. K. RICH.

DELIABLE Test Medium, can be consulted at her rest-dence, 67 Sullivan street, Charlestown, Sept. 19.-1w*

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MEDICAL and Business Medium, also a true Card-Reader. No. 72 Williams street, Chelsea.

READ contents of September FACTS in Sept. 12.

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Moore's Celebrated Spiritual Paintings,

⁶⁶ SUMMER-LAND, "Birds and Flowers, will be placed O on exhibition in Boston at Berkeley Hall Sept. 17th, and every day after, at 2 and 7:30 P.M. iw*-Sept. 19.

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MRS. JENNIE K. D. CONANT, of Scotland, the gifted Business, Medical, Trance. Test and Clair-voyant Medium, hav taken rooms for a short time only at 64 Central street, Waltham, Mass. Office hours 9 A.M. to 9 P. M.

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JUST PUBLISHED.

The Spiritual Wreath, A NEW COLLECTION OF WORDS AND MUSIC

FOR THE

Choir, Congregation and Social Circle.

BY S. W. TUCKER.

CONTENTS:

Angel Brossings	Shall We Know Each Other There? The Happy By-and-Bye. TheSoul's Destiny.	
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Humility. Happy Thoughts.	The Vanished. They will Meet Us on the Shore.	
I'm Called to the Better Land. I Thank Thee, oh, Father, Jubilate.	Will You Meet Me Over There?	
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Passed On. Reconciliation. Repose. She Has Crossed the River.	Waiting 'Mid the Shadows, Welcome Home. Welcome Angels,	
Strike your Harps. Some Day of Days.	We Long to be There.	

Boards. Price: Bingle copies, 25 cents; per desen, \$3,00. For sale by COLBY & BICH.

BANNER OF LIGHT.

Message Department.

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

All of pross as moth of that hose who may recognize the messages of thoir spirit-friends will world the by in-forming us of the fact for publication.
 All Letters of inquiry in regard to the medium in any case.
 LEWIS B. WILSON, Chairman.

The Free-Circle Meetings

At this office will be RESUMED on Tuesday afternoon, September 22d.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 26th, 1885. Invocation.

Report of Public Scance held May 20th, 1885. Invocation. We praise thee, oh! our Father, for this beautiful day. We give thanks to thee from the depths of our souls for this occasion, and for the opportunity is pro-vides for returning spirits to express themselves in their own way. Oh! may it prove aftiting moment for the communion of souls. May those here in the body be uplifted to a plane of high spiritual thought and as-piration through the ministrations of those who gather here, whose silent influences are exerted upon the souls of men; and may those who gather here from eternal spheres, whether they be fow and humble, seeking instruction and enlightenment, or high and exalted, who give that light and knowledge which others need, find a blessing in their work, gain some-thing that will really inspire them anew, and strength-en and refresh their souls. Oh! we would feed upon the truths in thy great storekouse of knowledge. We desire to learn of our ignorance that we may dispel its darkness, and acquire that wisdom which will apply our gathered knowledge of the rules of life. May we partake of thy great bounty of life, and freely mingle in thought and spirit with the pure and blest of thy divine abded. May we, oh I our Father, feel that it is good to come into communion with thy intelligences, and be willing at all times to give freely forth unto others that bread of life which thou hast bestowed upon our own hearts. Amen.

Questions and Answers.

CONTROLLING SPIRIT .-- Your questions are

Now in order, Mr. Chairman. QUES. — [By J. H.] By mechanical means, electricity is collected and condensed so as to produce an intense light—a light like that of the sun. Is the sun the source or fountain of

che sun. Is the sun the source or fountain of electricity — the electricity being conducted through its rays to the atmosphere which sur-rounds the earth? ANS.—We have listened to speculations and theories on this subject. There are many stu-dents in the spirit-world as on earth who de-vote their time and attention to the considera-tion and investigation of the laws of electricition and investigation of the laws of electrici-ty, but so far we have come into contact with none who have satisfied themselves concerning the source of the electrical force of the uni-yerse. We are told that it is imponderable, a the source of the electrical force of the uni-verse. We are told that it is imponderable, a fluid, subtle, yet vital, permeating all space; that it has its centres in such solar orbs as the sun of your system, and likewise in the suns of other planetary systems; that these centres have somewhere a universal centre; that they exist as do the various ganglionic centres of the organic body of man, not specially for the generation of nerve force as in your bodies, but for the distribution of that force after it has been collected. We cannot speak from positive knowledge on this question, we only give you what we have heard from investigators. Q.-[By D. T. Averill, Nörthfield, Vt.] Will the "control" at the Banner of Light Circle consider and report upon the following: In a recent article in the BANNER of LIGHT John Wetherbee expresses doubt as to the forms seen at materialization séances being the real spirits-clothed upon by refined matter drawn from the medium, the audience, and the atmo-sphere of theséance-room-of those claiming to show themselves, but seems to indulge the

how themselves, but seems to indulgo the show themselves, but seems to indulge the idea that what appear are only efficies of the spirits that purport to materialize. What say you to this, Father Pierpont? When loving mortals joyfully suppose they are embracing the forms of loved ones gone before, are they instead embracing only efficies? A.—We do not question the statement or theory put forth by Mr. Wetherbee, in asking if at times the forms appearing at materializ-ing circles are not efficies. We have noted from our own personal observation, behind the

Ing circles are not elliples. We have noted from our own personal observation, behind the scenes, at materializing scances, the processes and practices of forming materialized bodies. With some mediums, at certain times, under especial conditions, every form that has ap-peared has really been what it represented itself to be, a temporary covering for some

the statement of the spirit himself. We have known instances where spirits, before passing from the body, have promised to repeat certain words when they should return through a me-dium, and we have seen that when the spirit did return to the friend and repeat the words, that friend has questioned and criticised and wondered whether it might not be after all wondered whether is might. In regard to this, as well as many other questions belonging to this that cach case has its special bearings and requires consideration by itself, upon its own merits.

Controlling Spirit.

Before permitting the control of the spirits who wish to communicate, we desire to say that a beautiful maiden stands here, drawing fragrance from the flowers before us. The mis-sion of this spirit is to scatter sunbeams and sion of this spirit is to scatter sundening and roses in the pathway of mortals, that they may become brighter and purer in thought and spirit, and thus fitted to dwell in this summer-land. She sends love and greeting to the friend who has placed these flowers here.[•] She wishes to say that the sphere of usefulness of this friend, although large in the past, is to be in-our in the future.

This beautiful spirit knew nothing of earth's discipline; her experience is gained in contact with others. She is called Rosa.

* The lady who placed the flowers alluded to on the cir-cle-room table was Mrs. Helen Stuart Richings,

Roland E. Murray.

I feel to-day that I am a victim of circum-stances; not an unwilling one, yet certain cir-cumstances which appeared insignificant to me have drawn me into this novel position. I overhave drawn me into this novel position. I over-heard a conversation between two or three spirits not long since concerning what they had accomplished in returning to earth and communicating with their friends. They inci-dentally mentioned this office of yours. I had heard of it before, but in some way the impres-sion came to me that if I should now visit the place perhaps I should learn something, or be able to give something that would have a good result. When I first met with those spirits, I had no idea I should so soon make an attempt to speak here, but so it is, and when I think that possibly my far-off Western friends may learn speak here, but so it is, and when I think that possibly my far-off Western friends may learn of my presence here, I am quite overwhelmed with the thought. Surely I would send them my best love and remembrances, and tell them that I am anxious to speak with them, to give them accounts of what I have seen and heard since I left them, and I know they would ask me if I am contented and satisfied with my present surroundings, so I feel to answer the question and reply, Yes, decidedly; for I find an avenue for the expression of my energy. The plans and ideas that were mine here were blighted, so far as the physical is concerned, but yet as new avenues open before me, new lines of travel and fresh hopes are born, higher plans of travel and fresh hopes are born, higher plans are laid, and I can move on to their accomplish-ment. I have no regret for the past. At first I could not say as much, but now I have no desire to return to earth and take up the old

desire to return to earth and take up the old aspeciations. True, I would like to meet my friends and renow ties that were very dear. I can hardly say they have been broken, but perhaps sus-pended in their operations for a while, because you of earth cannot realize the near proximity of a spirit-friend, and understand how he longs I was not an idle man here; I was busy all

the time; so it seems to me I might have given more time to the study of these things, but one cannot do on earth what is given to him when I was General Passenger Agent for one of our

I was General Passenger Agent for one of our largest Western railroads. I am anxious to come into communication with a party in In-dianapolis, whom I feel I can influence for his good. I do not know as I shall succeed in do-ing what I wish, but I am interested not only in himself but perhaps more fully in that which he is engaged in, and think that I can, if proper conditions are supplied help to being out better conditions are supplied, help to bring out better results than might otherwise be outwrought. I send my greetings to friends at different points, but especially to those in New Albany, Ind.: there my thought turns, and as it does so I

there my thought turns, and as it does so I bring up the last few experiences of my earthly life, and oh | if I had the power, with the friends close to my side, I could speak to them of private affairs which they would perhaps be pleased to hear, which I cannot detail before the public. I am Roland E. Murray. I have been absent from the body somewhat over four vears.

life, and ch i if I had the power, with the friends close to my side, I could speak to them of private affairs which I cannot detail before the public. I am Roland E. Murray. I have been absent from the body somewhat over four years. **Phebe Parkman.** My name is Phebe Parkman. It is over tweive years since 1 died, but I know my friends have not forgotten me. I hold a warm place for them in my heart, and I can, at times, feel a sense of something beautiful and bright coming to me in my spirit home which I am sure is the loving remembrance of friends who are still on earth. I am fond of Boston, for here are those dear to me, and I am not long away from their homes and its scenes, they are almost as familiar to me as they were years ago, and I am always glad to come near to all the friends, even though they do not know I am there. Many little remembrances of the past arise before and its scenes, they are almost as familiar to me as they were years ago, and I am always glad to come near to all the friends, even though they do not know I am there. Many little remembrances of the past arise before me, and even as I speak a sensation of the bodi-ly weakness which overcame me I feel again. I was weak, and for a long time in delicate health : my friends sought to know, but I could not tell what niled me; it did not seem to be any spewhat alled me; it did not seem to be any spe-cial disease, only a gradual wearing away of the nervous forces, and at last I passed from the body. My friends were very kind to me, and I love them dearly. Oh! I can never thank them for all the little attentions they bestowed upon me, which were so sweet to the invalid who was confined so long to her home, but I wish them to know I cherish all those memo-ries in my heart, and in the spirit-world they are to me like beautiful blossoms that are liv-ing, that are growing in sweetness and fraing, that are growing in sweetness and fragrance, and when they reach my home in the spirit-world they will know that all the kind acts of their lives have been treasured up somewhere and in some way, and they will meet them again as beautiful objects to adorn their lives. I come to no special friend, for I feel that they all claim meas I claim them, and I am sure some one of the number will learn of my return. I shall be so happy to have them do so, for I want them to know something of spirit-guardianship, of the watchfulness of dear friends who are above. I want them to realize that ministering angels are not beings from a far-off sphere, who have never experienced the joys or the sorrows of earthly life, who cannot lives. joys or the sorrows of earthly life, who cannot understand them, but they are dear friends who have known sunshine and cloud, who have lived with them, and understood their lives, and in passing from the bady them entities of the terms passing from the body have retained that sympathy and affection, which is the impelling force to bring them back to watch over their friends. Those who are with me unite in send-ing love and greetings. Ellen says: Tell our dear friends that I am happy to send them a message of cheer, and let them know we are together, and that there is no separation beyond together, and that there is no separation beyond the grave; all those who are in sympathy to-gether have their home associations, where they live and love, and where they unfold in the power of the spirit. Caroline, also, wishes me to give her love, and say that she is happy to know that the friends of earth will join her by and bye, and that we shall all be together in the great hereafter. the great hereafter.

order. I do not wish to talk over my affairs here. I just stepped in, as I said, to send a re-membrance to friends. Tell them I wish to talk with them, and say that I am very well off in the world where I have gone. J. H. Gold-thwait. thwait.

Nancy Spaulding.

I have been a good long time from the body, that is, quite a few years, and I was along well in life before I left off the old form. Why, I did n't know where I was going; I thought I did, and I read "the good book" as long as I could see, but after awhile the eyes grew dim, and all the lefters run together, and I could n't make any sense out of what I read; and then I had to give it up; but I tried to hold on to the teachings I had had, and think 'em over in my mind, so as not to loss the bright pathway. But, bless you, after I had got out of it all, I didn't find it one bit as I looked for ! And now that was queer, was n't it ? Here I'd been nigh on to eighty years trying to find the good way and to keep it, and when I thought I had it all right and my feet were planted firm, I looked around me, and 'twas all new and different en-tirely from what I had expected. I did n't take kindly to it. at first.' I could n't, you see, it looked so strange. I have been a good long time from the body,

kindly to it at first. I could n't, you see, it looked so strange. And then when a bright being came up to me and said he was the little boy that I had lost years ago, and I looked at him and saw he was a man grown, I could n't believe it. I said: No; my baby is an angel, and if I find him again, which I do n't look forward to, it must be as a baby. But they said: No; he was grown to man's stature, and it took me a good while to un-derstand it. But now I've got out of those perplexities, and can see a little straighter and clearer. clearer. Then they told me we could come back this

Then they told me we could come back this way and talk to people, and I could n't make that out at all. That was stranger than ever. But I came and saw you people sitting here, and the spirits, as they call 'on, round talking, and I saw people here on earth looking around and getting letters from their friends who had gone out of this life, and I thought there must be something in it. So I've come back to say to any who remem-ber me that it would be a good thing for 'em to learn something of this before they go out of the body. It seems to me they might try, and be sure they 're right, and nt take so much for granted. You see, I got my Bible, and I read it and read it, and I thought it must be true, and that there was nothing outside of it worth listening to, and so I did n't see the light that others got, that was making 'em wise and bright. I don't won't

to, and so I did n't see the light that others got, that was making 'em wise and bright. I don't want to say anything agin that good old Bible. I like it; it has been a lamp to my feet many times, but it do n't hold all there is to know in-side of it. That's what 1'm coming at. I want 'em to look outside and beyond it, and find out if there is n't more light in the great universe than can be found inside of its two covers.

universe than can be found inside of its two covers. [To the Chairman:] You won't be offended with me for talking so, will you? I am Nancy Spaulding. I was tolerably well known in Bridgewater, North and West, and I expect there's some people 'round those parts who know me, yet they may not give in I've got back; because, do n't you see, they do n't believe in the dead talking; and a good many of 'em think about as I did, that there's nothing to learn on this side the grave except what you get in the "Book," and that there is nothing at all to learn on the other side. I want 'em to know that is a mistake! That is why I come, and I 'm much obliged to you for letting me come this much obliged to you for letting me come this

Benjamin Bryer.

but have been acted upon, quickened into new

but have been acted upon, quickened into new life by spirit intelligences, and then taken away to other scenes and labors. I wish to say that of those who are here, of this condition and class, not all will manifest to you to day, but two or three will do so. They will undoubtedly express themselves after their own way and manner. It is not that they may exhibit their characteristics in order to gratify the taste for the curlous in the minds of any present or in any way add to the mere gratify the taste for the curious in the minds of any present, or in any way add to the mere external interests of mortals or spirits; it is only for their own sake that they are here, and what they give to you, though perhaps it may be crude, yet it will assist them and those spirits who are working for their elevation to a higher condition.

[To the Chairman :] Friend, I have seen you before, and I am glad to greet you, knowing you are engaged in a grand work. I am known to you, and all Bostonians, as Father Charles Cleveland.

Jerry O'Brien.

Jerry O'Brien. [The spirit keeps opening and shutting the medium's hands, and doubling up the flats, and examining them.] Shure, what koind of points d'ye call these to hook on to a man wid? I'm afther thinkin' they wouldn't be good for much. I don't like these. [He shakes the fists.] How much execution could I do wid thim? Begorra, I want me own back. What have ye been doin' to make me over? [Where did you use to live?] Well, I bees here, in Boston, I suppose. What house is this? [The Banner of Light Circle.Room.] Don't know it. Who brought me here? But I don't like that. [He again doubles up the fists as if try-ing their strength.] The boys always said I had an iron flst. I had. Begorra, they'd think this was anything but an iron fist, would n't they? Shure, I could squaze it into nothin'. Ye'll have to make me over. What are we here for? [Tell me your name.] Me name is O'Brien-Jerry. I want to know soomethin'. D' ye suppose ye can tell me it? I want to know what's be-coome of the feller I knocked down last? Well, there was a good crowd there. An' I knocked him down, I did. He's Tom Murphy. They all rushed in-his friends, ye see-and pum-meled me. Soome of them got me down ; I do n't know how, begorra, I don't. Because, do n't ye know, I have the iron fist, an' I could hook on to 'em jist as quick as ye could say good mornin'. An' how it happened I do n't know, unless 'twas that the drink was too much for me. They pummeled me, they did, an' I had an eye that swelled like that [doub-ling up the fist]. I could n't see oot of it. They took me to the hospital, an' the doctors they put the strips all over me head. After awhile they let me oct, an' when I got oot I wint on a glorious old spree. I don't know where I 've been since. But I want to foind Tom Murphy. Jf we'll list thurthing up for a winden is a such the that for the Nurphy. Jf we'll list thurthing up for a winden is a such the down it was to for much after that, an' I don't know where I 've been since. But

they let me oot, an' when I got oot I wint on a glorious old spree. I do n't know how it was, but it got to me head, it did, an' I was n't good for much after that, an' I do n't know where I've been since. But I want to foind Tom Murphy. If ye'll jist hunt him up for me, I'll be everlastingly obliged to ye. I do n't know where to look for him. I want to give him another settler. I want to pay him back for what his friends give to me, do n't ye see? [The Chairman explained to him that such a course would be of no satisfaction to him now: that he had died since leaving the hospital and was now a spirit, speaking through another person's organism, and so forth. Then he said:] What are yees goin' to do for me? Can ye foind me old woman? Her name is Kate, an' she lives round this city, somewhere. She 's got a good heart in her, but she never did loike me goins on, an' she did have such a hot tongue in her head. Och I mon, it would burn yo up. Whin I coome home a little high, thin ye see the tongue would begin to burn, an' ye niver could stop it if ye tried ; but she's a good wo-man afther all. She had a sharp tongue an' she could use it, but I'd loike to foind her, an' ye tell her, will ye, that Jerry is n't dead. Shure I'm not dead. If ye'll find Kate, I'll feel as though ye did me a good turn. Is it thrue I'm dead? Is it thrue they had the praist there, an' all the goins on? I don't know whether they did. An' is it thrue, d' ye say? Well, thin, I do n't know where I am or what I am. Shuro, I thought I was Jerry O'Brien. I thought, of coorse, whin I died I'd go to purga-tory. I thought, of coorse, i'd be a good while gettin' oot of it, because, don't ye see, we all expects to go there. Do ye shrive? An' does ye absolve 'om from their sins? [You talk with. Father Cleveland, the one who brought you here, and he'll tell you all about it.] Per-haps he won't now; I told him to hold his gab. [He'll excuse that.] Will he now? Won't he layit up agin me? [No.] But I don't polergize to no man. [Do just as you feel about t

ments appeared to be inconscious of the pres-ence of any one, while talking to himself. Then he said:] I saw her here, but she is gone. Always to be haunted by that face! I thought to be freed from it, and so sprang from the steamer's side. Wherever I go, I see it always before me. It seems as though I should go mad. Wherever I look I see that face before me! I feel I shall have to go on and on, and never flee from it ! [Did you know her?] Yes, I knew her. I do n't know how long ago. I knew her for a while. She was a young and pretty girl, and I liked her; but my people would not look upon her, and I could not bring her to my home. Why am I here? Can you tell me? [You have come to find relief from your trouble,] But no one can give me that.

have come to find relief from your trouble.] But no one can give me that. Ah! deep, dark wrong, that can never be righted! [Can't you make amends to the one you have wronged?] I do n't know how it can be done. If there's a way of amendment for souls divested of the flesh toward each other, I have not found it. She has gone to that land where we shall all meet our judge, and they say that I too have gone. I remember nothing of the earth-life after that plunge from the ves-sel's side. I do remember that at my last meet-ing with her, in a moment of pain and anger I hurled the poor girl from me over the ralling, and knew that she settled beneath the water and that I made no movement to rescue her I Since that time I have known no ease of mind. I had many friends, but they moved in high oircles. They never suspected that I had any participation in that orime. I was connected with a family name that stands high in the biolos. Inter har proved that and participation in that arime. I was connected with a family name that stands high in the community where I was reared, and I cannot and I will not speak it, lest a shadow of dis-grace should fall upon those who are on earth. If there is any way that I can make amendment to that poor girl, or take the shadow of wrong from her name, I am willing to do it—but not. in a way that will humble in the dust those I was connected with. They say I am proud. I have been told by splrits, who say they are missionaries and teach-ers, that before one can reach the light he must be humble, he must cultivate the spirit of hu-mility. I am willing to go down into the dust before her, and crave her pardon, and do all that I can to make her life bright. Though she was humble, and poor, and unsophisticated

before her, and crave her pardon, and do all that I can to make her life bright. Though she was humble, and poor, and unsophisticated here, she may become a bright angel over there --I do n't question it—and she may rise far above me and my condition. I trust she will. You see my position. I regret the past deeply. I can never speak of it and give adequate expression to my thoughts, but I shall never forget it so long as memory lasts. I think of her constantly I is ee her face always before-me! Sometimes I sink into what I will call a-slumber—and some people say the dead never sleep, while others claim that they sleep always. —and then I see her face more plainly than ever! When I try to arouse myself and con-cern my thoughts with the affairs around me, that face will intrude upon me unexpectedly— so I have this reminder of the past always I do not know you, sir. I have no interest here: I know no one I see around me; I cannot tell which are mortals and which are spirits; but I am here; why, I cannot tell. I saw her, but sho has gone, and only faces full of compassion are around. Who they are, or what their mis-slon, I cannot tell. [They are those who desire to help you.] I cannot get help. [You can, if you make amends-to her you have wronged. You will see her when you go away. She has been here]. Have you seen her? Did you speak to her? Are you

to her you have wronged. You will see her when-you go away. She has been here.] Have you seen her? Did you speak to her? Are you sure you saw her? Are you sure it was not a phantom of the brain? Do you think, when *I* saw her; it was really herself, and not imagina-tion? I cannot tell what are realities and what are mere figments! I thank you for your kind words. I have never dared to speak of what.

are mere figments! I thank you for your kind words. I have never dared to speak of what has been pressing on my mind. I feel that it-has been years I years! But I do n't know. I would like to narrate something of my life, if I could come in private, to certain ones who-knew me, but I cannot do it in public. I can-not speak my name. I will only tell you that my Christian name is Frank. I can endure-everything; but if, as you say, there is a chance-for me to see her, and right things, I don't know how, but I'll try to. It is impossible to give the reader an idea of the an-guish and despair depicted upon the countenance and ez-pressed in the tones of the speaker, while this spirit wasin-control; nor of the shame and sorrow manifested by the

control; nor of the shame and sorrow manifested by the spirit who preceded him. All who listened to the communications were visibly affected, there being scarcely a dry eye In the audience during their delivery .-- Reporter.]

MESSAGES TO BE PUBLISHED.

MESSAGES TO BEF OBLIDIED. May 23.—Dexter Barnes: Maverlek Wyman; John R. Proctor; Emma Powell; Theinas Lindeay; William M. Rogers; Mrs. Addle Fletcher. June2.—Mrs. Annie Maria Malcolm; Williard Drury; Elizabeth Carter; John A. Whittaker; Annie Horan; Charles Morgan; Mary Agnes, to Charles M. June 5.—Nolle Butler; Joseph Cratz; Abbie Marsh; Charle Graham Stewart; Lucy Holt; William Smith. June Gerlewold; Mrs. Jda Hayden; Capt, S. A.

Itself to be, a temporary covering for some spirit friend of some sitter present, represent-ing as best its author could do under the ciring as best its author could do under the cir-cumstances and conditions the real body of the friend, either when it existed on earth or as he is at this time in the spirit-world. Understand us, this frequently takes place, but perhaps not as often as is claimed by many Spiritualists and mediums. We have been an attendant at promiscuous circles, where all sorts of charac-ters have been admitted, where the sitters were indeed a conglomeration of various elements, some harmonious, seeking for truth, others in-harmonious, and denying that there can possiharmonious, and denying that there can possi-bly be any truth in the expected manifestations; others curious, not caring whether they are true or not, only desiring to see something strange and funny appear. There, many of the forms which issued from the cabinet were not the genuine representations of spiritual friends, for we have seen one form, manipulated by a spirit in attendance upon its medium, serve as the spirit-friend of several in the circle, all of whom were strangers to the others, therefore your correspondent may well ask: "Are these forms nothing but effigies?" Effigies ! Yes : inasmuch as they are forms composed of matter, and the elements entering into their composition are certainly very material. When this thing occurs, they are the best that the spirit-guides can do under the circumstances. spirit-guides can do under the circumstances. As you may, with your mind and flugers, con-struct an automaton which will respond to your desire, and appear to have life and energy and power when skillfully manipulated by your own agency, so certain spirits in attendance upon materializing mediums may construct what is called a materialized form. It may not be acted upon by any of your spirit-friends, but it may be brought out in your midst, and made to respond to any question you may ask, and even made to put on the semblance of some person whom you once knew when on earth, and you may think it is your spirit-friend that is brought forward by these guides, not so much to decive you, if the medium is honest and the oircle earnest in its investigations, but to prove the power of mind over matter, of spirit over the power of mind over matter, of spirit over the physical conditions of life, and to show that there is some intelligence at work vital and active though unseen.

active though unseen. Q.--[By J. W.] What is the reason spirits so seldom keep their ante-mortem promise to re-port when they pass over, even when the agree-ment has been made to do so at or near the point of death, and with people who are consti-tutionally punctilious in keeping their word, men and women who can be relied upon to do as they agree to at any cost? I am waiting for the report of almost a dozen. If accidentally one happens to return he don't seem to have done it to keep his word good or remember the anto-moriem agreement, and even in cases where the test of identity is tolerably perfect.

There may be various reasons why the promise made before the dissolution of the body is not kept by the returning spirit. Possibly in returning into contact with mortal life the spirit may not have found a medial organism spirit may not have found a medial organism thoroughly and fully adapted to his use, and while he may be able to control that organism to a certain extent, yet he may not be able to manipulate it as he desires, and to impress and transmit through it those words which he knows will be the fulfillment of his promise. If a spirit does find a medium in every respect adapted to his use, and he understands how to psychologically influence that medium, he will have no difficulty in fulfilling his promise to his mortal friend, unless he feels that, at the time, should he do so, his friend would consider it merely an instance of mind-reading, thought-transference, and therefore would not credit, what I have found just transference, and therefore would not credit, what I have feyrned. Although I am pleased

J. H. Goldthwait.

Good afternoon, Mr. Chairman. I may not do very well in trying to speak to my friends but I am sure you will excuse me. I had hoped

thing to do.

Father Charles Cloveland.

From time to time I come to this place in the pursuance of some work, either through the

medial organism before you or in connection with the spirits gathered here. Wo do not always need to manifest our pres-ence to accomplish our work. Those who do express themselves through mortal lips are very few compared to the great number who gather here, and yet all who are here do not gather here, and yet all who are here do not come for the purpose of sending a message, but are drawn here through sympathy with other spirits, hoping to assist them, to influence or in some way elevate and instruct their souls. Sometimes beneficent spirit power is exerted upon individuals in the audience, and the power is outwrought there. Sometimes the spirits can see an indeveloped medium in this place who

see an undeveloped medium in this place, who

Is out wrought there. Sometimes the spirits can see an undereloped medium in this place, who has great inherent powers, and they try to quicken and vitalize them so that they may grow to be useful instruments for the spirit-world, for we know that great good may be ac-complished in this way. The question is being asked continually-not so much by Spiritualists, who do not concern themselves a great deal with religious thought, but by the liberal people of the outside world, those who are devotional in spirit, yet not cramped and bigoted in thought and oplnion-"How shall we come into nearness with God?" It seems to me by doing our duty, in per-forming the labor which opens before us day after day, and living in accordance with that rule of right which says that we shall give to our neighbor the exact meed of justice which belongs to him, that justice which declares that we must not condemn any soul, but seek to purfer and use the say the rest to have we must not condemn any soul, but seek to purify and uplift, and be ready to help the un-fortunate, sympathize with all, whether in the family circle, in the outside world, upon the platform or apart from the haunts of men. If we fulfill our mission in faithfulness and love, seeking to do the best we can for our fellows

seeking to do the best we can for our fellows and for our own self improvement, we shall grow ever nearer to the great heart of love and life that we call God. I am not here, Mr. Chairman, to preach. I am here to put my words into practice, by bringing to you certain spirits who are in need, I might well say, of everything. They need en-lightenment on spiritual laws; and require in-struction concerning their own natures : they I might well say, of everything. I ney need en-lightenment on spiritual laws, and require in-struction concerning their own natures; they are living in contact with physical life alone; they do not realize anything to speak of of a real spiritual condition. Although they are di-vested of mortal bodies, yet they have not risen above the plane of external life, and in order that they may receive light and assist-ance, it is necessary to bring them under the magnetism of such spirits as those who gather here for beneficent purposes. They can also be improved and become aware of their condition by coming in contact with a medial organism, therefore they have been brought here. Many such spirits have been brought before, but comparatively few have manifested, and broken the chains which bound them in this manner. Others have not needed to speak word or gain an experience by controlling the medium, in 2000, 11 所用的

Perhaps, now, if ye was me, ye would moind. Och I yes, I'll get it over it. I'm a lamb, I an I Ye says I'm dead, an' I am goin' to foind oot. [Perhaps Father Cleveland can take you where you will see Kate-you tell him where you lived.] I'll do that. Be the powers above, I'll do that. I wants to see what she's doin'.

Mary -

Ald your sister die?] What time is this? [1885.] Then she died six or seven years ago. Have I got to say something? I do n't like to. Oh dear! I do want to say something, because the people all thought I drowned myself, and I did n't. I knew they thought so, because I felt it, and I did n't try to tell them—I could n't, anyway, because I did n't want to. I was on the bridge, and I was pushed overboard. I know who did it. I knew then, too. (I do n't want to tell you where it was, but my noor mother tell you where it was, but my poor mother moved away from there and went to Halifax. I think she's there now. I don't think she's dead, but I don't know, because I have n't seen her since she felt so bad about me, after it happened; and then I heard some one say after-wards that I was dead, and my mother could n't stay there any longer. I would like to find her. Do you suppose I could?).

Do you suppose I could?). He went away a little while afterward, they said, and the people there thought he went away on business, and I suppose they think so now, but he went because he could n't bear to stay there. He kept thinking and thinking about it all the time, and it made me keep com-ing to him. I did n't want to, but I could n't help it. I suppose he thought I must be there, and he went to different places. After a while, I don't know how long it was, because I do n't know much about what is going on any other way, he kept feeling worse and worse, and when he went to do some people whom he was related to, they told him he had better consult the doc-tor; that he was going into consumption, or to; they told nim he had better consult the doc-tor; that he was going into consumption, or something like that. He said: No, he did n't want any advice; that he would go across the water; and he did, that is, he was going across the water, but he never got over, because be-fore he was over he jumped into the water and drowned himself. He is n't in the body now, he is in the other world.

drowned nimself. He is n't in the body now, he is in the other world. People say we're dead, but it do n't seem so to me. I see him. I keep going to him, and he keeps thinking of me, and feels horridly. I do n't want to go to him, and make him feel bad, but I can't help it. I do n't know whether it is right or not; It can't be. Do you think i'll find my sister and father ? [Yea.] Do you think they can get back to my mother, and tell her about it? I do n't want her to know all about it, it would hurt her so. Yet. I want her to know i did n't kill myself. I was all she had, and she felt awiully. He's here how. I do n't want to see him. I want it guard BWAY [A spirit then controlled who fo some mo-

12.2

June0.-George Griswold; Mrs. Ida Hayden; Capt. S. A. Gardner; Mary Ann Fisher; J. B. Macko; Olive Bateman. June 12.-Mrs. Lydla Bird; George Briggs; Lizzle Morse; Charles E. Dunton; Mrs. Ellen Slater; Thomas

Johnson, June 16. — Charles Jessup; Mrs. Ellen Roberts: William Goodwin; Mary Hobbs; Thomas Pickett; Jane King, June 19. — George Glover; C. K. Mason; Ed Bright; John Carter; Jimmie Morris, June 23. — Simeon Stone; John I. Hastings; Jane Holmes, Mary Hunter; Miranda G. Woodward; Bessle Shaw; Spirit Violot.

June 26. — Dr. Samuel Maxwell; Mary Jano Fishor Jore-nah yan Reed; Charlie Warren; Eolia; Closing Address: miah Van Reed; Cl by John Pierpont,

To the Liberal-Minded.

As the "Banner of Light Establishment" is not. an incorporated institution, and as we could not therefore legally hold bequests made to us inthat name, we give below the form in which such a bequest should be worded in order tostand the test of law :

"I give, devise and hequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression." eternal progression."

ET "THE SCIENTIFIC BASIS OF SPIRITUAL-23⁵ "THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," by the late Epes Sargent, called out the warmest encomiums at its first appearance, and the rapid consumption of the editions-which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding spiritual things. For sale by the original publishers, Colby & Rich, at the Banner of Light Bookstore, No. 9 Bosworth street (formerly Montgomery Place). Boston. Place), Boston.

Passed to Spirit-Life

Sept. 4th. 1881, Elbridge O. Olark, aged 63 years, formery of Belchertown; Mass

ly of Belchertown; Mass. Mr. Clark, scon after the "Rochester Knockings," em-braced Spiritualistic ideas, and for six years of his residence at Belchertown opened his house Sunday evenings, and often twice a week, for lectures and circles. Loss of prop-erty and health caused him to withdraw from active work for Spiritualist, in upright man, the Beston has always-hyden a vendespous for mediums and Spiritualists. A true spiritualist, an upright man, the 'gates alar'' opened. wide for him. During the last weeks of his liness he de-soribed the spirit-friends around him, and all those who at-tended his funeral can testify to the intelligent answering of question after question by raps upon the castet in which were placed his mortal romains, Mirs. Annie Lord Cham-berlain, medium. The final services were conducted, as Re-desired, by Miss L. Barnicoat. Weleft his mortairemains-in the beautiful Shawsheen Cemetery, at Hedford; Mass. FRANCIS B. WOODDUBY.

From Gilsum, N. H., Aug. 24th, 1885, Barah F., wife of evi Mansfield, aged 66 years 5 months and 1 day.

Levi Manshold, aged 60 years 5 months and 1 day. Mrs. Mansfield had been a great sufferer for many years-until the last, when she passed on as peacefully as though going to sleep. She longed for the time when she would be summoned to "come up higher." All fear of death wha-swallowed up in her realizations of the "beduilful he-yond," being a firm bellever in the Spiritual Philosophy. She leaves a companion, two sons and two daughters to mourn the loss of a dear mother. The funeral services were very ably conducted by lift. Strait A. Wiley of Rockingham, Yt.

From Kelley's Island, O., Bept, 8d, 1885, Mrs. Addison Kelley, aged 67 years 8 months.

Keller, aged of years 5 months. Many spiritual friends who have visited this place will remember her as a hospitable host, ministering homtifully to their shrutcal means i her tunoral. Satinday, Fr X., was stended by a large circle of friends. We shall all miss her, bas rejoice that we have sujored her presence so long. Happy thought - we shall meet how over there. - Com. (Dotting Fortics wie second by Therry long published gratuation if y fortics wie second they thereby long published gratuation of the second the second shall all only a solution second solution if y fortics wie second they thereby long published gratuation if y fortics wie second they thereby long of published second solution is the second shall be about the second solution of the second solution is the second shall be about the second solution of the second solution is the second solution of the second solution of the second solution is the second solution of the second solution of the second solution is the second solution of the second solut

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CHAPTER XXI. - Martiage of Central Temperaments.
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STATES AND A STATES

Sealed Letters Answered. MRS, DR, ELEANOR MARTIN, 73 West Lane Avo., M Columbus, Ohio, . Terms, 41 and 8 cents postage. Al 4w*-Sept. 5. Sealed Letters Answered BY MRS. E. A. MARTIN, Oxford, Mass. Fee, \$1,00 and two postage stamps. Manual of Psychometry.

COPIES of this work may now be had from the author, Dift. J. R. BUCHANAN, 20 Wort Avenue, Boston High-lands, at \$2,00, or by mail at \$2,16. July 25.

The Writing Planchette.



LIGHT. BANNER OF

The Camp-Meetings.

Etna (Me.) Camp-Meeting. To the Editor of the Banner of Light:

Fair and beautiful was Aug. 28th at Etna. Owing to the cottagers coming in so fast only a social meeting was held at seven in the evening. It was attended by about four hundred people, and many were the greetings exchanged. We were agreeably surprised at the large accessions to our number during Friday. Saturday, Aug. 29th. - At 10 A. M. Benj. Keen, the chairman, opened the meeting with a few appropriate seconds.

Saturday, Aug. 291A.-At 10 A. M. Benj. Keen, inc chairman, opened the meeting with a few appropriate yemarks. Mrs. Hattie C. Mavon, of Springdeld, Mass., sang a beautiful song, entitled, "Welcome Home." She more than pleased us during the entire session with her inspirational songs. Her control, "Sumahine," is appropriately named, and won, without an exception, the hearts of all who heard her. Mrs. Abble Morse, of Maine, offered an invocation, and after a song by the choir, delivered a discourse upon, "Is Spiritual-iama Religion ?" It was considered a fine effort, an inculcation of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Glading, of Philadelphia, was introduced. Her stay with us was short, being obliged to leave for Neahaminy. Be gave two private scances to about seventy persons, nearly all of whom received very satisfactory tests or psychometric readings. At 2 F.M. Mrs. A. P. Brown, of Vermont, gave an interesting lecture on "Bpiritualiam as a Convincing Power." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests. At 7 F.M. a social conference was held, the time be-ing fully occupied by interested and interesting speak-ctr. Sunday. Aug. 30th.-At 10 A. M. Mrs. Abble Morse

At 7 F. M. a social conference was held, the time be-ing fully occupied by interested and interesting speak-err. Sunday, Aug. 30th.—At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 F. M. Mrs. Juliette Yeaw, of Leo-minater, Mass., announcing as her subject, "Bpir-itualism Explained from the Bible Standpoint," treated it in a manner that elicited the praise of all. Bince our camp was organized there has never been a day when such crowds were in attendance as on this Sunday. Many thought the N. E. Fair would harm us, but it was a blessing, as events proved. In the evening a Fact Meeting was held, and the audience listened with the closest attention to the wonderful ex-perionces related by the speakers. Monday, Aug. 31st.—A Fact, Social, and Conference meeting was held at 9:30 and continued two hours. It was an enjoyable season. At 2 F. M. Juliette Yeaw spoke on "The Fast, Present and Future of Modern Byfritualism," in which she outlined its course and predicted its triumph over all opposing influences. Tuesday, Sopt. 1st.—A 'social was held at 9, and at 10:30 Mrs. Yeaw spoke on "Spiritual Communion." In an able and instructive manner. 2 F. M. Capt. H. H. Brown of Brookiyn, N. Y., delivered alecture on "Soul Culture." The general comment on it was, "It sets us to thinking." It was the tople of the atternoon. Evening meeting, Social. Wednasday, Sept. 3d.—A to A. M. a conference. At 10:30 Able Morse gave an eloquent and highly interest-ing lecture on "Spiritualism vs. Orthodoxy." 2 P. M. Capt. H. H. Brown lectured on "The Relation of Mind to Body," to an audience that manifested no abtement of attention from his first words to his last. Thursday. Sept 3d.—A conference was followed by J. J. Morse of London, who noly discussed the subject. Involved in the inquiry." Heaven—Whore is It? and who are those that find it?" Mr. Morse is a forcible speaker, and his control, in treating the subject, gave the greatest degree of satisfaction to all present. His services will

next year.

next year. At 2 P. M. we all greatly enjoyed the best concert ever given on the grounds. At an admission fee of ten cents, to ald in defraying our expenses, nearly sixty dollars were added to our funds. We are much indebted to Mrs. Hattle C. Mason for our success. Everybody seemed satisfied, many declaring that one song from Mrs. Mason amply paid them. We extend our thanks to all who participated, either as artists or anditors.

song from Mrs. Mason amply paid them. We extend our thanks to all who participated, either as artists or auditors. In the evening Juliette Yeaw gave us an excellent discourse on the passage, "Come unto me, all ye that are weary and heavy laden, and 1 will give you rest." *Friday. Sept.* 4th.—The morning meeting was taken up entirely by the "Packard Family," two sisters and a brother. At the camp last year the brother was con-trolled for the first time, and during the year the sis-toried for the first time, and during the year the sis-toried for the first time, and during the year the sis-tors were developed as mediums. They all three sang together in Indian, each repeating the same words, previous to which the brother addressed the audience in broken Englist. One of the young ladies then sang together in Indian, each repeating the same words, previous to which the brother addressed the audience in broken Englist. One of the young ladies then sang together in Indian, each repeating the same words, previous to which the brother addressed the audience in broken Englist. One of the young ladies then sang the gave a short discourse in a foreign tongue on the wine cup. Parties familiar with the language pro-nounced it Greek. The Packards are uneducated, and this being generally known, the attention and wonder of skepties was more than ordinarily attracted to their phenomenal performances. A collection of about fourtieen dollars was taken up for them. A farmer of New Vineyard, Me., Mr. Valentine Pills-bury, held one materializing scance in our President's cottage before twelve honest and reliable people, with just a shawl or two thrown across one corner of the room for a cabinet. Sixten forms showed themselves, some children and some adults, a number of whom were recognized. They spoke audibly in answer to inquiries made of them. One called "Starilght" seem-ingly wove four or five yards of lace and threw it five or six feet into the room. The President, Gyrus Chase, and his wife, say they recognized their daugu

floor. Martin MeLaughlin, formerly State representative, Martin MeLaughlin, formerly State representative,

Modern Spiritualism. There is nothing more hopeful than the tendency of the present to study natural ethics. Nothing errer brought turnal heigs more into contact with what we call God than Modern Spir-titualism. In Spiritualism we are not only brought nearer to God and our spirit friends, but we are brought nearer to each other. It is leading us to have more confidence in the natural forces. The great and important truth is that we bear about with us the great race to which we belong. We are parts one of another, and of our great whole. It is our during that the finance of europer and the state of the sector, mon purporties truth, and with liberality. One recent-by add at the function of an estimable indy. 'She has pone to her own place. Her place here was in her home with her friends, where she was the feacher, and I loved to come and sit at her feet and learn.' This man made his hearers forget the old Orthodox creed, and I thought if this is the teacher is some great mystery; some spirit in which live and have my being, and I am content to live in the epigy-ment of being liseli. I believe in doing all the good I can, and making no fues about it. Inspiration is all from one source. There was once doubt about the in-spiration of Shakspeare, lest it be derogatory to the standing of David or pressour constitution of the shipy time work being itself. Delieve in doing all the good I can, and making no fues about it. Inspiration is all from one shore daily walk and conduct.'' Mr.B. Bmith offered a fine invocation preceding her standing of David ary spik and conduct.'' Mr.B. Bmith offered a fine invocation preceding her standing of David ary walk and conduct.'' Mr.B. Bmith offered a fine invocation preceding her standing of a spit on the shore of reversal authors, among them Emerson, ingersoil and Jeaus. '' He shall be as a god unto we the an define and divide.'' '' Man is bis own star,'' ''.'. Liberty is a word without which all other works are valu.'' '' in and my Father are o on.'' "These, ''s hesaid, '' all s

song were very appropriate to the day and the occa-sion. The address of Mrs. Smith was followed by Mr. Stilles with sixty-one tests. As Mrs. Smith endeavored to awaken more attention to the philosophy of Spirit-ualism, deprecating too great attention to its phenom-ena, Mr. Stiles made some remarks in favor of full form materializations. He pointed his hearers to nature, and the fact that God materializes forms every day. He confirmed the idea of the previous speaker that no one should mount the spiritual platform till he had the credentials of a well-rounded mental culture. Sept, 10th, 1885. GEO. DUTTON, M. D. [A report of the concluding sessions of Queen City

[A report of the concluding sessions of Queen City Park Camp will appear next week.-ED. B. OF L.)

Verona Park (Me.) Camp-Meeting.

To the Editor of the Banner of Light: At the annual business meeting at Verona Park the following named persons were elected officers for the ensuing year : Dr. C. F. Ware, Bucksport, President; Joshua E. Jordan, Stockton, Vice-President; F. W. Smith, Rockland, Secretary; Rufus H. Emery, Bucksport, Treasurer. Directors-Peter Abbott, Verona; W. N. Pierce, Prospect; Dr. S. I. Emery, Glenburn; Mrs. Mary E. Thompson, Rockland; Mrs. Susan Stubbs, Bucksport; Benjamin Rider, Orrington; James Emery, Bucksport Bucksport.

The camp meeting for next season will commence Aug. 14th, and continue ten days.

the Boston meetings during the winter. In the meantime all persons interested enough to couperate with us can write to me at my residence, 82 Wyman street, Brockton, Mass.

Solomon Valley, Kan.

We shall print next week the official report of the Solomon Valley Camp-Meeting at Delphos, Kan., which has been furnished us by A. D. Ballou, M. D., its President.

We shall print next week additional reports, received too late for insertion in this issue, from NIANTIC, CT., VEBONA PARK, ME., and NESHAMINY FALLS, PA.

Vicksburg, Mich.

The report of the Camp-Meeting at this place will appear in our next issue.

Jesse Shepard in Springfield, Ill.-Powerful Manifestations.

To the Editor of the Banner of Light:

Our city has' recently been undergoing a revival of Spritualism through the ministrations of the excellent medium, Jesse Shepard, whose fame has become universal. It was with considerable difficulty that Mr. Shepard was induced to come to the capital of the great State of Illinois. When he arrived the leading Spiritualists met and gave him cordial greeting.

The published accounts of his recent remarkable work in New Oricans and other cities in the leading dailles of the West and South created a profound interest here in Springfield among investigators, as well as believers. When the medium was ensconced in the residence of the undersigned, he remarked that he felt impressed to have a short private sitting with the family, as the invisibles surely had something to say. Of course we were but too glad to take advantage of the proffered opportunity to hear what our friends and those grand old masters had in store for us. We quietly took our seats and waited but a few minutes, when the medium said: "I hear the name of Lincoln. He says: 'I am glad that this medium has come to Springfield, the home of Lincoln, whose people I love, and feel as great an interest in as ever." It was then said the spirits had brought Mr. Shepard to our city for the benefit of the people and the cause of trnth; that a congress of spirits from all nations was assembled over our city for the purpose of having a spiritual outpouring, after which the names of some fifteen or twenty well-known characters were given. An uncle of the writer gave his full name, which was followed by the names of many other relatives, with tests which it would be superfluous to relate here.

So great was the interest in Springfield and the surrounding country to see and hear Jesse Shepard that several receptions were held at the home of the writer. In order to give the anxious inquirers an opportunity of shaking hands with him. We did not expect Mr. Shepard would consent to hold one or more séances here, knowing how fatigued he was after his arduous labors in other citles; but when it was announced that he had consented, all felt rejoiced. The first séance was composed of both skeptics and Spiritualists, comprising representatives from the Legislature, musicians, professors of languages, geology, lawyers, physicians, and merchants. It would be impossible to instance a more representative gathering anywhere, than that assembled at my residence on the evening of June 17th. Twenty-four sitters were admitted.

About nine o'clock we entered the séance-room. The company being seated, the medium requested all to join hands, he taking his seat at the plano, and requesting the sitters to remain as quiet as possible. All were enjoined to sing the hymns which the plano played. In a few moments cool breezes fanned the company, and brilliant stars were seen moving in various directions; at the same time the guitar was being played upon, and carried over our heads with great dexterity and swiftness, moving from side to side of the circle, playing the hymns which the sitters were singing.

Remarkable as these manifestations appeared, they were insignificant compared to those which followed. Audible voices were plainly heard addressing the company in different directions. First came Abraham Lincoln, who said he was most happy to greet us in his old home, and that there was an outpouring of spiritual influences in our midst. At the same time Victor Hugo addressed Madame Leroy in French, speaking loud enough for all to hear. These volces went close to each sitter, and at times so near that the breath from the voice could be felt on the cheek We had in the circle Prof. A. H. Worthen, State Geol ogist, and his presence brought Agassiz, who spoke a few words in French immediately in front of the Professor. The music on the plano never for a moment ceased. Martin Luther then spoke in a full distinct voice on the other side of the circle to Mr. Charles Freitag, addressing him in classical German. then spoke to Capt. Harts in the same language. A fan was placed in the hands of the Hon. William W. Pearce, who sat behind the large plano, and a spirit addressed him. It was a solemn and memora ble occasion. Mozart's name was spoken at the right of the plano, low, but distinct, and directly following the most exquisite tones were heard, beyond the power of mortals to produce; they imbuing the company with thrilling emotions. Each one seemed to feel that the superb artistic touches were made by master minds, with a skill far superior to the possible attainments of mortals. After more singing by the circle, the name of the great prima donna, Fanny Persiani, was announced by a spirit voice. Then was heard singing such as none of the sitters ever before listened to, in a compass ranging from F in the lower register, to high E in the soprano; the intonation, expression and execution holding the circle spell-bound with delight and amaze ment. We all thought that this wonderful artistic demonstration would probably end the remarkable séance, but we were yet to experience a series of new wonders. Sappho now took the harp from under the plano, and in perfect accord with the music of the latter, played the airs with brilliant and intricate variations, while carrying the instrument to all parts of the room, resting it sometimes on the heads of the com. pany, sometimes on their laps. Then came a band of Persians, who danced and played a wild, half savage dance in a manner that brought exclamations of surprise from all present. We were then favored with the wonderful Egyptian March. As the low, muffled tones of representing the approach of armies rumbled in and around the plano, the room seemed filled with ancient and powerful influences. The vibrations shook the house as nearer and nearer the mighty host seem ed to advance. Suddenly a tremendous crash struck us with awe; the plano swayed to and fro like a skiff on the sea; what seemed the booming of immense breakers and rolling of thunder adding terror to astonishment and we all, with one voice, exclaimed, "marvelous glorious !" and then fell into rapt and reverential allence.

Serious Inquiries. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I take note in your last number of an article by the Secretary of "The Theodore Parker Spiritual Frater-nity" explanatory of the plan and purposes of that newly-fiedged organization, whose advent under the name of the "Parker Spiritualist Fraternity" was heralded with so much eclat to the Spiritual Offering, by one of its most active members, and was unreserv-edly condemned in the editorial columns of that jour-nal, whose remarks, if I mistake not, were quoted ap-provingly in the BANNEH.

The present article, over the signature of its accom-provingly in the BANNER. The present article, over the signature of its accom-plished Secretary, would seem to be something in the nature of an *apology*, and a very lame one at that, for one of the stated objects for which this society was organized, viz.: "To establish a more profound and reasonable respect for the bible and other sacred books."

hature of an *apology*, and a very lame one at that, for one of the stated objects for which this society was organized, viz. "To estabilish a more profound and reasonable respect for the blob, and other sacred books." When the fact is understood that the prime mover in this not altogether original effort was a frequent sharer in debates at spiritual conferences in this city, and whose expressed views were of a kind to raise an oft-repeated inquiry as to his real mission; and that its Scortary, a very recent convert to a qualified spiritualism, is a trustee of the oldest of our spiritual societies, and a member of at least one other, it may reasonably be inferred that they both found something wanting in the estabilished local societies which the new one was intended to supply, and if I may ladge from the opening address, which followed the ampli-fied card, this one thing wanting came about as near the Orthodox creed as it well could and missit. The admission is substantialy made that the ersed of "The Theodore Parker Boolety" is a kind of sugar-ooated pill, which it is expected the members of "our fashionable churches" will be easily persuaded to swallow, not exactly as a purgative, but as a kind of sedative in the mixture of old and new doctrines. If this Boolety is as proceent "rich in all the elements of a devoted and unled membership," it is ourrently re-ported that its early experiences were quite of another kind, leading to a division of membership and a change of name. If the proposition contained in article No. 4 of the amplified card means anything it certainly means that the bible is a sacred book, which is end if they can afford to take any other position. As a Spiritualist, I can only answer for myself; buil fI may be permitted to give an opinon, I would say that no earnest and enlightened Bpiritualists are aked if they can afford to take any other position. As a spiritualist, I can only answer for myself; buil fI may be permitted to give an opinon, I would say that no earnest and enlightened Bp

New York, Sept. 12th, 1885.

Mediums in Atlanta, Ga.

Mediums in Atlanta, Ga. Some remarks made by us about mediums being needed in Atlanta, have been construed as meaning that we are destitute of any reliable ones. This is a mistake. We have two excellent mediums: Mrs. Thom-as and Mrs. Smith, who are before the public. These lacies are each doing good work for the cause, and are enlitted to every good word we or other Spiritualists can speak for them. We are nevertheless desirous that others should locate here or visit us. There is pleaty of room for several good mediums, especially of the physical phases. There is a great demand here for phenomenal evidences. A materializing medium is badly needed, and would secure extensive patronage for awhile. That evidence has never been given here. We have a large number of mediums in family clicies who are doing good work in a private way. We need some startling phenomena in order to rattle the dry bones of the old fossils hereabouts. We have talked so much that the people want to see the evidences. bones of the old lossis bereabouts. We have taiked so much that the people want to see the evidences— and we cannot hope for progress until such are given so publicly that all shall read the signs of the New Dispensation while they run in the hurj-burly efforts to develop worldly interests.—Light for Thinkers.

The Southern Association.

At a meeting of the Southern Association of Spiritualists on Lookout Mountain, Tenn., Aug. 29th, the following officers for the ensuing year were elected : President, Samuel Watson; Vice-President, A. C. Ladd; Recording Secretary, G. W. Kates; Corresponding Secretary, P. R. Albert; Treasurer, J. Seeman. A board of trustees. State chairman for the prosecution of missionary work, and local committees,



SEPTEMBER 19, 1885.

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MISCELLANEOUS. EDITORIALS.-Investigate in Harmony. Responsibility of Spiritualism for the Acts of Mediums. We Told You So. My Vision (poem). Miss M. T. Sheihamer.

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The second se

Take 1. A.



Martin MeLaughlin, formerly State representative, is positive be saw and shook hands with his grandmother. The medium has been sitting only six months for development.
At 10:30 A. M. Mirs. Yeaw again addressed the people, and as usual, to the satisfaction and instruction of her audience.
At 2 P. M. J. Morse lectured on "True and False Religion." In the evening a social meeting was held. Saturday, Sept. 5th.—The influx of visitors from the N. E. Fair was very large.
At 10 A. M. Mirs. Abble Morse gave her last lecture. She was followed by Edgar W. Emerson, who gave thirty tests, and all were recognized. Mr. E. went into the home conditions of many of them, proving that he could not have obtained his knowledge from obluaries or gravestones, and thereby demonstrated beyond a doubt the truth of his mediumship.
At 2 P. M. J. Morse lectured on "What Good has Spiritualism Done, and what is its Mission ?" the subject being given by the audience. His remarks gave unbounded satisfaction. He was followed by E. W. Emerson, who gave nine, making with those he gave in the social meeting J. J. Morse spoke in terms of high praise of our camp, rating it second to none. His words greatly encouraged us in our efforts to advance the cause of truth and extend a knowledge of immortality.

Values the cause of truth and extend a knowledge of Immortality. Sunday, Sept. 6th.—The sun rose in an almost cloud-less sky on this our last day in camp. A long proces-sion of carriages began to pour into Etna Camp long before the social meeting commenced. From seven in

before the social meeting commenced. From seven in the morning until two in the afternoon, they did not cease, requiring four most of the time to tend the gate. At 10 A. M. Mrs. Juliette Yeaw delivered her last lecture. Mrs. Y. is a true and faithful worker in the cause. Mr. Edgar W. Emerson gave twenty-three ex-cellent tests, all but two of which were recognized. At 2 P. M. J. J. Morse gave a lecture that overflowed with good sound sense. This virtually was the closing meeting, but the campers who did not go home (and there were some four hundred of them.) held an evening meeting, at which Mr. Emerson related his experience, deeply in-teresting all.

which Mr. Emerson related his experience, deeply in-teresting all. Mr. Emerson gave during the two days he was with us one bundred and nine tests, all recognized but six. He went from here to Madison Camp, which convened Sept. 10th. J. J. Morse is there at this daie doing duty, as also is Mrs. A. P. Brown, an honest and capa-ble worker. We believe Mrs. Hattie C. Mason Mso went to Madison. ble worker. We belleve Mrs. Hattle C. Mason also went to Madison. Seventeen new cottages were erected this season.

Beventeen new cottages were erected this season, and as many sites chosen by new parties for cottages another year. Thus the good work goes on. The officers that served the past year were reliected with the exception of one trustee and two directors, to wit: Trustee, E. B. Beal, of Guilford : Directors, Mrs. Lucy B. Call. of Exeter, and Dr.S. O. Vyles, Guil-ford, three very efficient and working Spiritualists. We tender our sincere thanks to all who helped to make our meeting a success. There were near five thousand people on the grounds the last day. Fraternally. CHAS. M. BROWN, Secretary.

Oneen City Park.

To the Editor of the Banner of Light :

Our meetings at the camp grow more and more interesting. We have for speakers this week Dr. H. B. Storer, Joseph D. Stiles, Jennie B. Hagan, Mrs. Fannie Davis Smith and Capt. H. H. Brown. At the coulference on Tuesday last, we took up the subject of "Mind, Soul and Spirit." Capt. Brown maintained that the soul is the divine essence, while Dr. Dutton held that the term spirit is more appropriate, because the term soul is applied to all human beings. Capt. Brown quoted Emerson uses the term over-soul, which may signify something greater than the soul. Dr. Dutton held that mind embraces both soul and mind touches the divine mind at every point. - On Wednesday morning we discussed the subject of Obsession. The meaning of the term is to besiege, or forming set to know and do the right. Dr. Storer prefaced his address by reading relec-tions from the song of "The Open Road," by Wait Whilmas. "Spiritualism," said Dr. Storer, "inspires all liberal thinkers of the present time. We are achol-mars is new school. A knowledge of man's relations to the universe comes to us through what is termed to the universe comes to us through what is termed to the subject of the present time. We are achol-mars in a new school. A knowledge of man's relations so the universe comes to us through what is termed to the universe comes to us through what is termed Storer, Joseph D. Stiles, Jennie B. Hagan, Mrs. Fannie

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The camp meeting for next season will commence Aug. 14th, and continue ten days. In a former letter I gave an account of the meeting at Verona Park up to the latter portion of the week. Dr. H. P. Fairfield and Mrs. Adeline M. Glading were the principal speakers for the closing lecture. Dr. F. having lectured here last season, was gladly welcomed back again. He more than sustained his former repu-tation; his lectures were highly interesting, and de-livered with great carnestness and power. Mrs. Glading was a stranger among us, but only for a few hours; she is so social, agreeable and entertain-ing, as to banish all embarrassment and elicit the good will of every one. She is a most remarkable medium, a fine speaker, an excellent psychometrist and deline-stor of character. She will long be remembered by all who formed her acquaintance; we hope to meet her at cour grounds many times in the future. The attendance at the camp on Sunday, Aug. 23d, was very large. The auditorium was well filled with eager listeners, and in fact the whole grove seemed alive with a happy, joyons gathering. The future success of this Association and the development and improvement of their lovely camp ground is assured. Our enterprising leader, Dr. C. F. Ware, still con-tinues his unremitting labors, and plans have already been laid to assist him greatly in making further and important improvements before another year rolls round. Visitors from all sections of the country are delight-

round. Visitors from all sections of the country are delight-ed with the location and the splendid scenery, and de-clare that nothing but success can attend the well-directed efforts of the managers of Verona Park Camp-Ground. *F. W. SMITH, Sec. Rockland, Me., Sept.* 12th, 1885.

Mt. Pleasant Park, Clinton, Ia. To the Editor of the Banner of Light:

The last week of our camp was unfortunately cold and wet, but notwithstanding the meetings were very interesting, though mostly held in the Pavilion; and on

interesting, though mostly held in the Pavilion; and on Sunday, despite the rain, a large crowd was on the grounds, and the Pavilion, which is a very large one, was crowded, some being obliged to stand. The morning lecture by Mrs. H. S. Lake, was on "The Outcome of Spiritualism." In it she claimed that all the reforms of the day are included in the work of the true Spiritualist. It was her most power-ful effort during her engagement. In the afternoon Moses Hull gave a clear, logical and very interesting lecture on "The Signs of the Times." The evening was devoted to closing speeches by Dr. Juliet H. Severance, on "Our Work," which she predicted will redeem the world from ignorance, orime, poverty and disease. Mr. Larkin followed in well-timed remarks on "The Siprit-side of Life," he being under control. Mr. Peck spoke on "Music; its History and Beneficent Influ-ences."

ences." Mattie Hull closed with an inspirational poem. Af-ter resolutions of thanks to officers, singers and others were passed, the meeting adjourned, every one seeming to be in a most happy frame of mind, having had a month's meeting of unusual harmony, interest and profit to all.

and profit to all. The financial outlook is most flattering, for now, as the land is paid for and permanently belongs to the Association, people will invest in cottages more exten-sively, many being already assured of building. More stock will also be taken, and every needed improve-stock will also be taken, and every needed improve-ment be made, which will soon make this one of the most attractive camps in the country. J. H. S.

Onset Bay.

J. W. Mahony, of London, Eng., was the announced speaker at this place for Sunday last.

The late stayers at Onset are making elaborate prep rations for the observance of the Harvest Moon festi-

Mars. M. E. Beste has purchased the desirable lot corner of Onset and Pleasant Avenues. In a communication dated Onset, Sept. 8th; Dr. Bara E. Hervey writes :

أوجر معرفة مجرفة والمعرفة المحرور

The climax to this memorable seance came with the singing of the immortal basso Lablache, and the celebrated soprano, Sontag. Words fail to convey an adequate idea of the music. The sitters at times fairly lost their individuality, and feit as if they were one with the denizens of the ethereal world. When this stupendous exhibition of spiritual harmony ceased, we felt pained at being called upon to return to the grosser elements of material existence.

In closing we feel that we have given a poor and tame account of the scances of Jesse Shepard; in Springfield. It was generally regretted that Mr. Shepard would not admit more than about twenty persons to each seance, as there were hundreds who would have gladly paid double the subscription fee (which was two dollars each) to hear the music. Mr. Bhepard left Springfield to recuperate in some of the Northern watering places, and we hope that he will consent to return to us ere long, to continue the good work began with such grand success in this centre of skepticism and Orthodoxy. June 21st, 1885. DR. J. A. HIGGINS.

Sara E. Hervey writes : Those friends who attended the Mediums' Meetings held here the past summer, will remember that the question of cooperation of mediums was agitated, and well discussed by these present. Sevenal well-known instruments for the un-tagen hand in the movement. To such I will say that I have concinded to make any distrangement will pisce me half way instead of Unset ; this arrangement will pisce me half way between Onset and Boston, and thus enable me more ad-rantageously to come into correspondence with both pisces. I appect to speak further about the movement at some of

All start I have

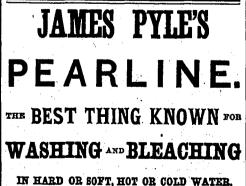
a grand reunion of Spiritualists, at Louisville, Ky., to include March 31st, 1886, and continue as many days as the local society there may decide practicable.

Springfield, Mass.

The Spiritualists' Union of Springfield have made choice of the following officers for the ensuing year : President, T. M. Holcomb; Vice-President, T.W. Eddy; Olerk, J. S. Hart; Treasurer, J. W. Johnson; Auditor, E. M. Lyman. Committees: On Music, James Lewis; on Hall, L. E. Piper; on Amusements, H. S. Marcey. Our lecture season opens October ist with Capt. H. H. Brown. Our Society is in a prosperous condition, and we are expecting a revival this winter. J. S. H.



HENRY KIDDLE, Chairman. J. F. JEANERET, Secretary. The Secular Press Bureau has been robrganised for effi-clent work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to HENRY KIDDIS Underman. HENRY KIDDLE, Uhairman, No. 7 East 130th street, New '2



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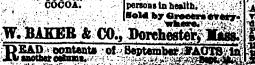
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Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 12d Street.—The First Society of Spiritualists holds, its meet-ngs at this hall every Sunday at 10% A.M. and 7% P.M.

Hiller's Arcanum Hall, 54 Unitari Aquaro, bo-tween 17th and 18th streets, 4th avenue. —The People's Bpirital Meeting (removed from 57 West 25th street) every Bunday at 21 and 74 F. M., and every Friday attenuou at 2%. Frank W. Jones, Conductor.

The Woman's Spiritual Meetings, at Cartier's Hall, 4 West 14th street. Sunday at 9 . K. All condially invited.

Spiritualist Meetings in Brooklyn.

Spiriualist meeting a meeting of in Drocksylle The First Brooklyn Sector of Spiriualists holds its meeting every danday in Conservatory Hall, Bod-ford Avenue, corner of Fultun streat. Speakers: Septem-ber, Mr. Walter Howell' October, Hon. A. B. Franch, No-vember, Mrs. Susie Wills Fickbar: December, Mrs. Ame-lis H. Colby: January and February, M. J. Win. Fickbar and there. Morning service as 11 o'clock, evening at 7:68. All are cordially invited. Spiritual literatury on aski in hall. Charrels of the Town Spiritual December, Wills All Adeiphi street, next Faitur, Brockirg, M. S. Sunday ger-vices 11. M. and 7 F.M. Skilling meeting by 7:3. Sunday ger-vices 11. M. Mark P. J. Skilling, Meeting by 7:3. Sunday ger-vices 11. M. Mark P. J. Skilling, Meeting by 7:3. Sunday ger-tices 11. M. Mark P. M. Skilling, Meeting by 7:3. Sunday ger-tices 11. M. Mark P. M. Skilling, Meeting by 7:3. Sunday ger-tices 11. M. Mark P. M. Skilling, Meeting by 7:3. Sunday ger-tices 11. M. Mark P. M. Skilling, Meeting by 7:3. Sunday ger-Hark Add Science Tester President; alls Full Beards, Standard S. B. Holdsey, Vice President; alls Beards, Standard Beards, Standard S. B. Holdsey, Vice President; alls Beards, Standard Beards, Standard S. B. Holdsey, Vice President; alls Beards, Standard Beards, Standard S. B. Holdsey, Vice President; alls Beards, Standard Beards, Standard S. B. Holdsey, Vice President; alls Beards, Standard Beards, Standard S. B. Holdsey, Vice President; alls Beards, Standard Beards, Standard Standard, Beard Beard, Standard Standard, Beards, Standard Beards, Standard Beard, Standard Beards, Standard Standard, Beards, Standard Beards, Standard, Standard, Beards, Standard, Standard, Beards, Standard Beards, Standard, Standard, Beards, Standard, Beards, Standard, Beards, Standard, Beards, Standard, Beards, Standard, Beards, Standard, Standard, Standard, Beards, Standard, Standard, Beards, Standard, St