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Written for the Banner of Light. THE CHILD'S DREAM.

BY MRS. EMILY TAYLOR.

Oh ! cradle me on your knee, mamma, And sing me that sweet refrain Which soothed me last as you fondly pressed My glowing cheek to your loving breast ; For I saw a scene as I slumbered last That I fain would see again.

I fancled we came to a wood, mamma, And wandered the green aisles through, When near me a butterfly flaunted in pride, And I chased it away through forest wide. And the night came on, and I lost my guide, And I knew not what to do.

My heart grew chill with fear, mamma, And I loudly called for thee ! When a white robed angel appeared in the air,. And she flung back the locks of her golden hair, And she kissed me so sweetly, ere I was aware Saying "Come pretty child, with me."

My tears and my fears she beguiled, mamma And she led me far away; We entered the door of the dark, dark tomb, Then passed through its long, long vault of gloom And opened our eyes in a world of bloom And a sky of cloudless day !

And there was a heavenly throng, mamma, With seraph and cherubim fair, And I saw, as I roumed through the region of bliss. The spirits that come from earth's land of distress, All bright with the joy no tongue could express, For they knew no sorrow there.

Let me go to that land of rest, mamma,

those who don't believe me can skip me. I have had, as the BANNER readers know, lately some of this kind of experience, and have stated it. I have had the good fortune, while at a seance of Mrs. Sawyer's, within a week, to have not only palpable proof of a materialized spirit-form, but in such a manner that I can state it, and if I am sound in my mind and truthful it will carry conviction. This, then, is my apology for writing on the subject so soon again.

It was an excellent harmonious circle-this séance of Mrs. Sawyer's, of which I write. I am thoroughly acquainted with the cabinet, so I say nothing of that, and if I had not been, the occurrence I am going to relate would be a selfevident fact all the same, not only to me, but to all who believe my statement. The forms and the recognitions were about as usual, and the audience were, as usual, satisfied, so I will not go into details. Mr. Burk said to "Maudie' (the little control who, during the evening, had once or twice been visible, and also guite talkative), "Can't you let 'Shadows' come with you in the cabinet?" and I said, "Maudie, I wish you would." (I thought to myself I would like to be in there, and while in there with the medium, for a spirit to come out-but I hardly expected such an event.) Maudie said, "Let 'Shadows' come." I went up to the curtain and stopped, expecting a spirit to appear; the curtain parted, and the medium stood there, a little back, and said, "come in." I entered with alacrity, and went with the medium to the chair, which I sat in, the medium standing close by my side. I then held her hands as she stood there, one in each of mine; while in that condition a spirit vigorously manipulated my head, ears, eyes and hair, and Maudie talked with me, which seemed like an independent voice, and was not the medium, who, being erect, her head was a foot or two higher up, and she was also communicative. I am positively sure there was no human being in the cabinet except the medium and myself. It was dark, of course, but my eyes got adapted to it, so I had both tangible and ocular evidence of the contents of the cabinet.

While holding this expressive colloquy the ourtain parted and a male form passed out into the circle-room. I started a little at the movement, but I had my right arm around the medium's waist in a firm as well as a respectful manner, when she said : "I am so glad," referring to the apparition that had gone out of the cabinet and was then outside, and the circle was commenting on it. I arose from the chair, still holding the medium by the hand; we went to the curtain; I took the returning spirit's hand, as he was about entering, and standing near the threshold, outside, I had the hand of the spirit, and also the hand of the medium, and sufficiently out in the room for the medium to be in sight: Thus we were all three in full Patterson:

 Alt, Will de auger, 'Providence' among others written trans-versely on the upper part.
 sound of writing progressing between the sorewed slates.
 leaves, which were spread out, making a surface of table too of about four feet square. The visitor was seed at the set of a dide of uncourse, on the leaves of the states and in other places to make a secret think is the present the feet within the last were provided in the states were provided at an end of the states were provided at one of the places of the states were provided at one states were provided at the second of the states were available of our normer, on the leaves of the states were available of our normer, on the second the states were provided at the second of the states were provided at the second of the states were provided at the second of the states are available of the second the states were provided that the second of the states were provided at the second of the state and discovered by the left hand of the point withing the righthand for use in holding the slate under the table. The medium explained that the second of the state of the split withing the righthand for use in holding the slate under the table. The medium explained that the state is able. The medium explained that the state is able. The medium explained that the state of at the schedum explained that the state of at the schedum explained that the state is able. The medium explained that the state were provide in holding the slate were schedule at the state were in holding the slate under the table. The medium explained that the state were provide the table. The medium requested that the state were of the split with split were split and the show and or outer state swere explicit. The schedue is a strate

the preceding one signed by her, in which she confidently asserts that "the publishers will tell you this is characteristic of my writings,") was written automatically by the hand of the medium by Charlotte Bronté-the well-known authoress of "Jane Eyre," etc.-in almost microscopical characters, of which this text-en-graving is a fac-simile. It is recorded that in consequence of the extreme poverty of the gifted sisters they were obliged to economize closely, and accustom themselves to write in an almost infinitesimal hand. The similitude of this specimen may be readily recognized (by comparison therewith) as corresponding with an autograph letter of Charlotte's inserted after page 134 in Wemys's edition of her life:

after page 134 in Wemys's edition of her life: "We see about you many beautiful young ladles, they gather close to you, drawn there, it seems, by the influence of your children, and as each one brings a flower emblematic of themselves, I feel like mention-ing some of them : Anna bears in her hands masses of the lify of the valley, small, delicate and modest; they in their purity resemble her spirit. Esther has the tail regal Raster lify in her hands. They betoken proud resolve and noble work; while Constance has her hands laden with deep red jacquements roses; they tell of strength and endurance in the good work. Char-lette Bronté brings to you an officing of pure white camellas, and an elderiv lady bears in her hands the dear old home-life. LYDIA H. SiCOPENEN."

old home-life. LYDIA H. BICHDERAL. "I can, under any half fair conditions, give exhibi-tions of spirit power that to an unbiassed mind would be proof positive; but when a party (or parties) deem it advisable to pretend that there is no reality, it is hard to come. E. R. HATOH."

"So many doubt the evidence of their own senses. If thou can'st not trust thine eyes and ears, of what use are they? We on this side feel that a crisis is near, one in which many will be forced to admit this truth. ELIAS HICKS."

Alluding to H: C. Gordon's alleged exposure, it was written automatically by the hand of Mrs.

"This is but the beginning of the end, and instead of doing the cause a harm it will, in fact, only make the public more anxious to see for themselves, for all know that, as a rule, the object of newspaper men is to obtain as highly sensational subjects as possible, and that they do not give ungarbled and plain statements. But the time draws near when these manifestations will become so common that none can doubt their re-ality. ANNA HAZAHD."

"I am glad the investigation still goes on, and if it has done no other good it has served to waken up the minds of those that would otherwise never have given this glorious philosophy a thought. H. 8." "I go now with the others, dear Mr. Hazard, but this shall not be my last visit, and I want you to say to my successors that I shall be about the office and throw my influence in their favor. G. W. D."

throw my influence in their favor. G. W. D." "And now, dear friend, we go. I know and love you quite as well as if constantly associated with you on earth. Truly those that bear life's heaviest crosses shall wear heaven's brightest crowns. Then the me-diums that have been maligued and perscuted shall enjoy the fruits of well-earned laurels, and their con-stant friends, too, shall take up a portion of their joys, just as they have helped bear their burdens. CHABLOTTE BRONTE." The two following communications unce moil

The two following communications were mailed to me last spring by Mrs. Patterson whilst I was sojourning in Santa Barbara, Cal.:

WAS SOJOURNING IN SANTA BARDARA, UAL: "DEAR FATHER—You are not alone in that far-off land. Your darlings still cluster about you, but the wish of thought sent back by your mental forces drew us to the medium. We are glad to see you improving. Though that is a beautiful iand and a glorous climate, I think I prefer your home surroundings. We go there as close about you as though the greatest mediums were with you. Dear father, we are always with you at eventide, and we try to make you know it. <u>BETHER</u>."

"As a friend of your loving daughters I feellike one of them. You do not seem as a stranger to me, but like a loving parent, and as a child I claim a place in your affection. Be of good cheer; there are still bright days for you and dear communion with your spirit-friends: No matter how adverse the winds be, we find out. CHALOTTE BRONTE."

"May loving thoughts and beautiful impressions be given you to cheer your loneliness, is the sincero thought of your loving daughter, MARX."

Since writing the foregoing I have fallen in with a missing sheet of notes on which, among others, I find the following communication written between the fast-closed slates at Mrs. Patterson's, in the spring of 1884, in my presепсе :

"They ask, do they, what good has Spiritualism done? I, for one, say it fired my brain and nerved my hand to indite the proclamation of emancipation, and, if it never did anything more, that was a grand act that will live throughout eternity. ABR. LINCOLN."

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NO. 5.

appeared the following message: 'MY FRIENDS-Why do so many object to this truth which proves immortality? Spiritualisin proves there is no vindictive and personal God. It also demoitshes the dogmas of vicarious atonement and forgiveness of sin, proving that the full penalty invarially follows avery in-traction of the moral law. Spiritualism is in full sympa-traction of the moral law. Spiritualism is in full sympa-thy with all reformatory movements that are for the good of humanity. Spiritualism is the illuminator which leads the individual from ignorance and bigotry, and tells men to investigate all things and to hold fast that which is good. If man lives true to the teachings of Spiritualism, he will live a good and useful life. This from the spirit of WILLIAM CLANK.' The writer acknowledges that every thing conpected

he will live a good and useful life. This from the spirit of WILLIAM CLARK.' WILLIAM CLARK.' The writer acknowledges that everything connected with the production of this message seemed to be, so far as he could see, fair and above board, and does not, therefore, attempt to criticise it. After this an-other slate was banded him, and he was requested to write a question on it which the medium was not to see. This was done as required. The medium then held the slate down under the table, and an intelli-gent answer was found written on the other side of the slate when it was put on the table, the medium apparently only holding the slate under the table.... The slate seemed to be pulled out of the medium's hand, and then, first, the pencil on it thrown up on to the table on the slate on the rown gently on it. The place where the slate and pencil came up over the slde of the table was on the left of the medium, whose left hand was placed on the two hands of his visitor, and from three to four feet distant from where he sat; so that it would seem impossible that he could do it even with his foot. The writer admits that he is puzzled to account for all that was done, being done by Mr. Slade while he was present, and he isequally satisfied that the doctor had no confederate tu the room, and no machinery connected with the table that would do it."

A VISION.

To the Editor of the Banner of Light:

One night as I lay cogitating about the sub-ject of immortality. I had a singular experience, which might be called a vision, or, if any prefer it, a dream.

I was wondering how a person would act on waking up into a spiritual life, who had been a life-long materialist, and dead set against a be-lief in a future life. While I thus impercepti-bly glided into a purely mental condition, 1 seemed to be in a very clean place, without any

I would live in that land of forms divine, In kingdoms of glory eternally shine; And the world I would give, if the world were mine, Again that land to see ! Chesaning, Mich.

Spiritual Phenomena. A PROOF PALPABLE. BY JOHN WETHERBEE. " Sometimes comes to soul and sense The feeling which is evidence"; and sometimes more than feeling, or faith, but knowledge, sensuous and positive, which, using common speech, is actual and unmistakable. Such an experience I have had lately in materi-

alization at one of Mrs. C. M Sawyer's séances. I seem to be passing through a period of satisfying circumstances that inspires my pen with boldness of expression; but I can assure the reader of the literal and perfect truthfulness of my statements. I am obliged to mention names of mediums to make my statements intelligible; but I do not write to praise or to puff any one, but simply to testify to the truth. I have not, as I have often said, had any doubt of the fact of the materialization of spirit-forms any more than I have of frequent frauds in connection with that class of manifestations. Shall we stop breathing because the air is foul? I am no apologist for fraud; it is wholly unjustifiable, no matter what the motive, or whether on the part of spirits or of mortals, or of both; but however aggravating or disgusting fraud in such manifestations is, it has no more connection with a genuine fact than a rag-baby has with a living infant; they are wholly different institutions.

Often the proofs of a genuine materialization to an individual are not such as will carry conviction to others by statement; often the evidence is unstatable, at best conveying the impression only that the stater honestly thinks so. Recognitions are the best evidences of this kind, but they carry no conviction, for people are so differently constituted, the faculty of recognition is different in one from what it is in another. I do not take kindly to recognitions, and if I had time I would state why, but it is not necessary here. The most that I am aiming at, in this connection, is the demonstration of the fact of materialization, not of Individual spirits. That is a secondary matter, and for people to suit themselves about; but the actual fact of spirit-materialization is of prime importance, as a scientific fact, and also as a phenomenon of great importance in spiritual matters.

Sometimes the evidences of the fact are of such a character that they can be stated, and the statement would be as evidential to the reader of the statement as the experience itself would be that is, if the stater is belleved. I write for those who belleve I tell the truth;

sight of all the persons in the room. If Istate the exact truth, and I claim that I

do, can there be anything more positively true to me than that objective spiritual fact? I make the statement as exact truth in all the circumstances, as much so as any fact can be. To me it is proof palpable of the materialization of a spirit-form.

I do not suppose any medium can give this experience that I have related to every one, or at least often. I feel thankful that it happened to be mine. I do not claim to be a favorite of the spirits, rather otherwise-or some of them -but it is possible, as I am known as a penholder, that it was given to me to record it; at any rate, I am acting as if that was the wish of the spirits, and hope my statement will be received, as I intend it to be, as the exact truth.

ADDITIONAL MESSAGES RECEIVED THROUGH THE MEDIUMSHIP OF MRS. PATTERSON.

To the Editor of the Banner of Light :

Your columns for October 3d contain an article transferred thereto from those of the North American of Philadelphia, Pa., wherein were given certain messages received by myself through the medial instrumentality of Mrs. L. M. Patterson of that city. I herewith send you the following as additional evidences of the writing I have before referred to (though difwonderful powers of Mrs. Patterson as a slate and automatic writing medium :

and automatic writing medium ; "I am the geoloalst that made the book called 'Footprints of the Greator.' To be sure I went out by my own act, but I was in a state of distraction at the time. Had I known what spiritille was like i should have suffered on.: But regrets are useless and unman-ly besides. There are more than an hundred now all anxious to come, and, therefore, one interferes with the others. Hugh Mittar." "I am contended with my besidion. It was the un-

"I am contented with my position." It was the un-charitable actions of so-called friends that sent me here. It's over now and I am satisfied. W. C. RALSTON."

"Happy to meet you. I fear very much that neither your wile or daughters will get control of the state to-day, as there are so many trying that they interfere with one another. R. W. EMERSON."

"Emerson no longer looks on this as a rat-bole phi-losophy. He has solved the problem for himself. E. BARGENT."

While in earth-life Emerson was accustomed to contemptuously refer to Modern Spiritualism as a "rat-hole philosophy."

"Ask the publishers and they will tell you this is characteristic of my writings. I am on intimate terms with your spirit family. In the following three communications the

spirits refer to a party of gentlemen who are investigating the phenomena of Modern Spiritualism.

H. SEYBERT." "It has ever been the case! any infringement on old

fogyism has met with war from them. J. W. EpMonDs." "They surely have been washed and pressed, and this is not surmise, but knowledge. J. W. E." [This was written by the Judge in reference to the paraphernalia that had recently been exhibited in court by the prosecutors of Gordon and Kerr.]

'I am very happy to say that three fourths of the seed you daily sow is sown on good ground, and though it may lie dormant for a long time, it will yet bring forth fruit. Even as you on earth are attracted toward those that are in harmony of thought and fee ing, so are we; and we seek those that harmonize with us. O. B." [Charlotte Bronté.]

"Schooled in the bitter school of poverty, and hav-ing to practice the strictest economy as the daughter of a poor Episcopal minister, habit became second na-ture, and we still carry the same with us. EMILY BRONTE."

I know not whether Oharlotte Bronts had a sister Emily, but the two foregoing communications were written in the microscopic handfering in chirography) as well as several others written by Charlotte Bronté. I think it is a fact that some of the earliest of Charlotte's talented works were originally written in the hand described, and mostly on little waste slips of paper.

of paper. "I am here, my friend. Yes, I have solved the mys-tery. I know the whole truth. Ah I the words you spoke to me made an impression more than I dared own for fear of public opinion. I thank you for what you did for me. It has given a clear way of return. (Late Editor of the *Providence Journal.*] "I don't think they will do anything definite. We had hoped to unite science and spirit power in a firm bond; for what is science but a series of facts inter-lapping and demonstrating a given truth. H.S."

GABRIELLA GREELET, "Eldest daughter of Horace Greeley." "There are those that would do anything, no mat-ter how mean, could they be sure it would injuré this glorious cause, but they are too late. Spiritualism has come to stay, and, is spite of the persecutions, it will rise triumphant above all of them. CORETANCE."

The above was written by the medium automatically at the same time that I heard the

Respectfully, THOMAS R. HAZARD.

Vaucluse, R. I., July 31st, 1885.

PHENOMENA AT ONSET.

To the Editor of the Banner of Light:

During the past few weeks Dr. J. F. MacAllister of Washington, D. C., has been developed for a phase of mediumship which is acknowledged by the many vistors and citizens of Onset to be entirely new, and which he designates, "Spirit Etherealization." The modus operandi is as follows: A curtain, screen

or handkerchief (which may be furnished by the sitter or audience), is suspended in air, upon which are seen to appear faces and forms of the departed, many of which appearances have been recognized.

The most convincing features in the case are that this phenomenon is produced alike in sunlight, twilight or gaslight, indoors or out, and that the figure appears, moves, changes degree of brilliancy and size,

appears, moves, changes degree of brilliancy and size, and disappears, or gives place to another. The only condition necessary for the production of said phe-nomenon is that of the presence of the Doctor. None of the many who have witnessed this phenom-enon express any doubt of its genuineness; and below may be seen a few signatures in endorsement of this statement, which were voluntarily offered: Mrs. M. L. Union of Union Villa, Union street, On-set; by permission, Mrs. Appleton, family, and oth-ers of Appleton Cottage, Bouth Boulevard; N. U. Lyon, Fail River, Mass.; J. P. Thorndike, Manches-ter, N. H.; Mrs. James Henderson, 106 East 26th street, New York; Mrs. L. D. Joyce, Fields Corner, Dorchester Dist., Boston, Mass.; Mr. and Mrs. John Lowe, 86 Clarke avenue, Chelsea, Mass. Onset Bay. J. W. FRAZIER.

seemed to be in a very clean place, without any objects to attract my attention except an old gentleman apparently about seventy years of age. He had a mild, pleasant countenance and benevolent looking head, with a good mental development. As I caught his eye he bowed and smiled pleasantly and said: "I come in re-sponse to the thoughts which are now in your mind. I was just such a person as you have been thinking about, and if you will write out carefully what I say I will give you my experi-ence." I promised I would, and this is what he said : said :

"For twenty years of my life I was a believer in the dogmas of the church, and although not an active member, I leaned that way. From that time on until my death I was an unbeliever in an after life; I became so disgusted at the unan after life; I became so disgusted at the un-thinking crowd of slaves to the priesthood, that the older I got the more convinced I became that death was a final extinguisher of all life, and I became so inveterate a hater of the old idea that I enjoyed the thought intensely of a final snuffing out of my old body. I would often say, when I got a twinge of pain. 'Ah ! a few more years, and my old bones will rest in peace.' I was an honest believer in this to me a natural truth. So firmly was I convinced of this by looking at decaying nature, that had I seen a legion of angels I should not have paid any attention to them, or thought them realiany attention to them, or thought them reali-

ties. After I got to be seventy-six years old, I be-gan to fail rapidly, and the nearer I came to death the more I began to worry about it. My

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intent I could not remove my eyes from it, and I did not want to. I saw some dark things, but on the whole I was well satisfied. I shed tears, as it passed along, for the dark spots, and was happy to find so much that was passably bright in the pic-ture. At last the scroll began to draw to an end, and it seemed to fade off into that horrid darkness again. This troubled me; I thought I could read and re-read that scroll forever; but as it moved along slowly by some irresistible force, I beheld at the extreme end a line of let-ters scarcely visible. They were in these words: force, I beheld at the extreme end a line of lec-ters scarcely visible. They were in these words: "This is the end of material life.' As it passed by me I made a most desperate effort to follow the soroll, and I fancied I had three around on my couch to gaze upon it, but I could see nothing; it had all gone. The golden bowl was broken, the silver thread of life was severed—I

broken, the silver thread of life was severed—I to as dead I How long Is remained unconscious I cannot say, but I began to feel returning life. But I was not on my couch; I had got away from it; and, what surprised me, I seemed to have a body; and I sald, what a terrible dream I am having; how soon will I shake this nightmare off? And I made an effort to get back into my body and wake up. But I seemed so weak I could not make much of an attempt, so I said: 'Well, I never had much faith in prayer, but, Great God, Nature, or any power that is greater than I, and can help me out of this state, I entreat you lend me your assistance.' As I said this I seemed to gain strength, not to get into my I seemed to gain strength, not to get into my old body, but I felt stronger in the new one. I then called for the doctor, but no one came. I soon saw a wave like cloud, and watching it until it approached close to me I found it to re-solve into persons; here were the spectres again. At lust one of them said: 'Well, my old friend, you have struggled over at last,' and ex-tending his hand, continued: 'This is the be-ginning of a new spiritual life.' That word spir-itual so exasperated me that I replied: 'I have lived to seventy-six years and over, and I do lived to seventy-six years and over, and I do not want you to insult me with such nonsense; can't you wake me up? I am dreaming. It's all bosh about your spirit-world; one world, and that's the end of it. As soon as I can shake off this spell I will raise up that old body of

off this spell I will raise up that old body of mine, which is good for twenty years yet.' You should have heard them laugh at me when I said that. One of them remarked: 'He has a good deal of pluck, but the fiesh is weak.' Then turning to me he said: 'My old friend, we will retire, and you can remain here until they have burled you, and I guess that will satisfy you. You romain here and see them prepare your body, and go with it to your own funeral, and if that will not satisfy you of a new life, you can take your position on the grave and

your body, and go with it to your own inneral, and if that will not satisfy you of a new life, you can take your position on the grave and watch the funerals until you are satisfied that your body is a corpse.' At this I turned slight-ly around, as mad as a hornet, and when I looked up again they were gone. Soon the doctor came in, and I heard him talk about examining my liver, he wanted to make a post mortem examination. I thought I would go wild at this. I went up to him, and shook my fist under his nose, and shouted out, 'If you attempt to cut my body I 'll be sure to kill you if I can; do n't you dare to do it.' He seemed to look right at me, but paid no attention. I then plead with my oldest son, and said, 'Oh ! do n't let him cut me.' My son was in deep study. At last when I said that right into his ear, he jumped up, and said, 'No, doctor, we cannot allow it; father must be buried as he died.' 'You blockhead !' I shouted, 'I am not dead, why do n't you wake me up ?' But not a sign of attention did any one give me. At last I concluded I was strong enough to move meant to deal was strong enough to

dead, why do n't you wake me up?' But not a sign of attention did any one give me. At last I concluded I was strong enough to move about, and I would go for some one to wake me up, as I was sure I was alivé. I was surprised to see how casily I could walk. I seemed to fly, and I met many persons; but at last I lost my way, and could not find my body. I met many spirits, but would not permit them to tell me of my condition, as I wandered about. One middle aged spirit told me I was an old fool, or I could see that I had all the body I wan'ed. I got so ungovernably angry at this that I actually sever at him, a thing I had not done for twenty years. I cursed him roundly, and I actually selt better after I di'i it, I though the deserved it so richly. He smiled, and said 'You will be all right in time.' He said 'Why do n't you go and attend to your funeral.' and he pointed toward it as it moved along. I was half inclined to apologize to him after I found that it was actually my own body they were taking to the graveyard, and so I tripped up to it as quick as thought, and resolved to re-main there, with the hope that I would wake up at the grave. But I was mistaken, they shoveled the clods upon the cofin box and de-parted, leaving me alone to my thoughts. I was afraid to leave the graveyard, as I did not want to lose myself again; so I took up my abode among the gravestones, and watched all the fu anoug the gravestones, and watched all the fu-amoug the gravestones, and watched all the fu-nerals for some months, hoping and praying that I might wake up and find it all a dream. Day after day I could see the sun come and

hugging your old notions of the functions of matter until you seem to think it a shame to be-lieve your own reason and the evidences of truth around you; you have loat faith in your own senses and believe that you will be laughed at if you admit your errors about future life; but the contrary is the result. We are obliged to smile at the absurdity of your condition and perplexity. If you have not lost faith in your-self, and will take hold of the hand that has been able to approach you, we may be able to take you out of this gloomy place." At last I made a desperate effort to believe I was a spirit. I said to myself, 'I may, after all, have made a fool of myself, and I will see what I can do by holding on to² this dear little inno-cent hand.' I trembled with deep emotion, and said, with great desire in my soul, 'Dear child, can you help me away from this place?' 'If you are willing to go, uncle, the way I go, no doubt we can all go together.' The whole band smiled and bowed toward us to show their willingness to assist me, and so, at a signal, we

band smiled and bowed toward us to show their willingness to assist me, and so, at a signal, we started; but for a time it seemed that i was be-ing dragged along, so hard was it to get away from old ideas. I pity any poor soul who has lost faith in his own individuality or the Su-preme Power. You may write this out for the benefit of others; it is an experience that will fit multitudes." And, bowing and smiling, he glided away, until, losing sight of him, I started with a bound. J. R. PEREY. Wilkes Barre, Pa.

The Spiritual Rostrum.

ATHEISM.

An Address Delivered before the New York Spiritualists' Conference at the Grand Opera House, Sunday, June 28th, BY JOHN FRANKLIN CLARK.

(Reported for the Banner of Light.)

[Reported for the Banner of Light.] It is our purpose in this address to state, as clearly and succinctly as we are able to do, the reasons that impel many cultivated and intellectual men and wo-men to adopt the conclusion that there is no God that created, and consequently none that presides over and rules the universe of being; and at the same time to show that while such convictions are enforced by the stern logic of observed facts it does not necessa-rily follow that the persons holding these convictions can see nothing but annihilation in the phenomena of death, nor that the future must necessarily be dark and terrible to contemplate; but rather that where the convictions are the result of earnest and careful in-westigation into the causes of things, the future is li-minous and bright and filled with the grandest of pos-sibilities for every human being, when they baye grasped the fact that all things are the result of the unfolding principles that inhere in the primal sub-stances of being that ever have been and, therefore, must ever continue to be, and are not dependent upon the will of an autocrait Being superior to themselves. As we understand, the *broadost conception* of both Delsts and Theists, of God, at the present day, is that of a Supreme Being or Substance, that exists inde-pendent of and outside of all forms, and that this God, by conscious, voluntary action, directs and controls all formations that come into being. It is the exist-ence of such a Being, acting consciously and volunta-rily, that we deny. Let it be understood that we speak only for ourself, and, not as the authorized re-presentative of any class. We will begin our argument by stating three *axiom*-

by conscious, voluntary action, aftered and controls ence of such a Being, acting consciously and volunta-rily, that we deny. Let it be understood that we speak only for ourself, and, not as the authorized re-presentative of any class. We will begin our argument by stating three aziom-atte truths: I. Bomething cannot be produced from nothing. II. One thing or substance acting alone, by, through or upon itself, cannot produce a second thing or sub-stance that is second ally different from itself. II. Two or more substance acting alone, by, through or upon itself, cannot produces a second thing or sub-stance that is second ally different from itself. II. Two or more substances, acting singly or to-gether, cannot evolve or manifest any quality, princi-ple or thing that does not have a potential existence in neur substances. Now anything that produces an effect must be some-thing, therefore necessarily substance of some kind, either pouderable or imponderable, for *nothing* 1s simply a negation, the absence of something; there-fore *nothing* cannot produce an effect, which is some-thing, and, therefore, has substance for its cause. Then, again, a ponderable substance and an impon-derable substance and weight, the other bo-ing without dimension or weight, and, therefore, neither could be produced from or by the other; so that if we find an effect produced by something int is imponderable substance, and this primal im-ponderable substance of being we call spirit; and as effects are produced by ponderable subjects, there must be a ponderable substance, and this primal im-ponderable substance we call matter. Thus we find that of necessity there must be an im-ponderable in alter are the self-exitent, uncr-ated, primal substances of being, and that within these fore that they are self-exitent and universal in ex-tent, had no beginning and can have no end one limit; therefore that these two substances which we desig-nate as pirit and matter are self-exitent, uncr-and primal substances of being, and that which is in fact accord birth into a superior and more refined organism; and this principle applies to and governs every formation from the crystal age, from the ethereal up to the highest and last. This is an important point to know. It will prove itself a very valuable guide to us, so let us follow where it leads. from the ethereal up to the highest and last. This is an important point to know. It will prove itself a very valuable guide to us, so let us follow where it leads. All physicists admit that this world had a beginning; and if this earth had a beginning as a world, then all worlds, as such, had a beginning as a world, then all worlds as such, had a beginning as a world, then all worlds as such, had a beginning as a world, then all worlds as such, had a beginning as a world, then all worlds as such, and a beginning as a world, then all worlds as such, and a beginning as a world the fact as the present time, or the stages of world-life that they may be in, it follows that time was when the first world was evolved from spirit and matter, and its first objective stage must have been either the nebulous or gaseous, condening into a sun and becoming the cen-tire of a system of worlds, of which this first world must have been the parent, around which they re-volved, and their several stages of existence must have been at his time dealer to enter upon the con-sideration of astronomical problems, but simply to show that the time was when no world had been evolved by spirit and matter, and to point out that the evolution of worlds and their arrangement and more-ments in space show that all's directed and controlled by an intelligence that is absolute in its perfection; and as intelligence is imponderable, and must have an imponderable suitance for its bace, it demonstrates that spirit is intelligence manifest. It was, as we perceive, necessary for spirit to combine with matter. The first manifestation of the substances of being, spirit and matter, to our senses, is in the form of force; therefore the first effect produced by the union of spirit and matter on the primal plane of being, is the evolu-tion of a Leo of Being, which attains to a manifesta-tion in the union of spirit and matter; and spirit being intelligent per se, all things into the constituen-or of which it, enters must of .meens its is fire also, but and directed by an initiligence that is perfect and can-not err. Having demonstrated that the substances of being must be seil existent and must be two-fold, the impon-derable and the ponderable; that they must contain potentially all things that ever have or that ever can be evolved from them; and having Gemonstrated that they first attain to manifest existence in that form which hav properly be expressed by the term Mature, which is a union, of spirit and matter on the primal plane of being, we may trace these elements of being troward and chavard in their efforts to attain to higher and still bigiter forms of manifest the whole series of thanges, from the primal plane to the human, and we shall ever find that all progress and development is effected by the forces in barners in the object developed. If we kill the green, that is, if we drive out from the

form the imponderable, which is intelligent, no devel-opment ever proceeds from a form so treated. It is a failacy to speak of anything as having been created. First, because it means to produce some-thing from nothing, which is an aburdity, as well as an impossibility. Second, because in all the vast fields of being you cannot point to one single thing that has been created. And if there is nothing that has been created, then there can not be a Oreator or God. Arain, if God is self-created, then God must be the effect of a principle that existed prior to God, and which seeks to manifest itself as God, and would not this primal principle express itself again and again, and thus give us a plurality of Gods? This is just ex-actly what we claim has occurred. It has attained to expression as man, its highest form of manifestation, and the only God form of the universe. All thinge that are above the primal plane of being must be placed in one of two classes. They are either evolved or constructed. If evolved, then their forms are built up and maintained by the inherent forces of the substances entering into their being, and these are directed and controlled by an absolutely perfect intel-ligence that always acts unconsciously, and usver makes a mistake. If the thing is a construction, then it is formed by a force acting externally to itself, that is, guided, con-trolled and directed by a construction. Let us carefully note the fact, that throughout the whole universe of forms, so far as the observation of man ex-tends, the processes of formation and growth are always carried on unconsciously, guided by an intelli-gence that is absolute in its perfection, and which at-al results that follow from conscious, voluntary action, lack this distinguishing characteristic of absolute per-fection. It might be argued that what is termed instinct in animals militizes against the position that we assume

ack this distinguishing characteristic of absolute per-fection. It might be argued that what is termed instinct in animals militates against the position that we assume, inasmuch as the bird of the present builds its first nest as perfectly as subsequent ones. But investigation leads us to believe that what is termed instinct in ani-mals is in reality focial, or ante-natil education, the garnered results of long series of experiences, trans-mitted by heredity. Thus we are, by the logic of observed facts, forced to the conclusion that every form of evolved being is the result of spirit and matter acting together to attain to higher forms of existence, and to attain to the man-ifestation of their inherent potentalities. And as to do this they have to unite, it follows that each higher expression to which they may attain produces a more perfect union; and that to attain to a manifestation of all their potentalities, they must develope and perfect their union until it assumes the form of a Unit of the Substances of Being, spirit and matter, combined in a unitary form.

perfect union; and that fo attain to a insulfestation of all their potentalities, they must develope and perfect their uniou until it assumes the form of a Unit of the Substances of Being, spirit and matter, combined in a unitary form. Now let us revert briefly to the progress of spirit and matter from their essential condition on the pri-mal plane of being up to their existence as man, and noto the order of the unfoldment and development of their inherent principles. First of all, force becomes operative. Then come attraction and repuision, mo-tion, power, progression and development, and all of these acting together, guided and dirocted by the in-telligence within the substances from which they are evolved, attain to a manifest and objective existence as a system of worlds, all in their own stage of exist-ence. The development progresses until some reach the planetary condition, and then within and upon these planetary worlds the principles of life and or ganization become unfolded, and attain to manifesta-tion in the vegetable formations. Another step up ward and forward and the principles of sensation and cousclousness begin to unfold, and the first forms of the animal kingdom appear. All laboring together, the unfolded principles gain the power to acquire fuller and more perfect expres-sion, producing for themselves higher, more complex and perfect forms, and the principle of mind which is manifested by conscious thought, and the principles of will, affection, intellect, reason and love are up-folded, and evolvo for themselves still more perfect forms, until at last the human form is evolved, awak-ening into active and conscious being the inherent principles of wisdom and more its evolved, awak-ening into active and conscious being the inherent for the substances of belog have attain a true coresofting in an insultividualized personality, from which point, by the voluntary and self-conscious consolousness, evolving for itself an organism that is two fold, the exterior constitute do matter still ma

the vegetable plane. Now there is one point that it is essential we should carefully note and closely observe, and that is this: All things that are done unconsciously are guided and controllide by inherent intalligence, and in all this class All things that are done unconsciously are guided and controlled by inherent intelligence, and in all this daas of operations no mistakes are ever made; while all things that are done consciously are guided and con-trolled by intellect, or we may call it thought or rea-son, all of which are intelligent to just that degree to which they have been developed and educated by ex-perience and instruction. Hence in all things that result from conscious action mistakes and imperfections appear, and these are only overcome by the knowledge acquired by experi-ence. All these conscious acts are efforts put forth by nature in its endeavor to become consciously con-nizant of itself, and it is only through the unfoldment and development of the principle of consciousness that such knowledge can be acquired. Nature first begins to realize that it exists in the lowest forms of the animal kingdom, and all knowl-cdge in this direction is gained by the voluntary exer-cise of its conscious powers. We cannot but perceive that inclligence acts involuntarily and unconscionsly always, and on every plane of being, as witness its ac-tion in building up and maintaining the human organ-ism, while the intellectual principle acts voluntarily and consciously. When nature has attained to an existence upon the always, and on every plane of being, as witness its an-tion in building up and maintaining the human organ-ism, while the intellectual principle acts voluntarily and consciously. When nature has attained to an existence upon the human plane and in the human form, as man and wo-man, its principle of consciousness has been unfolded and developed to such a degree that it not only be-comes self-conscious, but becomes conscious of its consciousness, and all of its principles unite and find expression in the principle of wisdom, which is the developed to the human, one side containing the plane of being to the human, one side containing the principles that inhere primarily in spirit, and the oth-er side containing the principles that inhere primarily in matter. Wisdom is the inhermost principle of be-ng. It was the last to attain to expression, and etcr-nities of duration will not suffice for a full expression of its principle, for the principle of wisdom is the EGO, the I AM of spirit and matter combined, existing con-sciously, and the human form, as man and woman, constitute the organisms and supply, the required con-ditions for this manifestion of nature, in this its highest form, wherein it may advance step by step evermore to a fuller and more, perfect conscious con-ception of itself. It is from the unfolding of the wisdom principle in man that every advance to a bigher condition of the race. These principles find expression in a great-er or less degree throughout the whole animal king-dom, but they utterly fail to advance or amellorate its condition. It is only when godilke wisdom comes forth, the fruit of the union of all that precedes it, that morality, charity, virtue, and all that precedes it, that morality, charity, virtue, and all that precedes it, that er, or nature, personalized and individualized, with the power and ability inherent within each one to vol-untarity and consciously uniof and develop every at-tribute of their being. In man, that the abis and the begas to bleas and elevate. W ture's expression until it stood form in any numan form! And what was the condition of nature when' it first began to exist as man? We all know how it is with a babe just born; well, at that time nature was but just born as man, and it had no teacher to point it on its way. Mark you, all conscious knowledge is gained through the wolmary's exercise of our facuites. Through the principle of heredity and ante-natal edu-cation, primeral man had an instinct equal to that of the animal kingdom, but of truly human attainments, not one. Nature has been educating itself by and through ex-Nature has been educating itself by and through ex-perispoe from the first dawn of consciounness all the way along up to the present day. Nature is the most persevering student known, it is self taught, and uses its individualized units as teachers for units that are less advanced, thus disseminating the knowledge acquired by one and to all that it may advance, mil-its parts to higher and yet, figher conceptions of it-self, gradually-binding with the milten cord that wis-dom weaves, all this units, info one yrat and glorious whole of which it constitutions in integral part. In the savameent, of nature through the animal kingdom, there is no fermines a milter. They come together-

In various forms of expression, perform their service and dissolve that connection enclosed with the experimentation is sompleted, in dony what has hard of orderive loop the principle of wisdom, that the union becomes person, it is the principles in the early age of cache person, it is the principles in the early age of cache person, it is the principles in the early age of cache person, it is the principles in the early age of cache person, it is the principles in the early age of cache person, it is the principles of the arch that are most active, and in the early age of cache person, it is the principles of the arch that are most active, and it is a caused then to be regarded by the less advanced as gods. So that it be gods, and the only men and women, who, having begun the unoid down and the person of the principle of widom during their early like, having begun the unoid down and the person is the control of the principle of widom during their early like, having begun the unoid down and the person is the observer and active and developing, and reducing to cache on the principles that are indirect in each, that they shall advance from stage to stage, ever unfolding and developing, and reducing the gradually applies to fead of each of the arch, we that eracon. Interfect the the advance is a constrained to the principles of the arch we had reason. Interfect in the horizon while gradually applies to the advance of the arch we want cacaon. Interfect in the horizon while gradually applies to accome the stage of the arch we want cacaon. Interfect in the advance of the arch we want cacaon. Interfect in the constrained, while owned while on the stage of the arch we had cacaon. Interfect the order of the arch we want cacaon. Interfect in the horizon while y advance of the arch we had cacaon. Interfect the order of the arch we had cacaon. Interfect the order of the arch we had cacaon. Interfect the order of the arch we had cacaon. Interfect the order of the arch we had cacaon. Interfect the order we had cacaon inte

not go and bring back definite report. The journeys which reason declined to undertake, imagination was eager to attempt; One has but to study the history of his own life to see what harm ensues if emotion and fancy try to move forward without the companionship of thought and judgment. We can easily see how the myths of the nations were formed. We may read our own personal history in the history of the race. As the race is seen to emerge out of that twilight period before it had thoroughly come to consciousness and had not in any way written its own experience, we cannot know what its thought was respecting surrounding objects. But very soon after man begins to give an account of himself and to record his history by pyramid and monument and temple and parchment, life becomes a perpetual exclamation of surprise.

Mr. Stuart went on to show the origin of the prevailing myths of the past, which certainly form an interesting series, and shed a clearer light on the formation of the historic creeds. He remarked that wherever we look upon the early history of the race, it is seen to yield a ready belief in the existence of whatever the imagination could picture; the immense realm which lay beyond actual sight and hearing to those children of feeling and fancy was no less real than the actual world. But upon all sides the boundaries of knowledge have expanded. and many of the ancient beliefs about earth and sky have perished. All the ancient beliefs concerning giants, fairles, naiads and dryads have disappeared. It has been a long journey from credulity to reason, but it has been undertaken

and is already very far accomplished. What crimes, he exclaims, might our earth have been spared, if passion had waited for reason to decide. Passion crucified Jesus, lighted the martyr fires, put to death for witchcraft, and fed the spirit of persecution. Emotion is well, but when it springs from imagination only it is short-lived; while that which arises from a contemplation of facts is profound and sustained. Religion perhaps cannot do withoutemotion, but it can no better do without reason. We need not slay the intellect to become religious, nor slay religion to become intellectual. Religious emotion must rest ultimately upon a fact of reason, and not on a figment of the imagination. "The words of Moody and Joseph Cook shall all pass away, but the words of Spencer and Müller shall not pass away." Our faith must have knowledge added to it to give it freedom and a necessary selfsustaining quality. Religion looks too much to the past; churches seem to be built as monuments to the memory of other days. Doctrine is valid according to the endorsement which some great historic name is supposed to have given. The soul's constitution is not made the basis of doctrine, but proof-texts, rather, taken from ancient books, and the decision of councils, which in some other age had power to speak with authority.

Says Mr. Stuart, reviewing the field, "We are but mere spectators, and take no part in the great drama. We act as if Wesley, or Calvin, or Luther, or Augustine, or Paul, because of some special endowment, had access to the divine secret which is denied all other souls. But we are far from the truth of the matter if we think that heaven refuses to communicate with earth except at one place or time. What fact of earth, or sky, or of soul, or God, did the men of Westminster, or Heidelberg, or Nice, or Jerusalem have, that we do not also possess ? All that these men could at best do, was to translate into speech their account of the things which they had seen and heard, or what had become facts in their consciousness. But this same privilege is not denied us, of giving an account of the way things appear to us; and we have utterly failed to learn the lesson of Jesus and all brave protestants since the world began, if we are not ready to sacrifice the past with all its great names to our own intellectual integrity and the demands of our moral consciousness. The fear everywhere displayed to trust reason in religion and permit the soul to make good its claim against inherited dogma and tradition, betrays an unreality in our faith that is mournful and disheartening." He thinks if people were religious they would be brave; that all this timidity, and distrustfulness, and doubt respecting God's latest revelation to the soul would be dispelled, and there would be complete surrender to the divine method. Though protestants, we are forbidden to protest. The men with the new protestant opinion are willing that everybody should hold the new opinion, but woe to him who comes forward with a newer opinion. He is only fit to be cast out and silenced. We demand the right to protest and use our reason, but we are afraid to exercise the right. We are splendidly armed and uniformed as soldiers, but we would rather die than fight. Knowledge is the best oure for this timidity. "Be assured," says Mr. Stuart to the doctors of divinity, "that the monster which you have conjured up as the foe to true religion is purely mythical.". The office of the intellect is to sift out the truth, that we may have it.

go, but I always felt better in the sint come indu go, but I always felt better in the night. I had not a bodily want. I was neither hungry nor cold. I had a suit of respectable clothing, and was not ashamed of any body, and time after time did these spectres come to me, some smil-

time dia these spectres come to me, some sum-ing and laughing, and some frowning. One day I chanced to see a funeral, and a large company of nicely dressed children. It must have been a Sunday school. I noticed a nice little girl walking in advance of the coffin, attended by two beautiful spectres. As they approached me they seemed to want to get away, but the little girl looked squarely at me, and as she did so our eyes met, and we recogand as she did so our eyes met, and we recog-nized each other. She smiled, and said. 'Why, uncle, is this you?' 'Yes, darling,' I said, 'how did you get here?' 'Why, I died, uncle, like you did. You died more than three months ago, and now I come too. As soon as they put my body in the ground I am going along with those dear angels; they said they would come for me, and so they did; won't you go along with us?' I said, 'My dear child, this is all a dream; we are not dead. The dead know noth-ing; they have no life. I intend to get into my body again and go home as soon as I can wake up.'

up." We halted at her grave, being very intent a We halted at her grave, being very intent at looking at the grave-digger putting on the clods. As the minister read the usual cere-mony, 'dust to dust, ashes to ashes,' I felt like choking him, and said he was a humbug. To which he paid no attention whatever. After the funeral departed, and all the nice singing had ceased, she looked very sorry to see all her schoolmates go, but the bright angels by her side encouraged her, and said she would be much better off in a little while. It softened my heart to hear them speak so kindly to her, and I shed tears. They noticed that, and said they fully understood my case. My dear nice then said: 'Now, uncle, let us go to your grave; I want to look at it before we go away.' So I took her hand and led her to it. When she looked into the coffin she shuddered and said, 'Why, uncle, you are dead, sure

and said, 'Why, uncle, you are dead, sure enough; seel your body is beginning to decay ! enough; seel your body is beginning to decay! How can you want to get into such a body? You must leave it and go with us.' I then looked out and saw a band of spirits approach-ing us. As soon as she saw them she shouted, 'Here they come I here they come I' and she took a tight hold of my hand. They had some trouble in getting close to me, but I held on to her hand, and was so glad that I had found some one to place faith in and love that I made up my mind I would hold on to her. She seemed to understand my trouble and said. 'I know to understand my trouble and said. 'I know what alls you: you have lost faith in your own senses; you are bewildered with doubts, and per-plexed with your old notions about a future

At this a venerable-looking spirit approached me and said: "Friend, you are in the same state of mind that hundreds of earth-bound souls are of mind that hundreds of earth-bound souls are in at this moment. Their ideas of materiality have been so impressed upon them by the ob-servations of science from the shell of matter that they lose sight of the higher qualities and forces which by its dynamic, nature it is devel-oping in the direction of spiritual life. They see only the external of matter, while the re-sult of its operations are inconceivable to them. You must remember that the result of life should be to develope mind-force. It is the mind which must govern the body and deter-mine its conditions. There is no force in nature that can remove you from the gloom and dis-spontament which has settled upon you, ex-cept by and through the operations of your own mind. Whenever you become willing to belled as this little child is, you can be helped into a better state. For months you have been (*) Heart thrills to heart through all the vast domain of heavenly life. All peoples form a chain That in the love of good begins, and winds From highest homes of the aurelic kind, Down to the lowest plane of human minds; And only as each lifts the lower friend, Can each into superior joys ascend, ''

Faith and Knowledge.

That most courageous of thinkers and bravest of speakers, Reed Stuart, of Battle Creek, Mich., recently uttered a discourse on the above theme in his pulpit in that place, which we find faithfully reported in the Daily Moon published there, and of whose many salient points we wish to speak. His habit of thought is decidedly philosophical, conjoined with the practice of the broadest and deepest sympathy. All that he utters on any chosen subject is of striking impressiveness and wide interest. It instantly arrests the mind's attention, but through none of the avenues of mere sensation. He insisted, to start with that the presence of one virtue, or noble activity, is not sufficient to establish the fact of a perfect life. Like nature, life is an unit composed of many fractions, though perhaps no complete inventory of all its parts can ever be made. The virtues may be catalogued, but their combinations and practical application are infinite. Like the endless changes of the notes in music, which in Wagner's case led the way into a new world of melody, the well-known human virtues, by their exhaustless application, may guide us into a new world of morals.

In figuring up a life, there should always be some sign appended to show that there is still more than our computation includes. Life is incremental, and capable of an infinite progression. "It doth, not yet appear what we shall be," says the apostle. On one side, life is related to the infinities. But the development of life should be symmetrical; advance should be made along the whole line. Faith cannot be dispensed with in forming the noblest career of a soul; but it, must not be a faith that loses itself in wishes and aimless aspirations; there must go with it a practical quality and determination to give real shape to all dreams and prayers; the fine sentiment of worship which rises toward the sky should return to earth in definite shape, and bring a distinct benefit to the hearts and homes of men, as the vapor of the morning in springtime returns in earth-rejoicing showers. To faith, and the courage which would realize that faith in deeds, must be added wisdom which would see that faith was not misplaced. Belief and courage are needful in making a good life, but so is information essential. Faith must not be too far removed from knowledge. Man is naturally a oredulous being. If de-

nied knowledge, the mind deals readily in probabilities and guesses. The sense of limitation and imprisonment is more oppressive than any and imprisonment is more oppressive that any other. The soul has the element of infinity within it, and loyes freedom. Hence it has always been in the habit of making flights the lower infinite the soul table of your its stress to the soul table of table of the soul table of table of the soul table of table

The Heavenly Father's Spoiled Child.

The Heavenly Father's Spoiled Child. The Presbyterian Visitor tells this story: "During an illness of Mrs. Spurgeon, before Mr. Spurgeon left her room for the journey he was contemplating, she remarked that she hoped he would not be annoyed with her for telling him what had been passing through her mind. She made him, however, promise that he would not try to procure the objects for which she had been longing. She then told him she had been wishing for a piping being being which she had been wishing for a piping being being which she had been wishing for a piping being being the she had been wishing for a piping being the she had been ise. He had to make a slok call on his way to the station, as well as call at the Tabernacle. Shortly after reaching the slok person's house, the mother of the patient, to his amazement, asked Mr. Spurgeon if Mrs. S. would like's piping-builfuch; that they had one, but that its music was trying on the invalid, and they would gladly part with it to one who would give if the requisite care. He then made his call at the Tabernacle, and, after reading a voluminous correspondence; came at last to. heter and a parcel underlying the other letters. The letter was from a lady unknown to him, who had received benefit from his services in the Tabernacle, and as a slight token of her appreciation of these services asked his accept-ance of the inclosed onyx, ring, neoklace, and bracelets, for which she had no dither use appreciation of these services asked his accept-ance of the inclosed onys, ring, neckiace and bracelets, for which she had no further use. This intensified his surprise, and no materied home with what had been so atrangely sent, went up to his wife's sick room and placed the object abe had longed for before her; She mat him with a look of pained reprosch, as if he had allowed his regard to override his promise, but when he detailed the true vice metatodes of the case she was filled with surprise, and asked Mr. Spurgeon what he thought of 1t. His reply was characteristic. I think you are one, and He just gives you whatever you ask for struct o you: "here you whatever you ask for structure.

OCTOBER 17, 1885.

TOO LATE.

What silences we keep year after year, With those who are most near to us and dear; We live beside each other day by day, And speak of myriad things, but seldom say The full, sweet word that lies just in our reach, Beneath the commonplace of common speech.

Then out of sight and out of reach they go-These close, familiar friends, who loved us so; And, sitting in the shadow they have left, Alone, with loneliness, and sore bereft, We think with vain regret of some found word That once we might have said and they have heard.

For weak and poor the love that we expressed And small the service spent, to treasure work, And small the service spent, to treasure won, And undeserved the praise, for word and deed That should have overflowed the simple need.

This is the oruel cross of life: To be Full visioned only when the ministry Of death has been fulfiled, and in the place Of some dear presence is but empty space. What recollected services can then Give consolution for the might have been? — Hartford Times.

Banner Correspondence.

Massachusetts.

LAKE PLEASANT .- Of his visit to the Camp-Meeting at this place, Dean Clarke writes : " While far away upon the Pacific coast, I read accounts of the annual gathering at Lake Pleasant, and longed for the time when I might attend them. After thirteen years had elapsed since at Lake Walden, I participated in a similar convocation, I did so, expecting to remain but a week, but for thirty days I was a citizen of that spiritual metropolis. At first I was somewhat disap pointed in not finding more of the dear old friends whom I met and labored with at Lake Walden: but I soon found new friends of the same ilk, and had the pleasure of meeting many co-workers, whom I had known only by reputation.

For the first time I met a few of our distinguished English cousins, and found them to be genial 'good fellows.' Camp-meetings, like great commercial centers where people of all nationalities meet, tend to destroy sectional as well as sectarian clannishness; to make their participants cosmopolitan in sentiment and fraternal in feeling toward 'every kindred, race, and tongue.' Especially is this true with Spiritualists, whose 'Ism,' though cradled in America, is heavenborn, and the gift and bond of the whole human race. During my stay at Lake Pleasant, the privilege of meeting veterans and reorults 'on the staff' of unseen commanders was a special treat.

All the public workers, whose names are familiar to those who read the weekly reports, acquitted them-, selves with credit. The officers in charge acted well their parts, and a spiritual baptism was outpoured that quickened and uplifted all souls, and gave to multitudes tokens of the unmistakable presence of their loved ones gone before. One characteristic was the presence of a conclave of ancient spirits, who manifested by hieroglyphic writing and oral speech in unknown tongues,' their communications happily finding an interpreter through whom we learned of the great interest they have in human affairs, and their purpose to reveal ere long the true history of their times on earth.

The ministrations of lecturers and mediums, combined with the marvelous beauties of nature, and the many conveniences and comforts 'at Lake Pleasant, made hundreds of appreciative souls happy, and will cause them to yearn for the next return of the most joyous days in all the year to them. God bless all such centres of spirit-power. Long may they flourish, and radiate a mighty influence for the good of all."

LUNENBURG. - A correspondent writes: "On Thursday evening, Oct. 1st, the largest audience that has been called together in this town for a similar purpose, in a long time, assembled in the Town Hall to hear J. Frank Baxter deliver his lecture, "Spiritualism; its Dawn of Victory.' Though but few church people were present there were many non-believers in spirit-manifestations, who expressed much satisfaction with Mr. Baxter's manner of handling his subject. To Spiritualists it was a rich treat. After the lecture Mr. Baxter gave tests from the platform in his usual manner, all of which were recognized as true.

Friday evening, on account of inclemency of weather the audience was not as large as on the evening previous, but the lecture, 'Spiritualism and the Church Face to Face,' held the closest attention of those present to the end. As on the previous evening. the tests given after the lecture were all recognized. The singing and poems of Mr. Baxter were highly praised by all, and many have expressed a hone that he will soon visit us again. The lectures were free to the public, the expenses being paid by private subsorintions."

ill treatment? . Is it a just compensation for deeds of truth, love and good will? In heaven's name I protest; in behalf of the spiritual world I protest; in behalf of the principles of liberty and freedom to all mortal life I protest against any effort being made to exercise a surveillance over spiritual mediums, or to establish a code of rules and restrictions that shall in any manner interfere with their rights and liberties as such. That there should be no supreme authority vested in one or more persons, as would inevitably be the case were a National Association organized. is an parent to every one who clearly perceives the freedom of every individual to be the corner-stone of Modern Spiritualism. If such were wanted, scores and hundreds could be found in Orthodox organizations who would gladly consent to bear an iron rule, and dictate who are true mediums and who not. But none such are

the Church." NEW LONDON .- A correspondent writes: "Interest in the Spiritual Philosophy is reviving here. The spirit has never really been slient, but was confined chiefly to private sittings. This fail there is a decided movement toward public demonstrations. So much interest has been manifested that it has been found that the private circles were unable to accommodate every one, hence it has been deemed advisable to hold larger meetings."

wanted, either from our own ranks or from those of

Pennsylvania.

PHILADELPHIA. - W. G. Haskell writes that twenty-five years ago two cures wrought by Dr. Newton led him to investigate the claims of Spiritualism. Subsequently the liness of his wife caused him to renew his research, and eventually he became, though a regularly ordained clergyman, convinced of their truth. Being afterward brought into business relations with Dr. B. F. Brown of Philadelphia, he traveled with him and witnessed many wonderful cures through his agency, one of them being that of restoring hearing to a man who had been deaf fifty years. In conclusion Mr. Haskell says: "Dr. Brown is to make a tour through the South. Southwest and Callfornia. He has many postal patients through these sections who will be glad to meet him, and I assure them he will more than realize their expectations. I will add that I will make engagements in any part of the Union, to speak inspirationally in behalf of our cause. My address is Box 200, Philadelphia, Pa., and I will be glad to furnish credentials of the highest order to correspondents."

Vermont.

BELLOWS FALLS .- George A. Fuller writes: "Dr. E. H. Amsden was present during the last two weeks of the Queen City Park Camp-Meeting, and was lo-cated at ' Forest Home' Cottage, owned by Mr. A. E-Lamb, one of the Board of Directors. The scances of Dr. Amsden were crowded during the last part of his stay, and many were convinced of spirit-communion through his mediumship. The Doctor was also very busy as a medical clairvoyant. He has excellent pow ers in this direction, and several remarkable cures were made by him while at the Park. This I write from personal knowledge."

Nebraska.

SARGENT .- P. C. Mills writes : "There is a deep interest manifested all through this part of the coun try on the subject of Spiritualism. I am kept con-stantly in the lecture field, and cannot fill all the places where I am called to labor. I have spoken every Sunday for a long time and part of the week evenings beside."

New Publications.

SARAH AND ANGELINA GRIMKE. The First American Women Advocates of Abolition and Women's Rights. By Catherine H. Birney, "The Glory of all Glories is the Glory of Self-Saorifice." 10mo, cloth, pp. 310. Boston : Lee & Shenard. Shepard.

Of those identified with the early history of the movement for the abolition of slavery in this country, none took a more active part, or relinquished more of position and home comforts, in a material point of view, in its behalf, than the subjects of this interesting narrative. Natives of the South, their father a colonel in the Revolutionary War, and subsequently a judge on the bench of the Supreme Court of the State of South Carolina, Sarah and Angelina Grimkó were in their childhood's days accustomed to association with the leaders of society, to luxury and display, and the service of slaves. Notwithstanding this, they possessed an innate sense of justice, and a bitter detestation of shams and wrongs in all their multitudinous forms; and this characteristic they exhibited at an early age. It was the key-note of their future when, upon learning that a servant was to be punished. Sarah shut herself up, and prayed that the whipping might be averted; and later, when it was proposed to give her a lit-

slave girl to wait upon her, she ref ed to accept

whose printing-presses have made his name known the world over. Of these, one recently built has a capacity of thirty thousand perfect papers per hour, printed on both sides, cut, folded and pasted. The firm, of which Col. Hoe is the senior member, has sustained for twenty five years, at its own expense, an evening school for its apprentices, and a Relief Society is maintained for the benefit of disabled and sick employés.

BANNER OF

Notes from Cleveland, 0.

To the Editor of the Banner of Light : I have to chronicle the departure to Europe of one of our most esteemed citizens, and one of your oldest

and most constant readers, Mr. Gco. W. Howe, Ex-Collector of Customs. Mr. Howe's retirement from office gave him the opportunity he has long wanted of restoring his failing health. Mr. II. and wife expect to be absent about one year. Mr. H. will avail himself of the opportunity of investigating the phenomenal phases of psychic science through foreign mediums.

The Murphy Movement in this city, under the auspices of the W. C. T. U., filled the Tabernacle for two ceks, and no doubt accomplished much good. This branch of the Society, claiming to be "non-partisan and non-sectarian," as does also Francis Murphy, the Lyceum invited this popular apostle of temperance to address them, which he has promised to do on his return, the latter part of this month.

Exhibition Sunday .-- The attendance so far this season at the Children's Progressive Lyceum has been quite large and steadily increasing, and unusual enthusiasm has been manifested at all the sessions. The last Sunday of September was Exhibition day, and was noted not only for the interesting character of the exercises, but the large number of visitors from abroad, prominent among whom were Dr. William Rose and wife of Louisville, Ky., Mr. and Mrs. John P. Allen of Springfield, O., Mrs. Dr. Sprague of Rochester, N. Y., and Mrs. Althea Lord of Savannah, Ga.all contributing remarks, songs or recitations, thus adding greatly to the interest of the occasion. . The beautifully clear tones of Mrs. Allen's rich soprano voice made us wish she was a resident of Cleveland, and a member of our Lyceum. The recitations of Mrs. Lord were enjoyed by all, old and young, as were likewise her remarks on the subject of Temperance. Mrs. L. carries with her the best wishes of the Lyceum to her home. Another noticeable feature, and one that always pleases me, was the presence of many of our resident mediums; Mrs. Boyd, Tille V. Cooke, Althadine Smith, Mary Moss-four of our most prominent mediums, whose voices we are always glad to hear in the Lyceum. Nothing in my opinion adds so much to to the interest of the Lyceum'exercises, as to have the audience take part therein.

Lyceum Sociables .- It is expected that our monthly sociables will be commenced the last Tuesday in this month at Weisgerber's Hall, when the ladies of the Good Samaritan Relief Society will cater to the physical wants of the dancers by giving light refreshments.

Liberal League Congress .- Before these notes are published, the Ninth Annual Congress of the Liberal League will be an affair of the past, and the big guns of the materialists and agnostics will have been heard in this city. I hope in my next to have the pleasure of reporting a visit of Col. Robert G. Ingersoll to our Lyceum.

Invitation Sunday.-A rich musical treat is expected in the Lyceum No. 1 on Sunday, Oct. 18th. One of our best-known professors of music in this city (Prof. Banfi) will, with one of his most talented pupils, favor us with a specimen of their talent.

Instead of lectures this season, a series of "Mediums' Meetings" will probably be held in Weisgerber's Hall, to which the public will be invited.

THOMAS LEES.

October Magazines.

MIND IN NATURE contains in this month's issue a number of interesting and instructive articles, of which are "The Supernatural in Literature," by Prof. John Fraser, "Cause and Effect," by T. G., Inspiration," by Emma E. Barlow, " Mental Contaglon,""Spiritual Force," and a brief but very suggestive consideration of the query, "Is Man Develop-ing a Sixth Sense?" by Helen E. Starrett. Bishop Cleveland Coxe continues his series of " Intimations, Limitations and Precognitions," Cosmic Pub. Co., Chicago.

VICE'S ILLUSTRATED MONTHLY treats upon the litful weather of the past months, gives a sketch of the Fringed Hibiscus and a picture of the same, with a like sketch and illustration of the plant that furnishes the new drug, coca. For frontispiece it has leaves and blossoms of Calandrina Grandiflora, and in its Correspondence and Miscellany much of seasonable value. James Vick, Rochester, N. Y.

THE HOMILETIC REVIEW has for its opening article one by Joseph Cook in which he discusses the quesat Prohibition to be ontical Ques tion? If so, with what Limitations?" The temperance reform also finds an able advocate in Dr. Cuyler, who gives a sermon upon "The Drinking Usage.' The remaining articles are of the usual variety and interest. Funk & Wagnalls, New York.

Passed to Spirit-Life

From Bartonsville, Vt., Sept. 20th, 1683, after an illness

From Bartonsville, Vt., Sept. 20th, 1683, after an illness of years, Mrs. Lovira Day. Our belowed friend has passed on ward, away from all pain, as well as from all that grioved her soul. She was one of our early belowers in the tru-hs of Spiritualism, and was noted for her kindness of heart and heapitality toward all. Having been an innate of her home for more than a year, we are fully prepared to speak of her vitues, and in writing these few lines give a slight token of our affection for our iriend and esister. Cahn and cheerful as was her life, oren so was her death. With a mind and faith undimmed, sho ghaif hade addea to her dear family and friends to other in the bigher life. Always careful and watchful of others' needs, he often times forgot her own. Sho has goue to a home where brighter flowers will beyon than these which she loved and toned while here. ZELLAS, HASTINGS.

From New Centerville, Oswego Co., N. Y., Aug. 31st, 1885, Anna C. Sanborn, wife of St. John Sanborn, aged 42

1685, Anna C. Sanborn, wife of St. John Sanborn, aged az years. The subject of this notice was born in Oswego County, and was well and favorably known as a kind daughter, a fulthful wife, an affectionate mother and a good cilizen. She was also known as a Spiritualist, and possessed the spir-itual gifts of writing, of seeing, of hearing and of bealing. These gifts were made manifest by her for the good of hu-manity. In passing from earth-life, she left aged parents, a husband, a son and other relatives and friends to mourn her early departure. Her functual was attended Spir, 2d by a large concourse of people, to whom a spiritual sermon was preached by Rev. J. H. Harter of Auburn, N. Y.-Com,

(Obituary Notices not exceeding twenty lines published grainitously. When they exceed that number, twenty sents for each additional line will be charged. Ten words on an average wake a line. No postry admitted under this

SPIRITUALIST LECTURERS.

"Will also attend funerals,

¥*.

BUSINESS CARDS.

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

TO FOREIGN MUNACHIBERS The subscription price of the Bianner of Light is 13,50 per year, or \$1,75 per six months. It will be sent at the price named allove to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGL. MI PATRONS. MR. R. A. KERSEY will act a. our ngent, and receive subscriptions for the manner of admin at fifteen shiftings per year. Parties desiring to so this rise or an address Mr. H. A. Kersey, No. 1 Newgate sited, Newcastle-ou-Tyno. England, Mr. Kersey also & cistor sale the Noiritiani and Reformatory Work spiblished by COLBY & RICH.

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NEW YORH BOOK DEFOT. The Spiritual and Reformatory Works publish-od by Guily & Rich, also the RANNER of Lightle, can bo found at theofice of The Truth-Seeker, 33 Clinton Place, New York City.

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CLEVELAND, O., BOOM DEPOT. LEES'B BAZAAR, 105 Cross Street, Cloveland, O., 4'Ir-culating Library and depôt for the Spiritual and Liberal Booksand Paperspublished by Colby & Rich.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

INSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Place) Corner Province Street, Boston, Mass.

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LIGHT.

leading.]

NEWBURYPORT .-- In addition to what was given respecting the meetings in this place in our last issue, the Secretary of the First Spiritualist Society, Mr. F. H. Fuller, writes: "The cause of Spiritualism is growing with rapidity in this city. A young man is being developed who bids fair to be a splendid test and speaking medium. There are three or four private circles held each week, and quite a number of mediums being qualified for the mission of convincing the world of the reality of a future life. Test mediums are in great demand, and a general desire exists to learn of the angel world and of friends gone before."

Ohio.

CLEVELAND.-J. A. Heinsohn writes: "Regarding the lecture recently published in the BANNER OF LIGHT, as delivered by Simon DeMain, I wish to say that the leaders of the doctrine of evolution are scien tific, matter of fact men, who adhere more or less to materialistic views, and all we can do is to expose the fallacy of their conclusions. Darwin, in the first edi tion of his 'Origin of Species,' advanced the idea that The Creator must have breathed life into the first type of animate beings.' When ridiculed for this expression by the sharp criticism of his German ma terialistic friends, he cancelled the above sentence and stated in later editions, that 'at the beginning there were only a few animal and yegetable types; not more than four or five animals, and less of plants perhaps only one of the latter. These original organisms were enabled to grow and to multiply, and also cause a small variation at each propagation, so that there exists at present a variability in organism, acting through the medium of the reproductive system ; and that when the progeny so varied finds itself better adapted for the surrounding conditions than its predecessors, it gains an ascendency in the competition of the multitude of creatures for existence, estab lishes itself, and exterminates those it has vanquished.

Taking it for granted that the first human beings must have had progenitors, some must have given birth, nourished and protected these first human beings up to the time when they were enabled to care for themselves. As there were no human females to do this, we have to admit that the highest developed animal creatures must have performed the task. These creatures, having to perform such a highly important office, did not in all probability propagate their tural pursuits. own kind, and therefore became extinct. Be it as above, or otherwise, the question arises, by what intelligent power and by what means could human beings-differing in their unlimited spiritual endow. ments so' widely from' the brute creation-come into existence? The materialistic evolutionists have no answer to this question, being deaf and dumb and blind to the most essential part of nature- soul and spirit i, Evolution as taught by Darwin, Hagobel and others, cannot well, be remodelled, but will, undoubtedly be enlarged and perfected." ... to traish him b

de Ecceleration connecticut.

NEW HAVEN .- E. P. Goodsell writes : "Should the efforts made from time to time to organize a National Association of Spiritualists' succeed, (which I opine never will,) I am not favorably impressed with the treatment that sensitives would surely receive at the treatment that sensitives would surely receive at the hands of such a body. In the struggle to obtain power to be wielded in this direction under the guise of a holicit zeal, purely motives, cleaner hands, or other im-pulse more or less objectionable, even without the au-thority of segnalization form of the guise of a thority of segnalization form of the second mathematical shall attrict the public restrum have been funded of find their speech suppressed. Why should they be subjected to

the gift, saying she had no use for her, and preferred to walt on herself.

Sarah was about twelve years of age when Angelina was born. The latter grew up a gay and fashionable girl, with personal beauty, and qualities of heart and mind that won the admiration of all, but like her sister, early displayed an independence of character, and similar proclivities. In 1835 the excitement in this city caused by the addresses of Geo. Thompson, called forth an appeal to the citizens from Mr. Garrison, a copy of which reaching Angelina, led her to express sympathy with the cause Mr. Thompson was engaged in, in a letter which was published, and brought upon her a storm of reproach. Of the subsequent events in

the lives of these noble workers for the elevation and consequent increased happiness of all mankind we must refer our readers to the book itself, which will be found one of the most entertaining and inspiring that has of late been published.

AGBICULTURAL COLLEGES AND EXPERIMENT STATIONS. Proceedings of a Convention of Delegates from Them, Held at the Depart-ment of Agriculture, Washington, D. C., July 8th and 9th, 1885. 8vo, paper, pp. 196. Gov-ernment Printing Office.

The Convention whose proceedings this volume fully reports, met in response to a circular issued last May by the newly-appointed Commissioner of Agriculture, Nelson J. Colman. Its purpose was to establish more intimate relations between the different agricultural colleges and other industrial and educational institutions with the Department over which he had been called to preside. At the opening of the Convention, Mr. Colman made a very able and compre-hensive address, in which he treated at some length upon various topics having a bearing upon the agricultural development of our country. Following it was read a letter, which was received with applause, from Rose Elizabeth Cleveland, suggesting that consideration be given to the subject of silk-culture, for the reason that the establishment of that Industry would afford one more avenue of support to women. The discussions before the Convention were marked by an earnestness of purpose to advance the interests of the country by increasing the productiveness of its soil; and as here put in durable form will be found eminently serviceable to all persons engaged in agricul-

THE COMING STRUGGLE IN INDIA. By Armini-us Vanberg. 12 mo, cloth, pp. 214. Cassell & Co., London, Paris, New York and Melbourne. For sale by Cleaves, Macdonald & Co., 45 Temple Place, Boston.

A strong oriticism upon the Liberal party in England, with special reference to the encroachments of Russia in Central Asia, and of the difficulties that will Inevitably arise therefrom to the British Government. As an ald to an understanding of the work a map is given, showing the Russian advance toward India.

IMBROGLIO., A. Drama. By George Allender. 16 mo, cloth, gilt top, pp. 186. San Francisco, Cal.: Samuel Carson & Co. Boston: Lee & Shepard. 219 9 21 2006-2

A. well constructed dramatic composition, with a plot based on the infelicities, misunderstandings, etc., arising from faisities in the married state.

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THE SIDEREAL MESSENGER announces the discovery of a new star in the nebula of Andromeda as 'a wonderful celestial phenomenon," and also the appearance of a new comet. Northfield, Minn.: W. W. Payne. 🚿

THE FLOBAL CABINET, with its many engravings of flowers, instructions for having a summer garden at midwinter, directions for home decorations and receipts for housekeepers, commends itself to the patronage of every family. Publication office, 22 Vesey street, New York.

BABYHOOD .- "The Precoclous Baby" is the subject of Marion Harland's "Familiar Talk with Mothers," and matters of vital importance to those having the care of infants are treated upon by others. Published at 18 Spruce street. New York.

THE ELECTRICIAN AND ELECTRICAL ENGINEER gives much of its space to a consideration of the Underground Wire problem, including a report thereon of the Brooklyn Commission. Elec. Pub. Co., New York.

A Veteran Goes to His Reward.

After a sojourn of nearly 86 years in a mortal body, the spirit of George Hazelwood, in the early morning of Sept. 30th, took its departure to enter upon its new life, to be freed from the clogs, impediments and cares of the mortal sphere.

In the early days of Spiritualism, our brother became a firm believer in its philosophy and principles. He never became entangled in the toils of sectarian-ism though early in life he inclined to the Baptist fatch. But as life and its profound problems opened before him, theology lost its hold, and he verged to-ward skepticism, ever seeking truth and something to satisfy the longings growing out of a thoughtul, in-quiring mind. So when the spirit-world summoned humanity by its raps and other phenomena; our brother welcomed the summons and joyfully heeded them, as thereby he found an answer to his question-ing and doubts. He ardently espoused the despised cause, and his time and means were ungrudgingly be-stowed to ald the spirit-world. He well fulfilled life's duties; well rounded out he has gone behind the veil to see and realizein full what be dimity comprehended under the limitations of the flesb. We feel sad, yet we mourn not; for we know the so called dend is alive, has ascended to a higher and better, condition, and ere long we shall extend reetings; and we too shall drop the burden of mortal life and take on the joys of the spirit. WM. FORTER, JE. Providence, R. I., to Battey street. came a firm believer in its philosophy and principles.

Providence, R. I., 50 Battey street.

Verification of a Spirit-Message. ETHEL MAY HOOKER.

In the BANNER OF LIGHT OF Sept. 5th, 1885, 15 a message given by "Lotels " from little ETHEL MAY HOOKER, which is correct. She gave her father's and mother's names correctly. I would like, it possible, to have the "lady spirit" who brought Ethel there, as was stated in the message, come again and give her name. Below will be found the certificate of the father and mother of Ethel. Respectfully, A. H. Smirte.

This certifies that the message in the BANNER 'or LIGHT of Sept. 5th, 1885, is correct, and that we are the parents of little Ethel May Hooker.

the parents of little Ether may cover B. HOOKER. BATK B. HOOKER. MABY B. HOOKER. St. Johnsbury, VL., Sept. 11th, 1885.

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SPECIAL NOTICES.

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

Banner of Bight.

BOSTON, SATURDAY, OCTOBER 17, 1885.

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

Not Many Conversions-What Are the Churches For?

The New York Independent, after having made an examination of the Year Books containing the vital statistics of the different religious denominations, comes to the conclusion that "in spite of all that has been written to prove that the Gospel is making prodigious advances among men," it is actually made apparent that "a painfully small number of men and women are added to the Lord by confession." The Independent evidently refers to the denominations called evangelical, and must likewise mean to say that the actual result is entirely disproportioned to the amount of work done by them in the line of convert-making. When it comes, therefore, to dividing up the numerical total with the number of churches and pastors, it confesses to a feeling of discouragement. In a church of one hundred members, for instance, it laments to discover that "only one or two or half-a-dozen souls are saved" in a year, in spite of the preaching of one hundred sermons, "and the individual effort and combined testimony of one hundred Christians,' which is indeed but a poor return for so much effort. The Independent is even forced to admit that the very low average of ten converts to a church is "far beyond the facts."

Upon this plain showing of facts our secular contemporary, the New York Sun, remarks that it "is a very discouraging showing for the evangelical denominations, and indicates, as tious, intolerant spirit, but with a desire to the Independent argues, that there is something learn the facts, however they may be brought mixed theme was recently preached in Trinity all wrong about them. "If they fall," it says, under observation." He declares, and rightly, Methodist Church, Louisville, by Rev. Mr. "in the conversion of souls, they fail in the that there exist greatly mistaken notions among Pearce, the actual title being the "Power of great object of their existence, and the faith is men of scientific reputation regarding the na- the Invisible." He admitted that "commiscold in them. Death and backsliding are thinning out their ranks yearly, and if they do not bring in new converts to fill the vacant places at a more rapid rate, they will die of dry rot in due time. They are not even getting the natural increase of their membership, children turning away from the faith of their fathers, and either relapsing into downright infidelity or running off to other churches." It asks what is the trouble. When the Independent would | dental and unusual opportunities for study, ascribe it to the failure of the larger part of the churches and ministers to make conversion yield to facts which cannot be thrust aside or their first aim, and to preaching and listening with the primary object of keeping their own faith alive, and preventing desertions, the Sun pointedly replies that, that implies that their zeal is gone, their religious enthusiasm cooled. and their devotion to the doctrines they profess to believe in has become lukewarm. Even more than this is implied, the Sun insists-that they have lost the faith, since men who are really and firmly convinced that they know the only way of salvation will never cease from efforts to bring their fellows into the path of safety. It tells them they must be propagandists or be criminally false to their principles, and that of all men "they are the most selfish and wicked." Its suggestion to the Independent is that "These churches and ministers are not in earnest. Even the assaults of infidelity do not stimulate them to effort; and why? Is it not because faith is steadily departing from them, and they are getting further and further away from genuine Christianity? If the fire is quenched in their own hearts, how can they kindle it in others?" Well reasoned, and well put. There is no answer to it that covers it. Apropos of this whole question, the Christian Union thinks there is a large number of churches which honestly desire to know what is their Christian work, though they may be somewhat lacking in earnestness to do it. It says the truth is that most of our churches are not organized to convert the world; the ministers are not educated to convert the world; and in many, if not most cases, the pew-doors are not opened to the world till the saints, who have reserved seats, are provided for. In the face of this fact it admits that "we [the churches]ought either to change our methods or to recognize our changed aim ;" and, in its judgment, "we [the churches] should do both." In regard to the conversion of the world by the preaching of the gospel, it reserves what it has to may to a later occasion; at present it desires to emphatically assort that "neither the preaching of the gospel nor the conversion of the world is the end and aim of a Christian church," this being only its preliminary work. It asserts that "the churches are not mere recruiting stations, nor the ministers mere recruiting sergeants; and they are not to be measured, nor are they to measure themselves, by the addi-

tions they make to the nominal force by reputed conversions." What, then, is the church organized for? The Christian Union asserts that there are many communities where the minister is in no sense a herald; where he is a teacher, not an evangelist; where his chief duty is to teach men who are more or less heartily Christian in general aim and spirit what Christianity requires of them. It should be, it thinks, to teach what the Golden Rule requires of a broker in Wall street, of a tradesman behind his counter, of a lawyer in his office, of an employer dealing with his factory hands.

It insists that pulpit preaching should answer the questions, What does obedience to Christ's teachings require of a wealthy parishioner in the centre pew? what action does the following of Christ necessitate on the temperance question? These questions and others of similar purport, it says, are not to be answered by a study of Calvin's Institutes, Wesley's Sermons, Herbert Spencer's First Principles, or Darwin's Origin of Species; and it believes that the minister who makes honest and faithful endeavor to find the answer to these questions, and a candid and kindly endeavor to give the answer to his parishioners, will not lack interested hearers. He may not convert the world, says the Union; he may not show at the end of the year a larger record than his neighbor of "additions on profession "; but he "will show the Lord a community with a clearer conception of Christian duty, a more definite sense of Christian responsibility, and an added impulse toward Christian living." And it thinks that possibly, in the year-book of heaven, that may be as well. He who is elevating the conception of justice, temperance, charity and faith, is doing, it thinks, a work just now more needed in our American churches than that of 'adding to a hundred well-behaved, respectable, but listless, apathetic, worldly-minded Christians, a score more as respectable, apathetic, listless and worldly-minded as themselves."

"Psychical Research."

Not a few persons believe that the only effective and true way to cut the heart out of any assumed mystery is to put it into the hands of a commission or committee; as if, forsooth, what can be ascertained by individual investigation and study, in conformity to ascertained conditions, could be much better found out by an organized and formal body of individuals, arbitrarily setting up or laying down conditions of their own. In the October issue of Dr. Nichols's Popular Science News, published in Boston, is a combined statement and criticism of this style of getting at the interior truth of spirit-manifestation, the conceit and conduct of psychical research societies being shown up. Referring to the American Society for Psychical Research, which was organized a year ago last month, it admits that "no results have been reached and no researches made, except perhaps a few which are vaguely and briefly presented, in imitation of those on thoughttransference by the British Society."

The News shows and declares that "the American society appears to hold a position at an almost infinite distance from the practical work which it started to perform." It says, further, that "the distance which separates Prof. Pickering's telescopes from the fixed stars is not greater than the distance which separates prominent gentlemen of the society from the class of alleged phenomena which the Society is expected to investigate." But admitting all this, the editor of the Popular Science News asserts the existence of grave difficulties in the way of any organized society instituting systematic researches in this direction. In psychological phenomena, he truly says "the explorer is in a new field ; he is beyond the realm of physics; and telescopes, spectroscopes, mi-

croscopes afford him no aid." "It must be studied by individuals," he adds, "in no cap-

The Case of Mrs. Beste.

Mrs. Eugenie Beste, of Washington, D. C., seems to have become involved recently in a serious difficulty-the gist of which, as conbeen engaged to hold some seances in Hartford, Conn., those who attended allege that their suspicions became aroused, and on the evening of Wednesday, Oct. 7th, a plan for an "expose " was arranged, which embodied in its details the seizure of the medium by a burly pressman and a muscular janitor; this part of the proceeding having been successfully wrought out, the thoroughly frightened woman was then called upon to sign-in the presence of a notary public, who was conveniently in attendance—an instrument, and did so sign, which denounced her own claims to mediumship, acknowledged without reservation the fraudulency of the manifestations occurring in her presence, and ended in a theatrical declaration that from This time henceforth to the end of the world I will desist from any further exhibitions."

Up to our going to press we are without advices from Mrs. Beste herself, and are, consequently, obliged to look on the case-as given to the public-as a matter of current news only. In our own opinion-ruling out the enthusiastic language with which the newspaper scribe of the present day hastens to "dress up" whatever he can encounter which he thinks can be turned against Spiritualism and its interests-the charges of fraud against Mrs. Beste in this seance at Hartford on the 7th inst. should be disproved or sustained by what she actually did, and not by what she said, or is reported to have said. Fifteen of the party present, out of twenty, were evidently in a conspiracy to detect a supposed fraud, and of course had prejudged the question of the genuineness of justice of the peace or a notary was present in advance, to take an affidavit, the case is so much the worse for her accusers, for if she gave signature to an affidavit, it will at once be seen that its contents would set forth the matter at issue in the light most favorable to the accusers, and most hostile to the spiritual phenomena and all mediums. Being taken while Mrs. Beste was under duress, the instrument, in a legal and just sense, deserves very little credit as against evidence of many hundreds of capable witnesses as to phenomena that have occurred in her presence which it was absolutely impossible for her to perform. At the worst the admission can only damage her credit for the future, and tend to rank her with those persons—like H. Melville and Anna Eva Fay for instance-who, possessed of very great power of genuine mediumship, are reprehensibly willing at times to supplement genuine manifestations with their own adulterations, for the sake of a little more money. At the same time, we must not forget that a medium of this character, if very sensitive, and surrounded by a circle of fraud-searchers, might be aided by spirits of their own kidney, who would deceive the circle with physical evidences of fraud to their full satisfaction. If the newspaper reports be true, Mrs. Beste was temporarily domiciled with a traitress to herself, and if honest has been trapped; if not honest, she has of late taken to adulterating her manifestations. We have never had a sitting with Mrs. B., therefore cannot say from personal knowledge whether the manifestations alleged to be genuine are such or not : but we have the assurance of several reliable gentlemen and ladies who have attended her séances that there is no question in regard to their genuineness.

We can but suspend judgment (and we ask our readers to do the same) till we hear from herself, or some friend of her cause who was present, if there was one, so that both sides of the case may become available for consideratlon.

"Ghosts and Angels."

A pulpit discourse on the above purposely-

Verification of a Message.

The communication printed in the "Message Department" of the BANNEB OF LIGHT of Sept. 26th, from THOMAS LINDSAY, in which he said densed from press reports, is as follows : Having | he "went out suddenly "; that he left his home with the intention of cutting down trees, and took his gun along with him; when about to re-turn he accidentally exploded the gun, hurting him so much that he lived but a little while; that he belonged in Perry township, Indiana, and that there is a young man in Muncie who he thinks he can control to "speak for him," is reprinted in The Muncie (Ind.) Times of Oct. 8th, with these prefatory remarks, confirmatory of its truth, by the editor :

"Two or three years ago Thomas Lindsay, a resident of Perry township, this county, was killed by the accidental discharge of a gun while out at work. Of course he was tenderly laid to rest, and no thought was taken that he laid to rest, and no thought was taken that he would ever again communicate with his friends here, but a few days ago we were handed the BANNER OF LIGHT, a paper published in Bos-ton, Mass., and devoted to the interests of Spir-itualism. This paper contains the commu-nication which appears below, and which is represented to be the words spoken by his spirit through Miss Shelhamer, a medium of Boston... Without commenting upon the truth or falsity of this proposition, we give the communication have being of local interest. It should be added that the statements made in the communication have been verified by the father of the young man, as well as by other persons who were acquainted with him, and with the circumstance which caused his death."

"Shadows."

The Golden Gate, San Francisco, Cal., in its issue for Oct. 3d, publishes the following tribute to the worth of Mr. Wetherbee's book titled as above. every word of which praiseful reference is true. It gives us great satisfaction to transfer the notice to our own columns, with the hope the manifestations. If (as the report states) a that those who peruse it may feel prompted to make a closer acquaintance with the valuable contents of the work:

> "We have received, through the kindness of an eseemed friend, a copy of John Wetherbee's late work, entitled 'Shadows, being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations.'

Few pens have done more for Spiritualism than has that of the author of this work, and few whose utterances have been more acceptable to the many readers of our spiritual literature. For twenty years or more his name has been prominently before the public in the columns of our leading spiritual journals. And through all of these years his efforts in behalf of our holy cause have been 'a labor of love,' the free contributions of a thoughtful mind for the enlightenment of others. In his 'Shadows,' which is deserving of the widest patronage, we trust he may reap some portion of that pecuniary reward to which he is justly entitled. The book is actually full of good things, a small sample of which appears in this issue of the Golden Gate We intend to appropriate other samples in the future. In the meantime we would advise all of our readers to secure a copy of the book."

Spiritualism in North Queensland.

Spiritualism is making a considerable degree of progress in North Queensland, Australia. A number of mediums are being developed for the production of various phenomena, and it is rumored that, in the way of materialization, nebulæ have been seen at one séance. Something of the nature of the Lula Hurst manifestations takes place with the son of a gentleman. As related by a writer in the Harbinger, this lad, seven years of age, holds a slate (his ordinary school slate) by simply touching it lightly with the ends of his fingers and thumbs; a second person holds the opposite end of the slate with two hands, and in a few seconds after contact is made an irresistible power wrenches and twists the slate beyond all control, and in some instances the strength is sufficient to snatch it out of the hands of the man holding it with all his might; and, strange as it may seem, even the united effort of two persons has proved quite as helpless, and has been completely set at defiance by the child placing the ends of his fingers on the slate.

Lectures to Come.

Translations

From Our Foreign Exchanges of a Late Date. El Faro Espiritista says that within a short time twenty nine suicides have been committed in Monaco, caused by losses at the gaming-table, and in a very vigorous article points out the cause and cure. We learn from the same source that Spiritualist societies are being rapidly formed in Portugal under the auspices of the Sociedad Espiritista Portuguesa, and that Sr. Annibal Montina of Lisbon has commenced the publication of a new paper. It assures its readers that the spiritual cause never looked brighter. In Rome, La Civilizacion Catolica, the cierical journal, recently published an article defending Spiritualism on the ground that the phenomena are genuine. It refutes the pamphlet lately issued by the Archbishop

of Austria, in regard to the medium Bastian, and says that the Archbishop's experiences prove nothing against Spiritualism, and terminates the article by saying that the Archduke John had no right, under the circumstances, to cry fraud in his séance with the same medium. In Venice the medium Eglinton has met with grand success, and in a series of public séances has satisfied the people that Cumberland is a mere sleight-of-hand performer: In Malines, a medical student, who is a fine clairvoyant, also gave a number of public séances with a like result. We notice the appearance of two new spiritual papers, Ki Bardo of Alicante, and El Secolo XX of Campos, Rio de Janeiro,

Under the initials J. C. y P., some one has been attacking Spiritualism, Freemasonry and various liberal movements, and Sr. Justo de Espada in an article in Revista Espiritista of Buenos Ayres has laid bare the animus of the anonymous writer. Sr. Pidal, the cabinet officer, has opened the campaign against the socalled contract of baptism, whereby the "Church," having baptized an infant, claims it forevermore, and holds its sponsors responsible for its actions. The clergy, having fully demonstrated that both the cholera and earthquakes were sent by God as a chastisement for the liberal sentiment that is now pervading the whole country, are asked to explain how it was that an earthquake demolished the church Del Pilar, while mass was being celebrated, and the "host" in the very moment of "elevation."

Constancia contains an obituary of John Fowler, translated from Le Messager; the testimony of Charles Baker in regard to the mediumship of Dr. Slade, and an account of that medium's success in Chicago. We notice, also, the foundation of a "relief society," headed by Sr. Felipe Sepillosa.

La Revue Spirite has an article on "The Entrance of the Human Soul into Life." The subject is a speculative one, and beyond the reach, the translator thinks, not only of human knowledge, but of spirits also. Its remarks are often interesting and instructive, even if the light on this entrance is rather dim. The article favors, of course, the re-incarnation theory of Allan Kardee, which is not very popular with Spiritualists generally; still that fact is no argument against its truth. (It will be seen by a late BANNER or LIGHT that the spirits, through Miss Shelhamer, say it occurs when necessary or desirable.) Every incarnation, it is said, is a step upward; life never retrogrades. Passing through the inferior, first the mineral, then the vegetable, then the animal, then the man. Quoting from an eminent writer, La Revue Spirite says : "The vital principle is not the life, it is the agent of the life." Intimating the passage of the entity through lower forms until the human is reached : quoting the terse and somewhat poetic words of Balzac, who said : "Adieu, precious stone-thou wilt in time become a flower; then, adieu, flower-thou wilt be a bird, a dove; adieu, dove-thou wilt be a woman." The writer cannot find the transition line, does not attempt to, and quotes the words of Michelet: "No solution of this continuity in the chain of beings. Impossible to mark the point where one reign ends and another begins. The confines of existence of beings become doubtful, uncertain, and no one can class them and say where ends the plant, and where begins the animal."

La Chaine Magnetique makes an astrological prediction, first saying there is a plate in a church in Ger-many bearing this inscription : "When the Passover happens on Saint Martin's Day, if St. Anthony sings to us the glory of the Pentecost, or the Feast of God occurs on Saint John's Day, the world will resound with the cries of sorrow." As this occurs in 1886, we will see if the sad prediction will be realized. The writer feels under no concern of mind, but rather looks to the planetary influences; and as in 1879 and 1880 the winter was cold under the influence of Saturn and Mercury, now, under different conditions, the anproaching winter will be cold but without excessive rigor; it will be more humid than cold under the influences of the sun and of Venus.

Le Messager of Liege, speaking of forgetfulness of anterior existences, in criticism of a writer who considers such forgetfulness as a proof of an entirely new life, says : "To reason thus is to make the human be-ing too much or wholly material. It gives the material

ture of psychical phenomena, and the conditions under which they can be satisfactorily observed.

The News expresses the conviction, which is the substance and value of its whole article, in our view, that "a belief in the genuineness of these occurrences among students in physical science will prove a thing of slow growth. It is only through individual observation, under accithat a thoughtful, cultivated mind is led to explained upon any laws now understood in the schools." True throughout. The laws as at present accepted in the schools of science are so wholly unrelated to the psychic, or spiritual laws, so far as the latter are ascertained, that it is not at all surprising that scientists of all grades fail to apprehend plain facts and truths which are not willingly obedient to their conditions. They assume too much in assuming to know it all, as well as when they assert that there is no other method than theirs. And a professedly scientific society, taking the attitude of challenging the very existence of the phenomena, is worse by far than any single scientist, for it imposes at the start more sense-

ess conditions. In the Phrenological Journal for October is an article on "Investigating Ghosts," referring to the London Society and to Miss Phelps's article in the North American Review. There is little in it, however, of interest to Spiritualists, except so far as it shows that the London Society is fast getting cornered with its own inquiries. But the Journal does not expect to be "logically satisfied " respecting the character of the phenomena. It thinks it "beyond the reach of physical machinery" to disclose their cause and manner of production. In that view the Journal is unquestionably correct. And if so, all the societies for Psychical Research that may be organized will never reach any satisfactory conclusion in the direction in which they are traveling. Nav. more : no organized societies whatever will find out anything. The investigation of spiritual phenomena must necessarily be an individual affair, and thus only can it be conducted according to spiritual conditions. These research societies will, we incline to believe, do service in at least one way, and that is in showing how barbarously false any investigation must be that resorts to fixed and unyielding methods to discover spiritual causes.

II will be seen by their card in another column that the Berry Sisters will resume their regular seances in this city, commencing Oct. 27th.

Mrs. M. E. Williams's Beacon Light has been resumed. It will now be published weekly, she announces, instead of semi-monthly as heretofore.

sioned angels come from heaven to guard our homes night and day"; that "this faith has never died out of the heart of man"; and that if we could but see them we should find about us a myriad host. He allowed that there had been much superstition about the invisible, but that among all Christians there remains a belief in these unseen guardians. He remarked that it is evident from all history that there has ever existed a belief in the supernatural. and that we of these times have a clearer conception of it than the old poets and philosophers, who filled the streams and the woods with gods. He inquired of his hearers if it was not a reasonable belief that there are about us in the busy scenes of life, guardians sent from a higher power. He declared the idea of the invisible to be natural in man. The heathen forget that these guards are spirits, and replace them with idols of wood and stone. But we, he said, recognize the unseen angels in our faith : In our thoughts by day and musings by night we confer with the invisible. But he reminded his hearers that we looked upon them as spirits, and not lifeless matter.

The preacher affirmed that the invisible becomes the real to the true Christian, that the only permanent thing is the invisible. The unseen becomes the enduring. This, he said, is the light-house in the vast ocean of life.

Yet this same Rev. Mr. Pearce, after admitting so much, and going so far, endeavored to put a brake upon the too-rapidly moving car of his eloquence, by putting out a sneer at the modern spiritual phenomena lest he be suspected of complicity therewith. This same professed believer in the only reality of the unseen asserted that "the ghost stories of our day have not the dignity of those of our forefathers." "If," said he, "we must have ghosts, give us back the venerable kind." That is, he explained, he would not give up the Witch of Endor, or the ghost of Banquo, for all those who "go through with senseless table-rappings." There is, of course, no known objection to his preferring what he likes. He ends inconclusively, unreasonably and unintelligibly, in saying that "God's Word" nowhere informs us that the ministering angels about us are the friends we have known on earth, yet none the less do we feel, as he admits; "the presence of some departed one, a mysterious presence of the one gone from earth." He says, "they communicate nothing, but we feel their presence and power." We trust he will clear up his clouds in some subsequent discourse.

HT The fall season of public meetings of the Spiritualists in Atlanta, Ga., was commenced Sunday evening, Oct. 4th, at Good Templars' Hall. G. W. Kates addressed the assemblage. OBBE.

We have already on file the following discourses, reported for our columns, which we shall print as rapidly as space permits. Other excellent lectures are also in view, which we shall announce on their arrival at this office:

"SPIRITUALISM: WHAT IT TEACHES AND TO WHAT IT LEADS," by Hon. E. H. Green of Aurora, Ind., delivered before the Union Society of Spiritualists at Cincinnati. O.

"LIFE AND ITS REALITIES," delivered by Mrs. Milton Rathbun at the Open Air Meeting held Sunday, Sept. 6th, at the residence of Dr. G. H. Perine, Baltus Roll Hill, Summit, N. J.

"WHAT IS THE NATURE OF THE OPEBA-TIONS OF INTERCHANGING THOUGHT PASSING BETWEEN THE SPIRITUAL MAN AND HIS EX-TEBNAL SUBBOUNDINGS ?" delivered by Simon De Main, late of High Grange, Eng., now of Sherrodsville, O.

To Return to America.

A letter dated London, Oct. 1st, informs us that Mrs. Cora L. V. Richmond's farewell series of meetings at the Kensington Assembly Rooms was well supported, and received the closest attention of large and appreciative audiences. Other lecture engagements on the part of suburban friends, and a series of private meetings at Mr. and Mrs. Tebb's residence, were to fill out the time till Oct. 20th, at which date she expects to embark for New York on the steamship City of Chicago.

Removal.

"Spirit Voices" has moved into its new quarters, No. 718 Washington street. It has three good sized offices and a large room that Dr. Bliss proposes to fit up as a séance and readingroom for the accommodation of physical, materializing and test mediums who may wish to visit Boston temporarily. The location is central and quiet.

"FACTS."-The October number of this magazine contains a somewhat remarkable array of evidence of the genuineness of the claims of many of the mediums who hold public séances, and of the materialization of spirit-forms and other manifestations of the presence and intelligent agency of the denizens of that world whose inhabitants, though continually near us, are ordinarily intangible to our senses. By reference to our advertising columns a list of its contents will be seen, sufficient, we think, to show that this periodical is destined to accomplish much good, and for that reason is worthy of an extended circulation.

MT-W. O. Nation of Greytown, Wairarapa N.Z. contributes to the Harbinger of Light a statement of facts showing that Spiritualism was known among the Maoris of New Zealand followed by Miss Zaids Brown, under spirit- long before its advent at Rochester, N. Y., even control. In every sense the occasion was a suc- before the Colony of New Zealand was settled. by the Rogliab. A TOLING OF LEAD

brain a predominance that it does not have." In our existence, on the contrary, the brain only plays a part, the same as other parts of the body do; it is the humble slave of the spirit, of the real being, the Me. It fills a rather higher place in the human organism than the other functions, like the foreman in an industrial establishment. Continuing, the critic mentions some of the names of precoclous and gifted individuals, among whom their special abilities were developed fully at the early age of twenty-five years, which proves not only the persistency of certain faculties of our spirit, but supports also the law of re-incarnation. Le Messager quotes from Facts a remarkable case of direct writing on slates, at Onset Bay, at a séance with Joseph Caffray. After a full description of the circumstances and the message written-which seem positive of its spiritual source as well as the identity of the spirit-Mrs. Cromble of the Boston Highlands, who writes the article, closes it by saying: "There could have been no cheating in this case, for the slates never were out of my hand for an instant. I fully believe all these spirit-friends mentioned were really present."

The death of M. L. Adam, connected with the administration of Le Messager, is announced by the editor with profound sorrow. La Revue Spirite also save: " At the moment of going to press we learn of the death of M. Adam of Le Messager of Leige. Both papers propose to speak further concerning his demise hereafter.

Monitour Spirite and Magnetique, under the heading of "Still Another Marvel for Scholars." copies the article at length from the BANNER OF LIGHT-viz: the circumstance of Mrs. Jane Imlay, of Newark, N. J., (which attracted the attention also of the New York journal, The World.) having the gift of drawing for a year or two past. This person is a widow lady living with her father, a man of humble condition. None of the family have ever had any artistic traits or notions of the fine arts. It came upon her very suddenly, and she is unable to account for it. She has received no education, and writes very poorly. When this impulse of designing comes upon her she has no idea what the design or picture is to be until it is finished, and says. "I attribute it. and the impression is very strong in me, to the influence of an ancient Greek artist."

J. W. Mahony,

Elocutionist and lecturer, is at present located at No. 30 Lawrence street, Boston, where he will remain for a few weeks. While in this city he will answer calls to speak or give readings if addressed as above. He will be at Eagle Hall next Sunday evening. Mr. Mahony is possessed of a phenomenal memory, a cultivated delivery, stands high in his profession in England, and deserves well of the American public. We understand that efforts are new making to engage a public hall in Boston wherein he will give an entertainment.

27 Read the announcements made by the medium J. R. Cocke, on our fifth and seventh Dages.

"Was most dead with Heart Disease; am now able to do a good day's work by use of DR. GRAVEN HEART REGULATOR " tays Geo. Golding: Hartsgrove, Ohio. Free pemphist of F. E. Ingalis, Cambridge, Mass. \$1.00 per bottle at draggists.

OCTOBER 17, 1885.

I

LIGHT. BANNER OF

Donations in Aid of Charles H. Foster.

MR. CALEB BUFFUM, 13 Buffum street, Salem, Mass., who is the legal custodian of the funds which have been and may be in the future donated by friends of the cause for the use of the unfortunate invalid, Charles H. Foster, reports as follows:

reviously acknowledged		8	144,40
Gotham.			5.00
L. Colby			3.00
I. B. Rich			3,00
Mrs. D. G. Taylor			1.00
Wm. B	• •		3,00
N. W	•	••	3,00

The death of Cardinal McCloskey is announced. He was a truly good man. His very modesty made his deeds all the more appreciable, not only by his own, church, but by those of all good people of whatever faith, belief or knowledge. At Plymouth Church, Sunday. Oct. 11th, Henry Ward Beecher, in the course of a sermon on the resurrection and the translation of the spiritual man in the new order of life, spoke as follows regarding the late Cardinal:

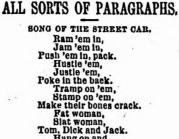
nal: "That true old man who has gone up from amidst those who have loved him and nourished him, Cardi-nal McCloskey: It was all well enough that there should be the cardinal's throne, and the enshrining cathedral, and the altar, and the incense, and the aco-lytes, and the orders of priesthood; all very well that there should have been the symbols of spiritual au-thority. But the moment that he emerges, no velvet, no purple, no tiara, no symbol will be with him. Like you and me and all of God's dear children, he will stand in his spiritual, conscious entity and individuality, and will have no occasion any more for organ nor for eboir, nor for congregation nor for temple. To day he lifts his venerable head-no, he is young; years shall never hut him again. No rude experience shall turn his hair gray nor furrow his face. Hels as young as God; he shall remain in an eternal youth, with all those whom he loved on earth, and with all those to whom he administered, and with all that great flock of those whom he feared were doomed 'o elernal destruction: he shall find them in that land without controversy, without theology, without division, and they will be as dear to him as if they had come out from the ohrism of his own hands."

THE SPIRIT MESSAGE DEPARTMENT on the sixth page of the present number has among its contents an eloquent Invocation, asking for guidance in the line of truth, and the pathway of right-doing; Questions which are responded to by the Controlling Intelligence, touching the appearance of certain spirits in the higher life, the manifestation of what are known as "ancient spirits," the spiritphenomena in India and the possibility of their reproduction in this country, and "the conservatory of the future"; and strongly individualized and characteristic messages from spirits LIZZIE MORSE of Cleveland, O.; CHABLES E. DUNTON of Boston; THOMAS JOHNSON of Richmond, Va.; CHARLES JESSUP of Ashland Station, Md.; MRS. ELLEN. ROBERTS of Boston; WILLIAM GOODWIN of East Boston; MARY HOBBS of Kensington, N. H.; THOMAS PICK-ETT of Holyoke, Mass. and JANE KING of Albany, N. Y.

The Mutual Aid Association of Charleston, S. C., numbering eight hundred members, has from a small beginning become one of the most popular and efficient organizations for benevolent work in this country, and proposes to invite some of the best lec-turers to its platform in aid of a fund now being raised for the erection of a building that shall furnish a hall, library and reading-room. The series of lectures will undoubtedly be a prominent feature of Charleston the -coming winter, and prove a grand success.

It may not be known that this Association is a standing answer to the question, " What good has Spiritualism done?" as it had its origin, we are credibly informed, within the ranks of Spiritualists. With its large membership it has had but four honorary members. Three of them survive, viz: Commodore Duncan N. Ingraham, Gov. Hugh S. Thompson and A. F. Melchers, Esq., the only ex-President of the Association. The fourth was Sir Moses Monteflore, Bart., in honor of whom a memorial meeting is to be held Oct. 24th, the one hundred and first anniversary of his birth.

THE PROGRESSIVE LYCEUM at Melbourne, Australia, is in a flourishing condition. A new board of officers was chosen August 17th. Mrs. Addie L. Ballou of San Francisco, whose labors in Melbourne are attracting considerable attention and effecting much good, attended the Lyceum during August, and on the 23d of that month gave an interesting address to the young folks. Mr. E. Gill has further contributed to the Denton Museum, by adding to its attractions some fossil sharks' teeth discovered by Prof. Denton during his researches at Cheltenham, A number of the Lyceum members under the direction of the recent Conductor. Mr. Bamford, gave a public performance of an operetta early in September, Mrs. Ballon, Miss Octavia Lane, Miss Burbank, Miss Pride and Mr. Henshaw assisting.



Blat woman, Tom, Dick and Jack. Hang on and Uling on By tooth or by hair. Hey, there 1 Now stay there, And pass up your fare. — Louisville Courier Journal.

The rice harvest has begun in Louisiana, and the crop is estimated at from 700,000 to 1,000,000 sacks, which is a wonderful increase over last year, when the yield was 410,000 sacks.

Bank Director—"How are the cashler's accounts?" Bank President—"Why do you ask?" Director—"I beard yesterday that he had lately been vaccinated." Presiden—"Well, what of that?" Director—"They have smallpox in Montreal, just now."—Puck.

The latest English achievement is the planting of an English church on the top of Eggischoru, 7200 feet above the level of the sea. This is better than the American plan of planting an advertisement at high altitudes.

Jim Fiske is said to have made this reply when asked to contribute toward building a fence around a cemetery : "Not a cent : there is no use in a fence: those who are in can't get out, and those who are out do n't want to get in."

The poet says:

"The hand that rocks the cradle Is the hand that rules the world."

But in these modern days the cradle is an obsolete article of household furniture. Now the question arises, under present circumstances what hand rules the world?

Hot water has been struck at a depth of 900 feet in Sierra Valley, Cal.

A student who had made very little progress, in tak-ing leave of one of his tutors, began thus with great pathos: "Herr Professor, it is to you I am indebted for all that I know-" "Stop, stop, I pray !" replied the tutor, "do not mention such a trifle."-Elsener Kourier.

When a poor medium falls from grace, the secular, the infidel and the religious press set up an awful howl. But when an infidel commits suicide, or a minister is caught in the toils of stirplculture, and the Elder Waltes run away with deacons' daughters, silence or whitewash, through respectable influences, closes the doors of such skeleton closets. It makes a great difference in such cases whose ox is gored.

NEWSPAPOBIAL .- Another paper devoted to the cause of Spiritualism has made its advent, hailing from St. Louis. Its title is Light in the West, and it announces that it will appear weekly, published by "Light in the West Publishing Company." No names

"Flood Rock" was successfully blown up with dynamite Oct. 10th-a loud report, but no damage to surrounding property-thousands out to see the show. An irreverent punster in the Sunday Herald remarks: Once more Hell Gate is wide open, and everybody can get into New York."

As we go to press it would seem as if the Eastern imbroglio was far from a satisfactory settlement-Servia and Greece being militant in the extreme. The sword may possibly outstrip the pen in this instance.

A man has two hundred and forty bones in his body. Shad, which weighs a tenth part as much, can go him one hundred and forty thousand better.—*Providence*

The Harbinger of Light (Melbourne) for September reprints from our columns the excellent article upon Medical Clairvoyance," by H. B. Willcox.

We front the sun, and on the purple ridges The virgin future lifts her vell of snow. Look backward, and an arch of splendor bridges The guil of long ago.

The Boston Globe of Oct. 18th contains an article on "Pseudo Reporters" which is literally true-and at the same time "knocks into pl" one of its own reporters of this class, although it probably had "outsiders" in view. It says: "Judging from the reported impecuniosity of reporters (?) no one would suppose that others would be anxious to represent themselves as belonging to that guild." We have been frequently bored of late by this same class of bipeds, whom we hope will take the hint and keep away from us.

TWO NOTED MINSTRELS.

Who Have Won Fortunes, and What They Say About Stage Life.

From Stage Whispers.

"Billy" Emerson has recently made a phenomenal success in Australia, and is rich. Emerson was born at Belfast in 1846. He began his career with Joe Sweeney's minstrels in Washington in 1857. Later on he jumped into prominence in connection with Newcomb's min-

strels, with whom he visited Germany. He visited Australia in 1874, and on his return to America joined Haverley's minstrels in San Francisco at \$500 a week and expenses. With this troupe he played before her majesty, the queen, the Prince of Wales and royalty generally. After this trip he leased the Standard Theatre, San Francisco, where for three years he did the largest business ever known to minstrelay. In April last he went to Australia again, where he has "beaten the record."

"Billy " is a very handsome fellow, an excellent singer, dances gracefully, and is a true humorist.

"Yes, sir, I have traveled all over the world, have met all sorts of people, come in contact with all sorts of customs and had all sorts of experiences. One must have a constitution like a locomotive to stand it."

"Yes, I know I seem to bear it like a major, and I do; but I tell you candidly that with the perpetual change of diet, water and climate, if I had not maintained my vigor with regular use of Warner's Safe Cure I should have gone under long ago."

George H. Primrose, whose name is known in every amusement circle in America, is even more emphatic, if possible, than "Billy" Emerson, in commendation of the same article to sporting and traveling men generally, among whom it is a great favorite.

Emerson has grown rich on the boards and so has Primrose, because they have not squandered the public's "favors."

Sensation in Albion, Michigan.

One of the most remarkable and wonderful ourse that has been performed since the advent of the Christian era, is that of Mr. Geo. Young, a highly respectable citizen of Albion, Calboun Co., Mich. The following is what Mr. Young says:

says: For many years I was stricken with disease of so serious a character that I could not walk nor stand. I was reduced in flesh from one hundred and eighty to one hundred pounds. The local physicians called my complaint liver, heart and kidney disease, in fact, all manner of diseases; but after I had paid out a great deal of money, they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands (I was no be-liever in Spiritualism), and I thought I would send to him and make a trial, for there was nothing else left for me to do. He sent me what he called spiritual magnetized remedies. I commenced to take them, and I na very short time I began to improve, and to-day I am as healthy a man as there is in Michigan, and can do as hard a day's work, and I know that Dr. Dobson cured me. I took four months of his treatment; two months after I was well, abd it has nearly if not quite made me a Spiritualist. Since I got well Dr. Dobson has been here to see me, and I attended one of his slate-writing séances, which to me was wonderful. My cure made an a cond by its out to the sum of the slate-writing seances, which to me was wonderful. My cure For many years I was stricken with disease see me, and I attended one of his slate-writing scances, which to me was wonderful. My cure made an excitement in our town, and by its means Dr. Dobson has had over one hundred patients here, and has been successful in cur-ing or greatly benefiting nearly every one. Myself and wife will never tire in doing every-thing we can to induce the sick to send to Dr. A. B. Dobson of Maquokets, lows, for assistance, the man that saved me from a premature grave. It is nearly a year since he cured me. It is through him and his spirit-band of doctors that I am alive. GECONGE YOUNG. Albion, Calhoun Co., Mich.

Albion, Calhoun Co., Mich. The foregoing is but one of many similar testi-monials voluntarily furnished Dr. A. B. Dobson of this oity. His disciples number thousands, soattered from Maine to Oregon and from Da-kota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have never heard of such a case—the uni-form testimony being "entirely cured or great-ly benefited." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one, and certainly he is rich-ly deserving of all the success that has crowned his work during the last few years of his resihis work during the last few years of his resi-dence in this city. He is warm-hearted and generous with his friends, while with those dis-posed to deride or oppose his work he is not afraid to answer a fool according to his folly. -Maquoketa (Iowa) Record.

BATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Apecial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion.

each insertion. Natices in the editorial columns, large type. Jended matter, ifty cents per line. Payments in all cases in advance.

AF For PROSPECTUS and BUSINESS CARDS, see third page.

Ar 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 BANNELL OF LIGHT cannot well undertake to vouch for the honesty of its 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.

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Cure for the Desf.-PEOK'S PATENT IN-PROVED CUSHIONED 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 distinctly. We refer to those using them. Send for illus-trated book with testimonials, free. Address F. HISCOX, 833 Broadway, N.Y. Mention this paper. A.15.6m*

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3. and 10c. postage. 4w*.O.3.

Dr. F. L. H. Willis may be addressed until further notice at Glenora, Yates Co., N. Y. O.3.

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

ADVERTISEMENTS.



NOTHING is the absence of something. Neurasthenia, nerve exhaustion, is caured by a lack of magnetism in the blood. When the iron in the blood ceases to be a mag-net, then polarity is gone, and capillary circulation is im-perfect, and the entire organism suffers. Polarity and max-netism cnergize the blood corpuscies and redouble the circu-lation of the venous system. To impart a powerful current of mineral magnetism to the body we must apply it direct, and in no other way can this bedone so effectively as through the MAGNETIC BHIELD. This SHIELD is all that its name implies—a sure protection against disease from with-out, and a powerful silimulating force within the body. The whole tone and character of the blood is changed in a few hours after wearing the Bhloid. Lame Back, Weakness of Kidneys and Lumbar Muscles are positively cured in a pow-the whole body to feel this warn, genial glow of magnetic polarity, vituility and restful comfort. These Magnetic Shields will do for poor, weak, suffer-fue so the solution is bloid will do for poor, weak, suffer-fue so figure is shields will do for poor, weak, suffer-fue solution form age for building up the broken-down and ex-haption enerve gragits. These Shields, wherever known, are revolutionizing former tireonizes of cure, and converi-ing the beak medical talent of the land to their use and re-ord the BANNER or Lightry how young again, regain allo to be allowed the site standed will do for yeat. If you want is the blow to the stant of the bind will in the deceived haustod nerve gragits. These Shields, wherever known, are revolutionizing former tireonizes of cure, and converi-tion the BANNER or Lightry have means of finding out and whowing the truth of all things, and they will not bedeceived by bataments that cannot be sustained by facts. If you want to the BANNER or Lightry have means of finding out and whowing the truth of all things, and they will not bedceived by bataments that cannot be sustained by facts. If you want to the still the wild in corpo y

Three Pairs for \$2,00. For FAIR. CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill, and 108 Post Sireet, San Francisco, Cal. Oct. 17.

FACTS MEETINGS,

FOR THE CONSIDERATION OF ALL CLASSES OF Mental and Spiritual Phenomena,

HORTICULTURAL HALL, BOSTON, Oct. 17. EVERY SUNDAY AT 8 P. M.

Mrs. Caroline Field Welch, COR. DUDLEY AND HAMPDEN STS., ROXBURY, Vital Electrician. Gives Massage Treatment at her residence from 9 to 12 and 2 to 4, except Saturday and Bin-day. Will visit patients at their homos. All Mt. Piesaant and Hampden-St. Cars pass the door. Boston references, by permission: Joseph H. Warren, A. M. M. D., No. 51 Union Park street: C. F. Nichols, M. D., No. 56 Boylston street; H. Warren Whito, M. D., No. 234 Dudley street; Jennie T. Loonard, M. D., No. 232 Dudley street; Oct. 17.-1w*.

DR. J. F. MacALLISTER,

VOLUNTARY TESTIMONIALS To His Merit.

To His Merit. The following are a few of many given in appreciation of the work of JAMEY R. COCKE, as a Develop-ing and Healing Medium: BOSTON, Sept. 21st, 1885. I take pleasure in saying that I was successfully developed under the care of JAMES R. COCKE as a Bushness and Teat Medium, and can with confidence recommend him to any one in need of aid in development. Also, as a Magnetic Physician, by a peculiar method of his guider, wonderful effects have been produced, as myself and family can testify. 377 Shatomut Arenue. R2 RUGGLES STREET, Oct. & M. 1885. I take pleasure in testifying that in a very few treatments given me by Mr. COKKE my health has been greatly bene-Bited. MRS, GUACE A. BAILWY, Teacher of the Yolce. Mr. COCKE's Medhumshave been beenessful in overy hall where they have appeared. 663 Tremont street, Boston. Ot. 17.-200.

THE FINEST PICTURE PUBLISHED OF THE

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SEANCES at their house, No. 55 Rutland street. Sunday, Tuesday and Saturday entings, at No'clock: also Thurs-day and Saturday afternoons, at 2:30 o'clock. Commencing Tuesday evening, Oct. 27th. Oct. 77.

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READ Oct. FACTS, one of the best numbers ever published.

DR. J. C. STREET

HAS returned from Europs, and is located at No. 63 Oct. 17.-isiw*

BOTANIC Physician and Psychometrist, 38 Leverett street, Boston. Will also answer letters at a distance for \$1.00 and stamp. Iw"-Oct. 17.

MRS. DR. COLLAMORE. ECLECTIC and Magnetic Physician. Electric and Va-porized Medicated Baths. Office 25 Winter st., Room 15. Oct. 17.-3.*

READ "The Union of Souls," by Mr. Luther Colby, in "FACTS." Oct. 17.

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The Virgin of the World, &c. Being the 2d Volume of the Hermetic Work.

The deluxe Edition (quarto, printed in old-faced type, on ribbed paper) of the scholarly annotated Transla-tion, by the authors of the "Perfect Way," of this charm-ing, Esoteric, Hormetic Allegory, with their valuable Notes, Essay, Introduction and Proface, beautifully illus-trated with fac-similes from Oriental antique gems, sculp-ture, paintings, Ec. Subscriptions received by the Editor,

ROBT. H. FRYAR, Bath, Eng.

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 Psychometry. Mrs. Sue B. Falcs.

MISCELLANEOUS. MISCELLANKOUS. EDITORIALS. - Psychical "Pip Van Winkles." The Gift of Healing. Mr. A. S. Hayward. The Difficulty. Prof. J. W. Cadwell. The Uniton of Souls (poem). Mr. Luther Colby. **Single copies 10 cents. 01,00 per year.** For sale by COLBY & RICH. 15-Oct. 17.

The Spiritual Wreath, A NEW COLLECTION OF WORDS AND MUSIC FOR THE Choir. Congregation and Social Circle.

Everybody is invited to visit our Children's Lyceums, which are held every Sunday. See localities under heading of "Meetings in Boston."

Movements of Mediums and Lecturers.

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

Miss Lucy Barnicoat will accept calls to lecture and give platform tests wherever her services are de-sired. She may be addressed for engagements at her medical office, 175 Tremont street, Boston.

Mrs. Clara A. Field can be addressed for lectures and psychometric tests at 2 Hamilton Place, Boston.

Mrs. E. M. Shirley, of Worcester, Mass. is now topping at 281 Shawmut Avenue, Boston, for a few

days. Hon. Warren Chase lectures in Keene, N. H., Oct. 18th; in Providence, R. I., Oct. 25th; in Norwich, Ct., Nov. 1st and 8th; in Worcester, Mass., the four Sun-days of December; in Springfield, Mass., Jan. 3d and 30th; in Manchester, N. H., Jan. 24th and 31st. Ad-dress as above for further engagements.

Mrs. Bessle Huston having returned from the camps, where she was quite successful, is now ready to at-tend to calls for materialization scances.

Mrs. A. P. Brown spoke in Liberty, Me., Oct. 11th, and will be in East Harpswell the 18th.

J. W. Fletcher will lecture in Horticultural Hall, Boston, Sunday morning and evening. He leaves Boston for the West to remain some months, Oct. 26th.

Dr. Dean Clarke, whose bore lactures in Princeton were very highly appreciated and commended, will speak in Springfield Oct. 25th. He is open for engagements for November. Those who wish for the services of an able and experienced locturer should address him at once at Clinkon, Mass.

A. E. Tisdale, whose address is 51 Thames street, Norwich, Ct., after delivering the closing lectures at Niantie Camp, spoke with great acceptance in New London, and on the first Sunday in October in Willi-mantie, Ct. Those desiring his services can address him as above.

Newburyport, Mass.

J. Frank Baxter again occupied the platform at Fraternity Hall on Sunday afternoon and byening, Oct. the past. H. F. Merrill comes on Sunday next, and our people anticipate a rich treat in the way of plat-form tests.

NOTES.

NOTES. J. Frank Barter is soon to give an entertainment under the auspices of the Society. The entertainment will probably be followed by a dance. The Ladles' Ald Society has become a fixed fact. It is well officered, has a cosily fitted up parlor, and will close its first year of existence with a snug sum of money in the bank.

money in the bank. Arrangements are being made for the holding of a private circle, the medium being Dr. Amsden. If per-viceted the circle will be held in the Ladies' Aid Parlor, and the number attending will be limited to twenty. It is the tuilkely that, a developing circle will be held here this winter, the developing medium being a recent yearset. to Spiritualism. Several persons are already being developing to clairroyance, speaking and platform tests. H.

We have listened to the ocean's roar, but never heard a mountain's peak.

The selectmen of Wareham have appointed Tuesday. Oct. 20th. at their office in Wareham, for a hearing upon the petition of the temporary direction of the Onset Bay Grove Railroad Association to the selectmen to locate a railroad from the Old Colony Onset station to Shell Point. A strong remonstrance against the road's running through West Central Avenue, one of the principal avenues of the grove, it is probable will be brought forward at the hearing. If the selectmen do not locate the tracks where the Association has laid them, the latter will exercise its right of appeal to the railroad commissioners.

A collection was taken up in one of our churches recently, and when the hat reached the seat occupied by a lady, her daughter and little son, the two ladies found themselves without a cent of money, but young America reached over and deposited a cent in the hat, and then whispered to his sister: "There, I just saved this family from being whitewashed."—Larned (Kan.) Chronoscope.

The crop of beet root sugar for the coming year is estimated at 2,505,000 tons, while of cane the yield is put at 2,100,000 tons. The beet outdoes the cane.

"Tommy," exclaimed Mrs. Fogg, "do n't you know it's Sunday? Don't you know that it is naughty to "But, my dear," interposed make a kite to-day?" Fogg, "don't you see that he is making it with a religious paper ?" "Oh !" said Mrs. Fogg, "I did n't notice that."

A Chinese sign in a shop at Socorro, N. M., reads Sin Was In."

"I'll bet," said a man who was explaining what hard words had been given out for spelling at the civil service examination. " I'll bet a good many fellers spelled it ' Y-o-t.' It was one of the words I calkilated on, and I did n't forgit to put it down on my paper y.o-u-g-h-t.' I guess I got 'em on that 'un, anyhow.'

Among the Indian tribes one in four die of consumption, which is a larger proportion than among the white or colored races.

Family Physician-" Well, I congratulate you." Patient (excitediy)--"I will recover?" Family Physi-cian--" Not exactly, but-well, alter consultation, we find that your disease is entirely novel, and, if the au-topsy should demonstrate that fact, we have decided to name it after you."-Philadelphia Call.

The health of the people of Charleston, S. C., has auch improved since the introduction of a public supply of artesian well water.

Of 830,030 emigrants arriving at New York during the year 1884 and examined by the New York Commissioners of Emigration, 1144 were returned as paupers.

Toads were discovered making great inroads upon the hives of a bee-keeper at Port Jervis, N. Y. A lew mornings ago he found a toad at the entrance of sach of the hives. . The toads were apparently asleep, but as soon as a bee or two appeared would shoot out their tongues and convey the honey-gatherers into capacious mouths.

Honor the old, instruct the young, consult the wise and bear with the foolish - German Proverb.

A floor of paper has been made in a new rink in Indianapolis. Straw boards are pasted and pressed together by a hydraulic press, and when seasoned they ad they are sawed up into flooring, the edge of the paper form-ing the floor, which is without joints. When sandpa-pered it becomes smooth is ice, and is solvelows.

Do n't forget the Facts Meetings at Horticultural Hall, 100 Tremont street, Boston, which are held every Sunday at 3 P. M.

Special Notice.

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

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READ the Review of Dr. Coxe's Article in REACTS for October. Oct. 17. DR. J. N. M. CLOUCH.

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LIGGIU OIL UILE FOULT. A Treatise written for the personal use of these who are ignorant of the Eastern wisdom, and who desire to enter within its influence. This singular little volume, called "Light on the Path." has a history as strange as the procepts if inculcates. The title page informs us that it was written down by "M.C.," Fellow of the Theosophical Society, for the use of those de-string to come within the influence of the Eastern wisdom. "M.C.," however, was not the real author; the simply wrote it down as an annanuensis, while psychically influ-enced, we are told, by one of the Mahatman, or Masters, of the Ilimaisyan brotherhood, living thousand sof milesaway, of whom Mr. A. P. Sinnett first gave an account to the world in his remarkable books, "The Occult World," and "Esoteric Buddhism." The manuscript of the work is said by those who have seen it to be in a strong, bold hand, uterly unlike that of the lady who wrote it. "Light on the Path" is in some respects a condensation of the leading precepts of the famous Sanakrit work, the "Bhagavat-Gita," of which a metrical translation has just been writ-ten by Edwin Arnold. The book was enthuislastically re-coired in India, and a special edition has just been writ-ten by Edwin Arnold. The book was enthuislastically re-coired in India, and a special edition has just been writen by Cloth. Price 60 cents. For alle by COLBY & RICH. THE SPIRIT OF THE NEW TESTAMENT:

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READ the Article on Healing, by A. S. Hay-ward, in October No. of FACTS. Oct. 17.

LIGHT. OF BANNER

Thomas Pickett.

Thomas Pickett. [To the Chairman :] This does not seem to be a car yaid, or a dépôt, or anything of that sort. What do you call it? What place is this? [Ban-ner of Light Circle-Room.] Now I know this is what you call a meeting for spirits. I see. I do n't feel very good. I feelsort of jammed in, you know. That is not a comfortable feel-ing. Pretty good sort of a place you 've got here. Well, you want to know who I am, of course. We always want to know who any-body is that comes around and wants to plok ac-quaintance. My name is Thomas Plokett, and I was once-you'll say I'm not now-a brake-man on the Holyoke and Westfield Road. I lived in Holyoke. I was busy, you see, coupling the cars, and I got jammed up here [across the chest]. That's why I got out. I didn't want. to go? I had a family here to look after. I had after I got out-I could n't look after them as I ought to. 'T was no go; of course I could n't; a man can't do a plece of work without his ma- **chine** to do it with. That was the case with me! .I did n't like it. I felt rather huffy about it, I did. I did n't see any sort of use in being jammed up in that way. I think it is a strange-kind of a law that permits it. I suppose the folks that used to know me will think, ought not to talk so. Well, perhaps if they were in the same situation they would n't feel any better about it. To find one's self suddenly shoved out of his position, if it did n't amount to much, and those dependent on him left without his help, would n't make him feel much like singing the songs the preachers tell about. I did n't go to a very had place. The worst

about

about. I did n't go to a very bad place. The worst position 1 found myself in was when I saw my-self around the old home and was not able to make anybody know it. That made me kind o' riley. I was n't mad with them for not knowing I was there; I was n't exactly mad with myself, you see, because I could n't let 'em know, but I think I was mad with the whole world in general. You know how it is. If you do n't, I hope you'll never have to come to it.

If you don't, I hope you'll never have to come to it. There are some falks in Springfield that I'd like to get to. Not long ago I was drifting around that way and I saw a man; he wasn't very old, one of these spirits that come back and talk, you know; he talks for 'em—I be-lieve that's the way of it—tells who they are and what they want. I wanted to hitch on to the bhap, you know, the same as you'd hitch one car on to another; I wanted to couple on to him, do n't you see, so as to make up a train, one car on to another; I wanted to couple on to-him, do n't you see, so as to make up a train, a way to go through and get to the folks near-er home, you see-that is, nearer home than here--and I thought if I could only make him talk for me my folks would know I've come-round, and perhaps I could do some good in that way. I do n't know as I could. I'd like to. There's some here who were kind to those I left, and I want to thank 'em every one for all they did, for the kind words they spoke, and other things. I want them to know I haven't got jammed up so much but what I could tell something of what is going on, and of some things I'd like to see righted, made a little bet-ter, if I can only have the handling of them.

ability of which is grinted, made a little bet-things I'd like to see righted, made a little bet-ter, if I can only have the handling of them. So you see, mister, I've got a good deal to look after, and you'll excuse my tumbling in on you in this way. I don't feel exactly good— sort of jammed up, you know, stretched out and altogether queer. It is a little over a year and a half since the thing happened that sent me out; that's not very long, but the first few weeks seemed an dozen years had been crowded into as many weeks. Now time goes off so quick I don't mind it, and if I can get a chance to do what I want to for two or three I left here I won't have anything to complain of. Much obliged to you.

Jane King.

Those whom I knew on earth lived at Albany. N. Y., and places near that city. I have had no opportunity of speaking to them, so I have come here to tell them how pleased I am with this life on the spirit-side. They wonder what I have been doing, and if I have found a condi-tion of happiness, and many questions have arisen in their minds about me. I have seen them, have read their thoughts and tried to give them an answer.

them, have read their thoughts and tried to give them an answer. Yes, I have found a condition of contentment, of peace, one which I think can truly be called happiness. And I am busy; I have been busy-ing myself in connection with my friends on earth and with those matters which I left here. I have been trying to arrange them, or influ-one there to avance them part so much conand the seen trying to arrange them, or initi-ence others to arrange them, not so much con-cerning material possessions or anything you call wealth, but they are connected with indig viduals and their welfare, and 1 think I shall succeed in doing as I wish; indeed I have, in some instances, and I am pleased that I do have such an influence over those who have as yet-no evidence of my nearness to them. They are

Message Department.

Public Prec-Clicle ffeetings Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formery Mourgomery Place), every TUKSDAY and FRIDAY AFTERNOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services com-mence at 3 o'clock precisely, at which then the deors will be cloced, allowing to extress until the conclusion of the scance, except in case of abcolute necessity. The public meace at a o'clock precisely, at which the source of the fragmence of the service of the store heading indi-cato that spirits farry with them the characteristics of their sarth-life to that beyond-whether for good or swith the these who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the roader to receive no decrime put forth by spirits in these of the serves as much of truth as they porcoive-mo more.

these columns that does not comport with mist of hore-no-fon. All express as much of truth as they perceive-no-more. The lisour entriest desire that these who may recognize the massages of their spirit-friends will verify them by in-forming us of the fact for publication. The Natural nowers apon our Circle-from table are grate-fully appreciated by our signature, therefore we solicit fully appreciated by our signature, therefore we solicit fully appreciated by our signature, therefore we solicit fully appreciated by our signature, therefore we solicit they appreciated by our signature, therefore we solicit ity their foral inferiogs. May the suitable written questions for answer at these scheres from all parts of the country. [Miss shelth merid-sizes it distinctly understood that she fives no private suitable written questions for answer at these scheres from all parts of the country. [Miss shelth merid-sizes it distinct is understood that she fives no private suitable written questions for answer at these scheres from all parts of the country. [Miss shelth merid-sizes it distinct is understood that she fives no private suitable written solve and the size partment of the BAN NER should not be addressed to the medium in any Case. "Levis B. Witheor, Chafraga.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 12th, 1885. [Continued from our last issue.]

Lizzie Morse.

My name is Lizzie Morse. I have friends here, sisters and brothers, and other friends whom I would like to reach. They do not know of the spirit-world, nor that I can come back to them. They have many things to learn in con-nection with themselves, as I had before I went away. I have been studying for a few years, and an only amazed to find how little I knew in the nast. In the past. I went to Sabbath school, attended church,

and tried to understand the teachings that were given there, and I thought that I had enough to

and tried to understand the teachings that were given there, and I thought that I had enough to satisfy my soul's needs; but at the last, when I found death coming over me, felt its creep-ing sensation, and as though I was drift-ing away from everything I ever knew, and could not hold on to anything, I became timid, and I trembled. I did not know what hay be-fore me, and doubts as to what F had heard and learned entered my mind; it did not satisfy me in the hour of trial as I thought it would. I did not express my thoughts much to my broth-ers and sistors, or my friends. I did not wish to disturb them. I knew they had nothing but what I had, and could not help me. So only a few times, to my favorite brother, did I express any doubt of the future, or of the teachings I had known. He triëd to comfort me, and he said that I surely would find a good condition on the other side, and if it was not exactly as I had hoped and believed, yet there would be nothing worse than I had known here; consequently, there was nothing to fear. His words gave me comfort, yet I olung to his hand when the last moments came, because it seemed somothing strong and substantial, and I held his hand until I felt those sensations creep-ing over me, and I seemed drifting out, neither in one place nor in another, but vibrating be-tween the two worlds, and belenging to neither. I speak of these things because that brother of mine will know that what I say is true, although he did not understand me as fully I speak of these things because that brother of mine will know that what I say is true, although he did not understand me as fully as perhaps I wished him to. I bring my love to him and to all. I want them to know that I come here, and that I am not now timid, weak and trembling. As soon as I gained power, that is, as soon as all the forces had left the bedy and some to me so to speak so that I

you have mediums in Boston through whom spirits can sometimes come and manifest in a tanglible manner, show themselves in form and feature, so they can be recognized by those who once knew thent. That is exactly the work that would suit me. I want to try it. If any of my old friends would like to hear from me they have only to give me a call. Of course they have grown gray, weary and tired, and sometimes some of them think they are about done with life, because in the years that have been bringing me fresh power and strength, they have found only new cares and experienced changes. I can realize this. At the same time, there is no need for them to go to sleep and drop all thought of everything that is stirring and enlivening. If they want to keep from growing old, and always maintain the freshness of strength, they must keep as the laddies would say, be ready at any mo-ment for action.

In the for action. I expect, Mr. Chairman, you have heard my gabble long enough, and now would like to know my name. I am Charles E. Dunton. L was foreman of Hose 1 in this good city of Boswas foreman of Hose 1 in this good city of Bos-ton. As I told you, I have been twenty-five years out of the body. I met my death very early one morning, at a great fire—so we con-sidered it then—on Merchants's Row. I believe it was Glover & Manning's concern. I think I have got these things straight. 1 tried to do so when I was here. I believed that when a man undertook to tell a story, he ought to know where it would end before he began, in order to make it appreciated by those listening. Thank you for being patient with me. I hope I can help you sometime.

Thomas Johnson.

I would like to be put down in your books, Mr. Chairman, as Thomas Johnson. I have come a long distance to reach friends of former business life, and friends of social life. When I died it seemed as though my interest in earth-ly concerns were such that I could dwell in no other place; and for a good while I hovered over that part of the country where I was known and where a good share of my life was spent. The last few years of my career were the most prosperous, and I began to feel what it was to really enjoy life, and to feel that I was appreciated to an extent by those whom I as-sociated with. Having struggled along in the earlier part of my life, I was gratified at this; but when cut off from it all, at first it seemed a little hard, and, as I say, I felt my affairs were drawing me right here more than to another life. I would like to be put down in your books,

drawing me right here more than to another life. I had no opportunity of making my friends know that I was with them. Spiritualism is not accepted where they live, and very few dare give utterance to the liberal thoughts which I find are so freely expressed here in the North. If they feel these thoughts stirring within them they generally keep them to themselves, or at least do nothing more than whisper them to a few friends, and so it is hard for a spirit to gave up the attempt, for it seemed like wasting got a respectful hearing; and so after awhile i gave up the attempt, for it seemed like wasting time, and I felt myself becoming weaned from old associations—not friends, mind you, not in the affections, but from material cares—and I turned my attention in other ways, so that for a good while I have not been identified with anything on the mortal side, but have been pursuing my way in the spirit-world. Recently the thought has come to me that it might be well to try and gain the attention of

night be well to try and gain the attention of some one who used to know me; it might be doing a good work, dropping a seed that might take root by-and-bye. Then I looked around to see where I could come. The only place that

to see where I could come. The only place that appeared open was this one, and 1 am thankful to find it. If I but allowed my thoughts to run back into the past, I might refer to two transactions of a business nature that my friends might like to have me mention, and if I followed the old promptings I would be very glad to, but I think it is just as well enough alone, not to

or more intermediary intelligences in spirit--If an ancient spirit can find a medium

who is fully and thoroughly adapted to his con-trol, whose external surroundings are such as to bring him or her into a condition of great re-ceptiveness, one of spirituality, apart from the external conditions of material life, then that spirit may be able to control the medium di-rectly, and without the aid of intermediary in-telligences. But we have observed that in most cases, where a message is given to mortals pur-porting to come from an ancient spirit, the porting to come from an ancient spirit, the words given, the phrascology chosen, is usually that of some attending guide of the instrument. The thought, the idea, may be that of the spirit who claims to give the mossage, but it is given expression by some spirit familiar with the organism of the medium. We say this be-cause we have observed it in many cases. There-fore, while it is possible for you to receive the thought of the ancient spirit, yet you are by no means to conclude that the words uttered are such as that spirit would have chosen could he have controlled the instrument directly, or were he using the body which was his on earth. Q.—Are not the spirit phenomena in India

Q.—Are not the spirit phenomena in India due almost, if not wholly, to the temperament-al, magnetic and other conditions that prevail there? Hence, would it not be impossible for those who under the name of jugglers are the mediums of spirits—who are the real operators— to produce similar marrels in this country? A —There is no doubt that the medium istic

mediums of spirits—who are the real operators— to produce similar marvels in this country? A.—There is no doubt that the mediumistic powers of these men of India have been quick-ened and developed because of the magnetic and other conditions of the locality wherein they dwell; but the conditions having been provided for the unfoldment of these powers, and mediums having been brought directly un-der a band of powerful spirits, we do not see why it should be impossible for those spirits to operate through their mediums in any other country than their own. It takes a long period of preparation for the development of such medial powers as these so-called jugglers pos-sess. It is a process which is under the imme-diate supervision of wise spirits, who guide their mediums through long courses of discip-line, all of which are for the purpose of strengthening their mediums' powers, enabling them to perform wonders under any condi-tion; therefore, if one of those mediums were brought to this country, and his spiritual guides were in attendance upon him, we think it quite probable they would be able to mani-fest as wonderful phenomena as are given through such organisms in the far East. Q.—[By B. Franklin Clark, M. D., Belvidere Seminary L Dr. Broneld caves that the coming

Q.-[By B. Franklin Clark, M. D., Belvidere Seminary.] Dr. Bronold says that the coming conservatory will need no sunlight. It may be walled with brick and roofed with iron, so that within it cannot be distinguished night or day. Dr. Bronold has cultivated strawberries and or-nements, plants, by pleatwidty, and finds that namental plants by electricity, and finds that they exceed two or three times in strength, size and beauty those that the sun shines upon. The electric influence upon plant growth is three fold: it decomposes the soil, ozonizes the air and acts as an illuminant. If this is all true, may not electricity be found to be a valuable aid in the treatment of consumption and other diseases?

aid in the treatment of consumption and other diseases? A.--Humanity, as yet, but little understands the potency of that force or vital fluid known to you by the name of electricity. Scientists and specialists are constantly experimenting with this force-investigating its laws. If the spirit of inquiry in this direction is maintained, as we believe it will be, and proper and careful attention is given to it, we affirm that in a few years to come you will discover many of the qualities of this force of which you are now ignorant, and be able to apply them, not only to the alleviation of human disease, but also to the development and growth of plant-life. Sci-entists assure us that by properly conducting the electric fluid into a closed apartment, giv-ing it the conditions whereby it may charge the atmosphere, and then placing plants in this apartment, we may exclude not only the sun-light but the outer atmosphere, and if the cur-rent of the electric fluid is evenly maintained, the growth and development of these plants will be such as to astonish you. We have no reason to doubt this assertion. What little we understand of the laws of electricity assures us that this vital fluid, for such it certainly is, con-tains within itself all the qualities and potencles of the universe, the atmosphere and the sun-light, and that it is sufficient of itself to ener-gizo any condition of existence, whether it be of plant or human life. In applying these prin-La convertised is a construction of the con

tion with the friends who have gone beyond this vale of tears. I have sought to reach my friends with lov-ing messages of cheer, but they did not know it and could not welcome me; and I have batit and could not welcome me; and I have bat-tled long with conditions around them in many places and at different times, hoping that I might succeed in speaking a few words and in doing something to arouse their thought con-cerning the world beyond, but the door was closed. Although I know my friends have many times thought of me kindly and lovingly, and I have responded with all my heart's affection, but not with physical, external signs of my presence. presence.

but not with physical, external signs of my presence. I send them my love; tell them I have often tried to reach them and to ask them to try and learn something of the spirit-world. I know they possess powers which may be made of use. I know that some of my friends could be de-veloped as mediums and receive in their own homes tokens of their friends' presence; but they do not know anything of Spiritualism, and do not seek to understand it, because they have no idea what a great truth it embodies. I had some acquaintances who believed in Spiritualism, although I never heard of the manifestations you have in these days when I was here; but these acquaintances believed that spirits could come back and talk and give advice and teach us about the spirit. world, and I have talked with them concerning it; but I did not accept it myself, for it was all very strange to my mind. And now I come to these people, I cannot claim them as friends, because I did not know them well enough for them to understand me, or I to understand them, as friends edwidt honey acae, other: but they will I did not know them well chough for them to understand me, or I to understand them, as friends should know each other; but they will remember me and my ideas. They used to drop a few words hoping to interest me in Spir-

drop a few words hoping to interest me in Spir-itualism. I can now say that what they believed is all true. I would be very happy if they would as-sist me in reaching my friends and placing the light before them, hoping to illuminate the darkness of their minds in regard to this im-portant subject, for these persons read your pa-ner and during the last year of my lifetime per, and during the last year of my lifetime they more than once brought it into my home and requested me to read its pages. I did so carefully, but I could not understand them, for I had not taken the first lesson in this great study. I was ill for some weeks-they seemed vory long weeks to me-before I died, and I

study. I was in for some weeks-they seemed very long weeks to me-before I died, and I thought over these things and talked them over with my friends. We could come to no conclu-sion concerning them, and it was not until I had passed from the body that I really did gain the first light on this great subject. Then I tyled to come back swiftly to tell the story, that my dear ones might know it was all true, and teach them what I had learned; but I found a great wall between me and them that I could not penetrate; they were unripe in their ideas, and I could be of no use; so after a long time I have come here to speak in this way, hop-ing that my filends will learn of it and try and understand these things. I am sure if they learn their first lesson while on earth it will be much better for them when they come to the spirit-world, for I have wished strongly and deeply that I had known many things which were new to me after I went over.

How do you do, Mr. Chairman? I am here, hoving to get a few words to friends in East Boston, and not only to bear my message of re-gard and esteem to them, but especially to be the bearer of one of love and friendship from my wife, who is with me, but does not feel like coming in this way. Perhaps it is because she thinks she will not be able to express horself as bind desires. So we join in expressions of good she desires. So we join in expressions of good will to friends, hoping they will receive us in a kindly a spirit, as we are ready to be of use to them, if possible, in any way. I departed from the body before my compan-

I departed from the body before my compan-ion, and had quite time enough to look over the way, find out some of its conditions and get ready for her when she came to me. I had strange experiences to relate to her, and she was struck with wonder at the vast-ness of the new life which opened around her. Though she is familiar with the new existence, and is indeed happy in its associations and its pursuits still there is a feeling of astonishment when she contemplates the scenes around her. when she contemplates the scenes around her. Indeed this is the case with many who go over from this earth, even among you who claim to be Spiritualists, and to know something about the life and conditions you are to find. Some-times when you come over you are almost struck with the same astonishment as are those who knew but little about the spiritual part of man, so you must not be surprised if we come back knew but ittle about the spiritual part of man, so you must not be surprised if we come back here expressing ourselves in this way; but I can truly say, as the lady before me said, that it is good for one to understand something of the laws governing spiritual life before he leaves this, because it seems to be a sort of preparation that will enable him to appreciate and comprehend the life which be find on the

William Goodwin.

Charles E. Dunton.

I don't know but that I shall be considered

the line of duty they are bound to be ahead under all circumstances, in spite of everything; so when we get out of the body we have that good old habit clinging to us—it has become sort of second nature to keep ahead and, if pos-

sible, to be in the front line and see what is going on and just where something we can do is

I do not come here to boast of what I have been doing: it is very little compared to what a man ought to do and what men will do by-and-bye when they understand their powers

and by when they understand their powers and get into good working order. I speak in this way because I want my old friends and comrades to know I have not been asleep though they have not heard from me for a long time. I

they have not heard from me for a long time. I feel just as young and sprightly as I did in my boyhood's days, and I would like to express it in some way.

I have been round these parts and places,

so if you people want any one to just let on a stream and help put out those old flames we "have been told were quanchless, I am here "ready to offer my services." It seems to me that, one of the ways to do

Report of Public Séance held June 16th, 1885.

Invocation. I don't know but that I shall be considered an antiquated spirit, and that people will won-der what in the world has brought me round at this late day. I wish it known that I have been twenty-five years in the spirit-world-twenty-five years, the winter that is just past. Well, I'm not a "Rip Van Winkle"; I have not been asleep all this time, and the world has not grown any larger nor the children in it gained in stature without my knowledge.

Charles Jessup.

and take rest. But this seems to be a good place. I lived here ninety-one years. That is a long

journey to take over the course of life; one gets a little worn by the time he comes to the end

and comprehend the life which he finds on the spirit side. Tell my friends that I am ready to give them something from the spirit life. I do not know whether I can come to them in visible form, or whether I can give them a message in some such way as this; through whatever way they seek for it I will try to respond, and 1 know that other dear friends who are with me will de the arms of the formed below to breach all the do the same. for we desire to break all the chains that bind our friends here to false ideas, and to lead them out into the clear light of knowledge. William Goodwin.

Mary Hobbs.

It seems strange for a spirit to return from the other life, trying to reach its friends and to converse with them on material affairs. I know that a spirit who is not tied to a body of flesh ought to have enough interest on the heavenly side to free it from its earthly cares, and I do side to free it from its earthly cares, and I do not mean to engage very deeply in the consider-ation of things belonging strictly to the mor-tal, yet I would like to talk with my friends about certain affairs which belonged to me. There was a spirit of inquiry, investigation, or whatever my friends may call it, over my ma-terial affairs, which attracted me very closely to them, and for a while I did not feel at ease, I did not know hardly whether I was in the body or out of it, and I was glad when the mat-ters became settled, and it was clearly under-stood by all interested, and even those who were ourlous to know about my affairs, that were curious to know about my affairs, that they might come to a conclusion, and then let

it pass from their minds. I have watched these things in others since that time, and found that wherever the friends of a spirit are interested in the possessions which it left on earth, or which they thought it ought to have had, but did not, or in anything concerning its material affairs, they draw that spirit to them, and if there are many interested, then the spirit goes from one to the other, drawn here and there, and seeming to have no especial abiding place. I think it is beautiful, when a spirit can get

free at once from these earthly conditions, and not care how they are settled, because then it

hot care how they are settled, because then it is not kept here in connection with earth, when it might be in some brighter place. I do not mean by this that I have been dis-turbed, for I was not affected by the cares of mortal life, except only a few months after I left the body. I tried to come and tell my friends what I wished them to know, because there there have been there I and the mortal bard there were some things I could understand bet ter then than I did when here; but after all, matters were fixed up, and now they do not af-

matters were fixed up, and now they do not af-fect me in any way. I have been five years freeing myself from the things of earth, and I do not now come back frequently, except when I wish to see those I like, and try to make them realize my presence and feel better because I am there. It is not easy for a singlit to communicate with the carth

no evidence of my nearness to them. They are

no evidence of my nearness to them. They are hospitable to the claims of Spiritualism, and so I feel I shall not be rejected. I want them to know that it is true, and I am delighted with what I have learned of it on the other side. They will ask if I have met the dear ones who had gone before. I will answer yes; Willie was one of the first to meet me, then mother, and then many others came to give me welcome-and to show me a bright home in the Summer-Land. I was so pleased that I could not spare one thought for regret, although I knew the dear ones here mourned for me, and missed my presence; yet they must feel it is better that I went, for the physical was so weak that the

presence; yet they must feel it is better that 1 went, for the physical was so weak that the spirit could not express itself. I do not have that trouble now, so it is best as it is. Those dear ones here who have such a claim on my love will be able to get along without my bodily presence, for I shall be with them in bodily presence, for I shall be with them in spirit, giving them my influence, and I shall try to guide them as best 1 can. They will have dear friends to console and assist them in their studies and in the struggles of life and I feel studies and in the struggles of life, and I feel there is nothing to complain of in this way.

This is my first return through a medium of this kind, and I do not gather up all the things I wish to speak of, but I think if I can come-again I shall be able to express them, and per-haps they will be of use to my friends. Jane King. King.

MESSAGES TO BE PUBLISHED.

June 19. - George Glover; O. K. Mason; Ed Bright; John Carter; Jimmie Morris. June 23. - Simcen Stone; John I. Hastings; Jane Holmes. Mary Hunter; Miranda G. Woodward; Bessle Shaw; Spirit Violat.

Violet. June 26. — Dr. Bamuel Maxwell; Mary Jane Fisher: Jero-mlah Van Roed; Charlie Warren; Eolis; Closing Address-

mlah Van Reed; Charlie Warren; Eolis; Olosing Address-by John Pierpont. Sept. 32.—Opening Address by Benlfice; Ool. George Ward/ Nichols; Mrz. Obarlotte Orandali; Barah Bird; Oharles-Williams; Manning Leonard; Dalay, to Jacob Wright. Sept. 23.—Augustus Wilson; Elizabeth Ohilds; George H. Hunt; Mary E. Sastord; Dir. O. O. Johnson. Sept. 23.—John Pierpont; H. H. Dickey; William S. Ma-ble; Augustine J. Bistery; Elizabeth Davidson; Mirs. Mar-tha Williams; Nathaniel Parker; Ann Elizabeth Hender-Son.

600. 607. 2.-Lotela, for B. C. Brown, Lucius P. Bione, Mar-filda Clark, Ella Joy, Mary Palmer, Ellon Crosby, Henry Gould, Orville Dewey, Ville, Paarly Queen. 0ct. 8.-Rev. David Greene: George's. Crawford; Mary E. Tracey; David Ensley; Katle Griffin; Charles Woodward.

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The New Hampshire State Spiritualist Associa-

The New Hampshire State Spiriualist Associa-Usani Champshire State Spiriualist Associa-Will: hold a Quarterly Convention as the Town Hall in Washington N. H. Oct. Jath. 17th and 18 h. commending Friday, as 10 A. M., and obsain Sunday night; if three me-tions will be held daily. Spoatners engaged: Dr. H. B. Storer, of Boston, Mast : Mrs. Addie M. Stovens, of Charmont, N. H.: Mirs. E. 17. Oradoct, vet Concord, N. H. J. V. Yamashad in a law of both the conversion of the transmitter of Bull the Store pected to be present. Tomas will be how the by rul to Bull the order in a so for a doct will be by rul to Bull the order in a so for the tound rich al. 60. I bis also carboned for the humal so different and the different shifts states to Washing-for the tound rich al. 60. I bis also carboned for the humal so different states will be different shifts in the strangements will be made will be different shifts in the strangements will be made with the strangent for the humal so different states the strangent for the strangements will be made with the strangent for the humal so device the tound with the strangent for the humal so device the tound with al. 60. I bis also a conduct in the strangent the strangent for the humal so device the tound with the strangent the strangent with the strangent the for the strangent for the strangent with the strangent the for the strangent for the strangent with the strangent the strangent of the strangent for the strangent with the strangent the strangent of the strangent with the strangent the strangent for the strangent with the strangent the strangent for the strangent with the strangent the strangent for the strangent with the strangent for the strangent strangent for the strangent with

have tried to keep along with the world. Those who belong to the Fire Department always try to keep abreast of anything, and, in fact, a little ahead, if they can; and when called into

CONTROLLING SPIRIT .--- We will now consider

QUES.—Do individuals change, or retain the appearance of old age upon their entrance into spirit-life? This question is suggested by the remark of a spirit-child in this Circle-Room, who said, "There's a real nice man here; he's awfully old, he is, 'cause he's got great white whiskers." whiskers.

I have been round these parts and places, and have studied up Spiritualism and medium-ship. It was not so well known in my day as it is now, and we hooted at it as I wish we had not. I have tried to take a hand in this and do something. I'd like to put on the hose and play the water on the old flames-the flames of the lower country, you understand-put 'em out, because it is time they were quenched, and it needs some good, strong spirit who is n't afraid of fire or flames to go ahead and do such things. My friends may think I am taking very strangely. I think, between you and I, Mr. Chairman, the work of the old Father of Lies is about done with; it is time he was wiped out of existence; so if you people want any one to just let on a ANS.—As the spirit rises above the condi-tions of physical life, as it frees itself from the trammels of matter, and casts aside those cares and anxieties which affected it upon the earth, many long years may, at first, in passing to the spirit world, present an appearance of great age, for it does not in a moment free itself from those conditions of which we speak, but as it becomes familiar with its spiritual surroundbecomes familiar with its spiritual surround-ings, and grows aspirational in its nature, de-sirous to rise to a higher condition of spirit-life, it parts with the appearance of age and decrep-itude, and gains one of vigor and strength, and even youthfulness. We have, however, seen spirits—men and women highly advanced in the spiritual world—who have perhaps been in-habitants of that realm for many, many years, whose brows appear to be white with the frosts of age, the hair being of a peculiar whiteness, a silvery brightness, which might well be taken for the whitened locks of old age, as was the case with the little girl. This condition is one that denotes exaltation of character, spiritual-ity of being, and the figure upon whose head so if you people want any one to just let on a stream and help put; out those old flames. We have, however, seen highly solution they pass from the peaks from they pass from the peaks from they pass from the peak to a work is to consultate with its earths and seen to diver a quenchless, i an here is pirits -mean and women highly solution away to begin it. I am they were quenchless, i am they begin it. I am they were quenchless, i am they begin it. I am they were quenchless, i am they begin it. I am they begin it. I am they were quenchless, i am they begin it. I am they begin it. I am they were one to those who once they are good who is to come to those who once they are good whose brow appear to be white with the front key were on duty; give them anomething to the flatt and the flatt solution is of a geotuliar whiteness, a them they were on duty; give them anomething to the flatt and the flatt and the flatt and the flatt and the flatt are in the split. This could have head the flatt are into the split. The would like to talk with the front be apply to meet them when they come to the split. The would like to talk with any be ease with the flatt enters in the split. The would like to talk with any hore is in Boston; that the denotes exclusion of character, split and the split. They one to the split were front dead by fany means, nell they they neet them, they find any be of are them, in y be ease. They to discuss the split was true them, they find any be of are there. I they seek to do their dury. I field the furth of any frends, is you for the split. They do the split is of you is a find the split is and the split. They come to the split is and the split were them, and they they are them, and they the split to they one to the split. They controlling the medium, or through ohe is they find the split. They do the split is and the split is they controlling the medium, or through ohe is they find the split. They do the split were they and the split is thow the split. They do the power. The they be the power. The bow

Invocation. Invocation. Dear Father, we would be guided in the line of truth and in the pathway of right-doing; we would be given power and strength from heavenly sources that will stimulate our hearts and quicken our understand-ing of spiritual things; we would grow strong in spirit, that wherescever we might find temptation in any of its manifold forms we would be able to resist and crush it beneath our feet. Ohl our Father God, listen to the cry of the human spirit which goes forth to thee at all times and at every season, asking for light, for help and for assistance. Humanity is struggling on over bog and brier, meeting with temptations, dif-fite dathers of ignorance, seeking for the light of knowledge and understanding. Ohl may angelic help-ers be sent forth with power to meet and to satisfy the darkness of the human spirit, who sit in ignorance, knowing not of the laws of their own being nor under-standing anything of the dispensations of the future. Ohl may such as theses be uplifted and strengthened-in their ways of life. May all who are in need be given that which will satisfy their wants; may all who are in ignorance be enlightened so that they shall know the truth and incor; orate it into their lives, so that all may be benefited by this angelic communion. [The spirit appears as if but half awake.] I believe I have fallen asleep. I don't know what place this is. [This is Boston.] Well, you'll excuse me if I dropped off to sleep. I did n't know where I was going. I was told of a place where I could speak. I was a very old man, and I think I got pretty tired; I wanted to sleep and this post But this accurate to see

Questions and Answers.

your questions. Mr. Chairman.

it becomes free from the appearances of age and weariness. A spirit who has lived on earth

I send my regards to all, and hope the day is not far distant when I can get around in the old places and make a stir, for this truth should be spread throughout that part of the country; the people need awakening, they need to know something of their soul's needs, and to learn

journey to take over the course of life; one gets a little worn by the time he course of life; one gets a little worn by the time he course of life; one gets a little worn by the time he course of life; one gets a little worn by the time he course of life; one gets a little worn by the time he course of life; one gets a little worn by the time he course of life; one gets a little worn by the time he course of life; one gets a little worn by the other side. I am not. I know where I am. I did n't at first, when I stepped in, I seemed to drop off, but I remem-ber that I passed out of the old, tired body and was very glad, after I found where I was, to get free from it; because I looked it over and saw how it had grown to be useless. It had done its part here in life, and I was quite ready to let it go. It was like leaving off a coat that I had worn out. I heard of this place, and I wanted to come and see if I could speak. Per-haps some of my friends will hear I have come, and be glad to know the old man is living, and that he feels strong and well in the spirit-world. I am not idle there. I have many things to do, much to take up my time and attention. Tam growing young, I believe—that is, I am throw-ing off feelings that cling to earthly life. Every time I find a new truth or learn a fresh lesson, I seem to grow younger and stronger, and more ready to understand the life I have found. I went away from Ashland Station, Md. I have friends in Maryland, whom I hope to reach. I want them to know how I travel around and explore new places, meet with new people, and study life. It will do me good to have them feel that becourse I lived so many years-on earth is no reason I should be blotted out, but that I have renewed life and am start-ing on afresh. I send my regards to all, and hope the day is

where they are going when they pass from the body. That is a work I shall be happy to take up, if I can only find a way to begin it. I am Uharles Jessup.

OCTOBER 17, 1885.

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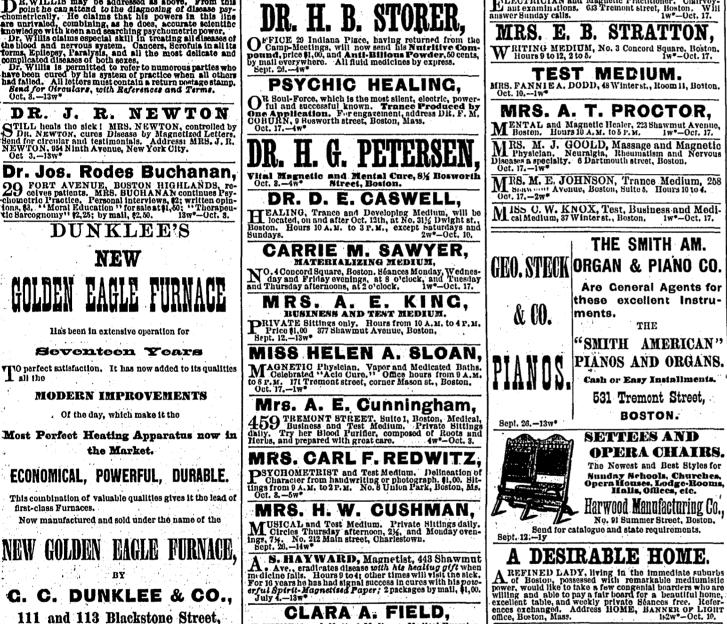
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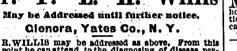
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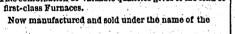
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64 Union Park Place, Chicago, Ill. Among its contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scien-tiffe, Philosophicai and Spiritual subjects, Spirit Communi-cations and Messages. A Young Folks' Department has recently been added, edited by Oufna, through her Medium. Mrs. Cora L. V. Richmond; also a Department, "THEOFFERING's School for Young and Oid, "A. Danforth, of Boston, Mass., Prin-cipal.

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La Lumiere.

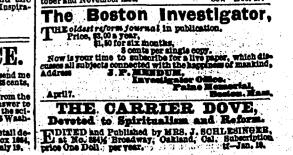
A JOUINAL devoted to the interests of Spiritualism in A: all its aspects. MADAME LUCIE GRANGE, Ed. flor. The allost witters contribute to its pages. Terms of Subscription, in advance, per year, \$1,20. remitting by mail, a Post-office order en Paris, France, the order of J. DAHOW, Manager, 75, Boulevard Mont-morphety morency.

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LIGHT. BANNER OF

Banner of Fight.

BOSTON, SATURDAY, OCTOBER 17, 1885.

Spiritualist Meetings in Boston:

Banner of Light Circle-Boom. No. 9 Boswerth Barret-Every Tuesday and Friday atternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Boston Spiritual Temple, Hortleultural Hall. Loctures very Sunday at 10% A. K. and 7% F.K. R. Holmes, President; W. A. Dunklee, Treasurer.

Frequent; W. A. Dunklee, Treasurer.
Berkeley Congregation.—Permanent lecturer, W. J. Colville. Public sorvice in lierkely Hall, (dd Fellows Building, Tremont street, every Sunday at 10% A. M. and YA P. M. Weekly meetings in Langham Hall (algolining): Monday, 2% P. M., Ladles' Union: 8 P. M., Questions and Answer Conference: Wednesday, 8 P. M., Musical and Literary Solrie; Saturlay, 3 P. M., Lecture and Conversation. Everybody welcome.

HOR. Everybody welcome. Union Park Hall. - The Shawmut Spiritual Lycoum meets in this hall, corner Union Park and Washington itreets, every Suaday at 104 A. M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor.

are invited to visit us. J. B. Hatch, Conductor. **Paine Hemorial Hall, Appleton Street, near Tremoni,** -Childron's Progressive Lyceum No. 1. Ses-sions Bundays, at 10% o'clock. Seats free, and all are cor-dially invitet. Benj. P. Weaver, Conductor, Francis B. Woodbury, Cor. Sec., 117 Devonshire street. **First Apiritant Temple, corner of Newbury and Exceter Streets.** The Spiritual Fraternity Society will hold religious sorvices very Sunday at 10% A. M. and 7 P. M. All are cordially invited.

ordially invited.

All are cordially invited. Host Washington Street.—First Spiritualist Ladies' Ald Society. Meetings overy Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary. College Hall, 35 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10% A.M., 2% and 7% P. M.; also Thursdays at 3 P. M. Able speakers and test mediums. Ex-cellent music. Prescot Robinson, Chairman. Suprimentian Production Street, corner of Market Street Robinson, Chairman.

Spiriumlistic Phenomena Association holds meetingsevery Sunday afternoon in Berkeley Hall, 4 Berke-ley street, at 21% o'clock. H. S. Cook, President.

1031 Washington Mircet, Ladics' Aid Parlors.-National Developing Circle meets every Sunday at 3 r. M. James A. Bliss, Conductor, assisted by other good develop-ing mediums. Good speaking and music. New Era Parlors, 176 Tremont Street.- Develop-ing circle, 10; 5 A. M.; tests and speaking, 2; 2 and 7; p. M. E. A. Gutting, Chairman.

Internet of the second s

Chelsen, — The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Biation, attand 74 P. M. The Ladies' Harmonial Aid Society meets at Tomple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

The Boston Spiritual Temple at Horticultural Hall.

This Society has had the pleasure of listening the last two Sundays to that veteran lecturer in the cause of Spiritualism, Hon, Warren Chase, Last Sunday of Spiritualism, Hon. Warren Chase. Last Sunday the subject of his morning remarks was "The Soul of Things," and in the evening, "Where and What is the Spirit-World?" He was listened to by an intelligent audience with close attention. Excellent music was furnished by the quartette, Mrs. L. C. Clapp, soprano and planist, Mrs. M. E. Pierce, contraito, Messrs. Idris, tenor, and Fullerton, basso. Mr. Chase introduced the strvices by reading from Shelley's poems one on "Sleep and Death." After singing by the quartette, Mr. Chase said :

and Death." After singing by the quartette, Mr. Chase said : "We are creatures of excitement, passion and dis-cord, as well as the creatures of the intellectual. So long as we rely upon the senses alone, we shall meet with failures. The intellect and reason must take the evidence, and when satisfied of a truth will accept it. Internal and external to us you will flud a world of in-telligence, and it impinges upon the physical in this world.

this, the first session of the season, to so fully define our own position that we may be thoroughly under-stood. First, then, we are not here to teach any religious creed, but to investigate those phenomena which ema-nate from intelligence, but whose origin has not been accepted by scientific investigators as proven. We do not wish to be understood as confining our investigations to those phenomena which ema-not to be public as spiritual manifestations, but to gather in all scientific facts which teach that mental or intel-lectual action is due to a spirit which survives the death of the physical body. Already have we, as Bpir-titualists, accepted these truths; but thousands of peo-ple who by education, superstition or ignorance are till unconvinced, are attempting to show the world that these phenomena are only the effects of hysical investigation, and that there is no reason to be-lieve that facts exist in proof of a future existence. These persons are already forming socielies for inves-tigation, and will soon claim to have been the discor-erers of laws with which we as Spiritualists are fa-ting atom is on claim to have been the discor-erers of laws with which we as Spiritualists are fa-ting atom being out testimony, to prove that all mental action the physical body into the realm of a faither is no less the guardian of his child although he has passed from the physical body into the realm of spirit. therefore that all psychological phenomena faith at the station our power to bring out testimony, to prove that all mental action the physical body into the realm of spirit. therefore that all psychological phenomena faither is no less the guardian of his child although he has passed from the physical body into the realm of spirit. therefore that all psychological phenomena faither is no less the guardian of his child although he has passed from the physical body into the realm of spirit. therefore that all psychological phenomena faither is cushing and that a hasket of cholce fruit, which she gra this, the first session of the season, to so fully define our own position that we may be thoroughly under-stood. First, then, we are not here to teach any religious creed, but to investigate those phenomena which ema-nate from intelligence, but whose origin has not been accepted by scientific investigators as proven. We do not wish to be understood as confining our investigations to those phenomena which are known to the public as spiritual manifestations, but to gather in all scientific facts which teach that mental or intel-lectual action is due to a spirit which survives the death of the physical body. Aiready have we, as Spir-itualists, accepted these truths; but thousands of poo-ple who by education, superstition or ignorance are still unconvinced, are attempting to show the world that these phenomena are only the effects of physical or material action, and that there is no reason to be-erers of laws with which we as Spiritualists are fa-miliar. Our object, then, will be to do everything in our power to bring out testimony, to prove that all mental action belongs to natural laws, and that a father is no less the guardian of his child although he has passed from the physical body into the realm of spirit; therefore that all psychological phenomena are but the effects of the same natural laws. In view of these facts, we ask every person who is interested in the subjects of Mesmerism. Mind-Reading, Frayer or Mental Cures, and who do not believe in spirit com-munion, to come and help us in these investigations. To Spiritualists I need not say come; the hearty co-operation which you have extended to us in our gowk. To whose has been that these meetings might lead to on in our work. Our hope has been that these meetings might lead to

operation which you have extended to us in our feeble endeavors in the past, gives us renewed courage to go on in our work.
 Our hope has been that these meetings might lead to a grand Society of Investigation, with its hall, parlors, library and seance-rooms, where we might come together and discuss these subjects in harmony, and have them demonstrated beyond doubt in a candid manner, by the best sensitives, or mediums. Who will be the first to donate liberally for the establishment of such an association?
 Our intention after the opening exercises each session is to introduce a short essay on some one of these subjects which will be interesting to our audience; we say essay, as we desire the best information in the most concise form. Furthermore, for the information of persons at a distance, who cannot be with us, these will be introduction of mediumship upon the platform, as is the case to day, will be in order. That very enjoyable part of our exercises, music, will be under the direction of Mrs. L. C. Clapp, and we need not say that it will be of a character of which we may justly be proud."

After the above remarks, Mr. Whitlock introduced several persons who related experiences in phenomena, among them Mr. T. B. Bond, who described some spirit paintings he witnessed in Scotland. Hon. Warren Chase spoke of his early experiences, before the Rochester rappings, in mesmerism, where spirits controlled the subjects. Dr. Street described some interesting phenomena he saw in Europe on his recent trip. Space will not permit us to mention all who spoke. The Chairman then introduced Mr. Edgar W. Emerson, who gave an interesting descriptive seance. These meetings are to be held in Horticultural Hall,

Tremont street, every Sunday at 3 P. M.

The Berkeley Hall Entertainment.

Monday evening last. Oct. 12th, Berkeley Hall was well filled by a delighted audience, it being the occasion of the first public entertainment given by the Berkeley congregation this season, and in honor of W. J. Colville's return to Boston. The following was the

Berkeley congregation this season, and in honor of W. J. Colville's return to Boston. The following was the programme: PART I.—Plano solo, Mme. Dietrich Strong; re-marks, Dr. J. R. Buchanan; song, W. J. Colville; re-marks, A. J. Davis; song, Miss Van Buren; remarks, Dr. D. E. Caswell; song, Mrs. Wilder; inspirational music and singing, James R. Cocke; address, W. J. Colville. PART II.—Song, Miss Van Buren; plano solo, Miss Etta Par; remarks, Mr. Eayres; song, Mrs. Wilder; concluding poem (inspirational), W. J. Colville. All the artists kindly volunteered their services and their performances were exceptionally fine. Miss Van Buren, who on this occasion appeared for the first time in Berkeley Hall, has a voice of exquisite intona-tion. Her style is faultiess, and it is needless to say she received a perfect ovation from the audience. Mime. Dietrich Strong kindly assumed the position of accom-panist, her fine playing greatly assisting all the vocal-lets. Of Mr. Colville's address and poem we may re-mark that it was in keeping with the usual excellence of all his utterances. If he is not glad to be back again among his Boston friends he really ought tobe; as his return has called out enthusiastic sympathy and congratulation. The Berkeley Congregation is greatly indebted to its beautiful hil for the success of its undertakings; it looks so bright and cheerful and is so elegant a place of meeting that strangers are predisposed in favor of all that takes place within it. Wednesday, Oct, 14th, W. J. Colville held his first

Internal and external to us you will find a world of in-telligence, and it impinges upon the physical in this world. In the search for a God, Paley says he takes a watch, and on examining it, satisfies himself that it had a maker to arrange all the parts perfectly into one work-ing machine. He finds the maker: and he, a man, requires a maker as much as the watch. Have any found out God by the telescope or the microscope 7 When I read in a discipline of a church that God is without body or parts, and then that he made man in his own image, that he has three heads, I am unable to harmonize these assertions. The soul of things is winat I have to look for in this soul as well as I. This world is not a manufactory of souls, though it is of bodies. We find in the seed and buibs of plants that there is a germ from which the soul as well as I. This world is not a manufactory of souls, though it is of bodies. We find in the seed and buibs of plants that there is a germ from which the soul as well as I. This world is not a manufactory of souls, though it is of bodies. We find in the seed and buibs of plants that there is a germ from which the proper development of the mind is dwarfed. The body grew I could the more easily exercise my mind. There are teachings that warp and sup-press, and when one is kept under their sway, the proper development of the mind is dwarfed. The geoter family area sample of the intellect predominat-ing over the emotional. When the restraint of author ity and wrong teaching is removed the intellecturation is compared by the Society for which theil, devil, and the like, become annihilated. Method the light of reason, and the old doctrines of heil, devil, and the like, become annihilated. Not the light of reason, and the old doctrines of the and wrong teaching is removed the intellectura ieads to the light of reason, and the old doctrines of the and wrong teaching is removed the intellecture to a services, which commenced at 10:30 P. M., were highly intresting and very

Berkeley Hall was redpened by the Society for which day, Oct. 18th, under the management of Messrs. Lo-

W. F. Falls. Little Lin Morse was nearing Arceson, and, after an excellent reading, was presented with a basket of choice fruit, which she gracefully acknowl-edged. Mrs. Cushman, the first Guardian of the first Spirit-ual Lyceum in Boston, was introduced, and feelingly alluded to the birth and progress of the Lyceum movement. The youthful medium, Miss Emma Ire-land, was introduced, and "Harrest Home" being suggested by the audience, there fell from this child's inspired lips a spiritnal blessing long to be remembered by all present, the control especially charging the chil-dren to remember what they had listened to and the lesson of the hour. Conductor Weaver then introduced as "one who has been years in the service and always found true to the cause," Hon. Warren Chase. Mr. Chase's appearance on the platform was the signal for a perfect ovation of applause. Among other things he said : "I was a member of the first Spiritual Lyceum organized in this country, and have watched with in-terest their succeases and failures ever since. Officers and members, you are doing a work, the importance of which even you do not fully realize. Never givel tup, and you who fill these guests' seats, see to it, I beseech you, that these valiant soldiers are furnished with the necessary financial support." Conductor Weaver then proposed that all units in the existencies, for the especial benefit of Mr. Chase, who had not been able to be with the Lyceum all the morning. As all the officers left the platform to unite in the existencies, for sprayer that went up from many a heart. At the close of the exercise, the abundance of fruit was divided among the children. FRANCIS B. WOODBURY, Cor. Sec.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION held its usual meeting Sunday, October 11th, at Berkeley Hall, opening with singing, followed by an invoca

ley Hall, opening with singing, followed by an invoca-tion by Mr. David Brown. Mr. Edgar W. Emerson being is ever seeking to discover new facts in answer to the question—" If a man die, shall he live again?" and in the phenomena of Spiritualism he finds an abundance of them proving that death does not end all. Mr. David Brown, for the first time since his re-covery from a severe and protracted season of sick-ness, offered remarks, followed by communications amply demonstrating that he has lost none of his su-perior mediumship. Mrs. Ireland gave some highly interesting tests. Dr. Richardson made some remarks which were responded to by a succession of raps, through the controls of Mrs. Margaret Fox Kane, who occupied a seat on the platform. Miss Katle Leeds, apparently not more than six years old, displayed re-markable powers of voice and action in songs which to unsteal selections of Mrs. Gallison, Mrs. Wilder and Prof. Milligan. The President, Mr. H. S. Cook, related incidents in his experience in the development of a medium for physical manifestations, and intimated that some in-teresting experiments may be looked for from our platform at an early date. G. C. PAINE, Cor. Sec.

teresting experiments may be looked for from our platform at an early date. G. O. PAINE, Cor. Sec.

EAGLE HALL, 616 WASHINGTON STREET, Was well filled on Sunday last with audiences whose appearance indicated that they were there for no mere

wein inted on Sunday last with Authentes whose appearance indicated that they were there for no mere curiosity, but to see, hear and learn something of our beautiful philosophy. The morning exercises were opened by Dr. Hopkins in an instructive address. Dr. Tripp followed with remarks and psychometric read-logs. Appropriate remarks were also made by Mrs. Lessle, Mrs. Pengilly, Mrs. Chapman, Dr. Richardson, and Prof. Milleson, and recognized tests by Mrs. Les-lie, Dr. Richardson and others. An address by Dr. B. F. Richardson, which was well received, introduced the afternoon exercises, after which remarks were made by Mrs. Hutchinson and Mr. Trundy. Mr. J. W. Mahony of England electri-fied the audience with an appropriate reading. He will occupy the platform on Sunday evening next with a short address and readings. Dr. J. L. MacAllister of Washington, D. C., gave an exhibition of his powers as an etherealizing medium. A large number of faces of life-size showed themselves upon the curtains of the windows in the ball, and were plainly recognized by a majority of the audience. Also upon handkerchiefs heid in the bands of several. In the evening Mrs. M. A. Ricker of Chelsea deliv-ered an appropriate address. She was listened to with profound attention and frequently applauded. Appropriate remarks were made by Dr. M. V. Thomas, Mr. Kirsh, Dr. MacAllister, Dr. Richardson, Mrs. Clark A. Field and Mrs. H. Dean Chapman.

CHELSEA.-Spiritualist meetings commence on Sunan and Dodge, at Odd Fellows Hall Building. Door open at 7 o'clock. Mrs. Dick, speaker,

I would let you know that I have not forgotten the date. I sincerely trust that you are well in body, easy in mind and comfortable in purse, spiritually at peace within and without. You are fully entitled to this at least, as well as a great deal more, for the faithful and con-sistent manner in which through all these many

as a great deal more, for the infinitiat about sistent manner in which through all these many years you have borne the heat and burden of the day. You have been sorely tried many times, but you have never been found wanting. For this, your measure of return will be most ample. But you must not, even as indeed you do not, look for it on this side. The army of martyrs must be constantly augmented, but they truly constitute the noble army of heaven. Strength will be divinely vouchasfed you to "continue in well-doing" yet many years. There is no one properly prepared to fill your place and do your work. Your time is not yet, though heaven knows the balance of your life here ought to be rendered less onerous, taxing and severe. That such may be your lot is my fervent prayer. Sincerely, Miss Shelbamer was then controlled by Spirit

Father Henry Fitz James, who in the very

earliest hours of her séances for the BANNER

OF LIGHT managers at Cambridge controlled

the late Mrs. J. H. Conant, and was so much

benefited by the advice given him by Mr. Col-

by that he became his life-long friend. Father

Fitz James's remarks were eloquent and touch-

ing-filled with gratitude and with the promise of present and future assistance to the friend to whom he felt he owed so great a debt. Mr.

Colby explained in brief to the company, after this spirit had yielded control, the peculiar cir-

cumstances attending his first manifestation

The sprightly "Lotels," through Miss Shel-

hamer, and "Wild-Flower," through Mrs. Butler, added much to the pleasures of the occasion, which terminated with the partaking of

refreshments, and the expression on the part of

all to the honored guest of the evening of the

Haverhill and Bradford, Mass.

The second Sunday in the lecture course be-fore the Spiritualist Association of Haverhill

fore the Spiritualist Association of Havernin and Bradford was equally successful with the opening day. The speaker was Mrs. A. L. Pen-nell of Boston, who drew agood audience in the afternoon, and a very large one in the evening. A large number of interesting tests were given in the afternoon and evening, all of which were recomized and many of them accompanied by

recognized, and many of them accompanied by descriptions and incidents of an interesting character. The interest is extending in these

lectures, and parents are becoming more care-ful to bring their children with them than for-merly, which is a hopeful indication for the future. A large number of valuable spiritual-istic works have been donated to the Public Li-

brary of the city, and this Association is dis-tributing catalogues of them to their congrega-tions. At the close of the afternoon services a meeting of the Association was held, at which

several offices were declared vacant, and sub-sequently filled. William W. Sprague was elected President; E. P. Hill, Secretary; Daniel G. Davis, Treasurer. There has been no change in the basis of the Association, which is not a

Corporation, but a Fraternity, and its order of work remains the same as two years since, when the meetings were established in Brittan Hall. President Sprague briefly addressed the

meeting in the evening in an assuring spirit for the future, and announced Mrs. Pennell to speak next Sunday. She will be followed by J. Frank Baxter of Chelsea on the succeeding Sun-day. E. P. H.

Meetings in Providence, R. I.

J. William Fletcher had again a warm wel-come on Sunday last at Blackstone Hall, Provi-

Haverhill, Oct. 12th, 1885.

To the Editor of the Banner of Light:

REPORTER.

wish for "many returns of the day."

to the Editor of the Banner of Light:

through Mrs. Conant.

Miss Shelhamer was then controlled by Spirit

HUMILIATING **ERUPTIONS** ITCHINC AND BURNING متغضانه **TORTURES** AND EVERY SPECIES OF ITCHING, Scaly, Pimply, Inher-ited, Scrofulous, and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, are positively cured by the CUTICURA REMEDIES.

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AG Bend for "How to Cure Skin Diseases." Feb. 7. SEE inside cover page of the Oct. No. of PAOTS.

THE PERFECT WAY; The Finding of Christ.

A new Gospel of Interpretation, solving the great prob-lems of existence, and meeting the need of the age by re-constructing religion on a scientific, and science on a relig-lous basis. The work contains chapters on the following subjects:

Subjects: Concerning the Interpretation of Science. Concerning the Hereafter. On Prophesying, and a Prophecy. Concerning the "Great Work," and the Share of Christ Jesus Therein. The Time of the End. Jesus and the Seer. Concerning the Book of Esther. A Discourse of the Communiton of Souls, and of the Uses of Love between Creature and Creature, being part of the "Goldan Book of Venus." Cloth, 40, pp. 347. Price \$3,00; postage 15 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH.

SEE contents of October FACTS in another Oct. 17.

Spiritualist Meetings in New York.

Spiritulialist meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M. Miller's Arcanum Hall, 54 Union Square, be-tween 17th and 18th streets, 4th avenue, —The People's Spiritual Meeting (removed from 57 Weat 25th atreet) overy Sunday at 2% and 7% P.M., and overy Friday afteraoon at 2%. Frank W. Jones, Conductor. Spiritual Fraternity are hold every Sunday at this ball, 114 West 14th street, at 3 and 8 o'clock, where all friends of the cause receive a warm welcome.

J. J. Morse in New York.

To the Editor of the Banner of Light:

The First Society of Spiritualists of this city is being very acceptably served during the present month by Mr. J. J. Morse of England. The morning of last Sunday was devoted to answering questions handed up from the audience. The first question, read by Mrs. Henry J. Newton, was:

Mrs. Henry J. Newton, was: "Do you of your own knowledge know of any mani-festation of conscious, voluntary action, by any form of being that does not possess an organism? If this question is answered in the affirmative, then place be-fore us the evidence that supports such answer. If answered in the negative, then tell us to what or whom your invocations are addressed, and what evidence there is to justify the use of the term, 'Father of all Spirits.''' 3piri

The control said: "In addressing our invocations, me is made of what is termed poetical license. The object of the invocation is to bring the assembly and ourselves into rapport with the higher sentiments and influences, and we personalize the object addressed because there are so few that can fix their attention upon an abstract idea. We do not know of any mani-festation of conscious, voluntary action, by any being that does not posses an orkanism, and therefore the use of the term 'Father of all Bpirits' is only justified by that poetic license that permits us to clothe abstract ideas in such language as will bring them before the conscious ptem." The next question was: "Was it for the purpose of

come on Sunday last at Blackstone Hall, Provi-dence. The forenoon discourse was a summary of his personal experiences as a medium, from his unfoldment through his development, with the salient points in the course of his public labors. It was interesting as well as instruc-tive, and much that was said was of moment both to .mediums and Spiritualists generally. Mr. Fletcher's career has been a remarkable one, and evidently controlled by spirit forces working for an end—that end the furtherance of spiritual knowledge and the closer blending b his unfoldment through his development, with the salient points in the course of his public labors. It was interesting as well as instruc-tive, and much that was said was of moment both to mediums and Spiritualists generally. Mr. Fletcher's career has been a remarkable one, and evidently controlled by spirit forces of spiritual knowledge and the closer blending of the two worlds. The evening discourse was not a consecutive tions presented by the audience, woven into a clear, logical web; involving the consideration of many points apparently divergent: so much

ing over the emotional. When the restraint of author-ity and wrong teaching is removed the intellectual leads to the light of reason, and the old doctrines of hell, devil, and the like, become annihilated. There is a world of mind, and we are in it; also a world of matter. The spirit is behind all, the ego that moves them. Am I not a part of the soul of things? Equally boundless in extent are the physical and the spiritual worlds. As the food we eat makes the body, associations de-velop and build up the mind. There is a motive power somewhere to move all this; I call it the Soul of Things. We found out the world was round by means of mavigation; not by any direct interposition of a navigation; not by any direct interposition of a

and atils close a song by the quarteite terminated the services of the morning. In the evening Mr. Chase said there had been so much ignorance in regard to the where and what of the spiritworld that a few words from observation and the report of others would not be amiss. For over sixteen hundred years the Christian teachers have preached the resurceilon of the dead, that is, a raising of the physical body. The place where the good go was beaven, with "golden-paved streets and jasper walls," and the place for the others was de-scribed as being where all the tortures which the human brain could conceive were to be endured for-ever. Spiritualism has brought to light what and where the other world is. It was through the sensi-tive organism that the friends gone before found a channel of communication. The medium has been the mouthpiece for their manifestation. The rap in itself is of no significance when not directed by intelligence, but when intelligence is imparted them there is evi-dence of an intellect producing it. The same may be seen and heard in the telegraph office when a wire between two places carries the power that is produc-ing the sound. Mo minister, priest or preacher has been able to give it formation this subject calls for, "Where and What is the Bpirit-World?" Spiritualism has answered it. Instead of a physical body is cast off the spirit-body is its substitute, and is never called for again. The spirit-world lies around this likes an outer cover-ing, and is like unto this in its formation, with trees. mountains, rivers, etc. Wrere it otherwise, it would be unnatural to those leaving this. The persons an disposi-tion, form and intelligence." Mr. Gayse a very clear if as of the subject, and remarked that in his travels from Maine to California he future; and these changes have been produced by spirit-instion some tweive or fifteen different spirits, most of whom were recognized; among them were Harrington Hinckley, aged eighty; Geo. and Louiss Prince. Ralph Chase, Benjalmin and Hannah Buff

Frank Miller. J. Wm. Fletcher will speak next Sunday, morning and evening, at this hall. W. A. D.

Fact-Meeting.

These popular meetings commenced at Horticultu ral Hall on Sunday last, at 3 P. M., by the singing of Oh! for the Wings of a Dovel" by a quartette consisting of Mrs. L. O. Clapp, soprano, Miss M. R. Pierce, alto, Mr. E. Idris, tenor, and Mr. C. Fullerton, bass, after which Mr. L. L. Whitlock, the editor of Facts Magazine, made the following remarks :

Pacts Magazno, made the following remarks : "I am pleased to meet so many old friends again in Hortleuitural Hall. It is an indication to me that your are interested in the questions of mental and spiritual phenomens which we are here to investigate. Our invitation is to all who are interested, of whatever creed; and we hope all will feel that they can come and have their personal rights respected. We shall not expect or allow uppleasant personalities upon this solution.

Oct. 11th. The services, which commenced at 10:30

Oct. 11th. The services, which commenced at 10:30 A. M. and 7:30 P. M.. were highly interesting and very largely attended. The floral offerings of many friends caused the hall to present a specially attractive ap-pearance. The speaker was very cordially welcomed by an audience which completely filled the spacions auditorium. Both lectures were very instructive and interesting. Mr. Milligan officiated as organist and Mrs. Wilder as lady soloist. On Monday evening, Oct. 12th, a public reception was held, a report of which appears elsewhere. On Sunday next, Oct. 18th, Mr. Colville's subject will be, at 10:30 A. M., "Mediums and Mediumship; a Candid Inquiry into their Claims on Public Sympathy"; at 7:30 F. M., "The New Spiritual Dispensation; Where-in Does it Differ from the Old?" Monday, at 8 F. M., answers to written and verbal questions. God. The soul of things is beyond the reach of the physi-cal eye, the telescope and microscope. The ego of man's back of all manifestations of his sellhood. I make up my mind. Now mind cannot make up itself." The lecture was listened to with great attention, and atits close a song by the quartette terminated the services of the morning. In the evening Mr. Chase said there had been so much ignorance in regard to the where and what of

W. J. Colville spoke in Everett, Mass., Tuesday, Oct. 13th, and is open to engagements for week-day lec-tures anywhere within easy access from Boston. Ad-dress Langham Hall, Room 4, Odd Fellows Building, Tremont street.

SHAWMUT SPIRITUAL LYCEUM -- UNION PARK HALL.-Last Sunday this Lyceum gave its second session in this hall, with an increased attendance from the preceding Sunday, introducing the exercises with the customary singing. The children read from No. 5 of the Shawmut Educator, "Spirit-Communion," by which they were taught that the spirit-world is here and about them, that those who have become invisible have only assumed a spiritual form and are living in that continued existence and taken up the work un-completed here, and continuing in weil doing. The benefit of this communion with the life that is to be gives us joy, in that it teaches us something of that condition we shall sconer or later be ushered into, proving that our departed have conquered death and can and do return to tell us that we are immortal. Bilver Chain Recitations of the "Spiritual Temple" were read by Assistant Conductor Rand and children, showing that the Spiritual Temple is humanity and that the sacred aspirations and prayers form the pillars and walls of this temple, and as we progress the building of the temple will advance. At the con-clusion of this part of our service Conductor Hatch deviated from the customary course of exercises by introducing a plan of instruction for the children, and announced that next Sunday he should call upon Miss M. T. Shelhamer to proceed in the line of this new departure. As visitors with us to-day Dr. Ware of Bucksport, sion in this hall, with an increased attendance from

M. T. Sheinamer to proceed in the line of this new departure. As visitors with us to-day Dr. Ware of Bucksport, Me., was called on and responded to the request of Conductor Hatch, as did Mr. H. S. Cook of the Phe-nomena Society holding its sessions in Berkeley Hall. The children's part of to-day's exercises comprised a song by Edith Jewett and recitations by Aldie Brad-ford, Bertha and Eva Cook, Josie Myers and Rosa Withur. Wilbur

Wilbur. May we teach our children that a better day is dawning upon humanity; that faith in a hereafter is eclipsed by a knowledge of a continued life given us by those who have lived with us in earth-life, ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street, Oct. 12th, 1885.

PATNE HALL .- The Harvest Sunday session of the Boston Spiritual Lyceum was a great success. Our platform, presented a very attractive appearance

platform presented a very altractive appearance, dressed in a wealth of autumn spiendor. 'Vegetables, fruits, flowers, folisge, all proclaimed the Harvest sea-son. Every available seat was occupied, the Lyceum members alone numbering ninety-five. After exquisite music from Barrows's Orchestra, the reading of the Spiritual lesson from the "Instructor," and the singing of "What Shall the Harvest Be?" Conductor Weaver, with appropriate remarks, intro-duced Mrs. Margaret Fox Kane. Mr. Lewis, Dr. A. H. Richardson and Mrs. Fox Kane were then escorted to the platform, and only a brief time elapsed before loud knockings were heard, that during Dr. Richard-son's address were continued loud and clear. Dr. R. said : aatd :

" It gives me unlimited pleasure to come before you again, and to see you in such a prosperous condition. This is Harvest Sunday, and as we look back through the many years eines this school was instituted we see a long procession of those who have gone from as

A Pleasant Occasion.

On Monday, Oct. 12th, Luther Colby, Esq., editor of the BANNER OF LIGHT from its foundation to the present hour, attained the age, in the mortal, of seventy-one years. All who know him are aware that he shrinks from appearance in public, and prefers to avoid occasions of display; but it was determined by a sions of display; but it was determined by a small coterie of his friends that the date should not pass unnoticed, and consequently a pleas-ant convocation met at the home of J. B. are content. WM. Foster JR., Cor. Sec. Hatch, Jr., No. 20 Alexander Avenue, Boston, on the evening of that day, to do honor to the veteran worker on the occasion of his reaching a new milestone on the highway of life.

The services consisted of appropriate remarks from J. B. Hatch, Sen. (who presided); singing and an instrumental selection by Mrs. Nellie M. Day: remarks by Mrs. Maggie Folsom Butler, and John Wetherbee (who also read an original poem which he had prepared for the occasion); a duet by Mrs. Carrie Hatch and Miss M. T. Shelhamer, and remarks by John W. Day, who also read the following tributes presented by Spirit Father Pierpont and Geo A. Bacon:

A. Bacon: Dear Brother Colby—The times are big with events. Every department of human life is ex-posed to the searching gaze of truth. There is much sweeping and sifting going on around us. There will be much of agitstion, of tumult, of denunciation, and of revolutionary work. The whole social, political and religious circles of the country are stirzed and mighty forces or the country are stirred, and mighty forces are at work in each, throwing off the old, effete and at work in each, throwing off the old, effete and useless elements that retard the growth of high principles, and creating new conditions for the unfoldment of a larger life and a nobler free-dom for humanity. Spiritualism must feel this upheaving power, and its stronghold may be swayed and rocked by the conflicting elements that beat around and within it. But the old structure is built upon the sure foundation of truth, thank God, and no storms can under-mine or destroy its usefulness. You, as one of the vanguard of Spiritualism

You, as one of the vanguard of Spiritualism in the great battle of Truth versus Error, of Knowledge against Ignorance, are called upon to stand firm and square in your position, faith-ful to the righteous cause of Truth, undis-mayed by the tempests without, fearless of the storms within, knowing that God defends the right.

right. We bring to you no worldly gifts on this the aniversary of your birth; but the love of grateful, appreciative hearts is yours. May it

grateful, appreciative hearts is yours. May it prove a sweet incense, uplitting, invigorating and refreshing your soul. You have experienced seventy one years of active life, many of which have been passed in the service of the spirit-world. Accept at this time the congratulations of your spiritual guard. Their appreciation is manifested for your works. They bid you God-speed in your labors, and promise you their continued sup-port in the field you occupy. At this time the "Well done" of angels may sound sweetly in your ears, for they recognize you as a faithful soldier, who is loyal to duty and to truth. Dear Weignd, Collar When this, comes to

of many points apparently divergent; so much so that at first view one would look for a ram-bling or chaotic discourse. But it was not so, being coherent, question interlacing question, so that the sequence was a finished whole. The discussion was a most harm disclored reason so that the sequence was a minimed whole. The discussion was a most happy display of power and acumen. This was followed by a test and desoriptive scance, in which Mr. Fletcher ex-hibited his susceptibility and clear vision by desoribing individual spirits, giving names and characteristics with great distinctness. We re-gret that it will not be possible for Mr. Fletcher to be with us goin for some time. But what is

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solute, and all things that are are manifestations of this one. Absolute, and must partake of its essence and quality. There were ten questions read, and each one was satisfactorily replied to by the controls, who have the happy facility of avoiding a redundancy of words, which we can best illustrate by giving their reply in full to the question, "What is the philosophy of prayer?" They pray best who labor hardest to at-tain their desires. In the evening Mr. Morse spoke to a full house on the subject, "Modern Spiritualism, What it Has Ac-complianed and Will Accomplish." The change from Republican Hall to the Grand Opera House has not decreased our audiences, and may be the means of in-creasing them. New York, Oct. 12th, 1885.

A. B. French's subjects (in New York) are as follows: Sunday, Oct. 18th, at 11 A. M., "Knvironment; or the Influences that Mold Human Character"; at 7:45 P. M., "The Mound Builders-Prehistoric America"; Sun-day, Oct. 25th, morning, "What Does the Spiritual Philosophy Teach?" evening, "Our Worlds; or, The Narrowness of Human Life."

Spiritualist Meetings in Brooklyn.

