

VOL. LVIII.

BOSTON, SATURDAY, OCTOBER 24, 1885.

\$3,00 Per Annum, Postage Free,

CONTENTS.

FERST PAGE.-The Spiritual Rostrum: Spiritualism What it Teaches, and to What it Leads.

SECOND PAGE. -- Original Besays: The Antiquity and Universality of Spiritual Phenomena: Resurrection-Eternal Life, Postry: October, Banner Correspond York, Maine, and Ohio, etc.

THIBD PAGE .- Postry: "What Has Been, Will Be." Spiritualism Among the Maoris of New Zcaland. Ma-terializations at Onset. Elizabeth Fry and Spiritual-

ism. October Magazines. Obituary Notices, etc. FOURTH PAGE .- Phenomena and Fact, A New Indian Polloy, "The Devil's to Pay," Wronged and Suf-fering Chippewas, New York Medical Laws, etc.

FIFTH PAGE. -- Translations from Our Foreign Exchanges of a Late Date. More Facts in Re Mrs. Beste. All

Sorts of Paragraphs. Movements of Mediums and Lec-turers. New Advertisements, etc. BIXTH PAGE. - Hessage Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Mrs. Ellen Slater, George Glover, C. K. Mason, Ed. Bright, John Carter, Jimmie Morris, Simeon Stone, John I. Hastings, and Jane Holmes.

SEVENTH PAGE. - "Mediums in Boston, " Book and Mis cellaneous Advertisements.

EIGHTH PAGE.-Spiritualist Meetings in Boston. Berko-ley Hall Meetings. The Boston Spiritual Temple at Horticultural Hall. Petition Head. Onset Bay Notes. The Increase of Insanity. Anti-Vaccinationists. Washington, D.C., etc.

The Spiritual Rostrum.

Spiritualism: What it Teaches, and to What it Leads.

A Lecture Delivered by HON. E. H. GREEN, Of Aurors, Ind., July 28d. 1885. before the Union Society of Spiritualists at Cincinnati, Ohio, and Furnished for Publication by

Bequest of the Society.

We are now in the body: sconer or later we must leave it: whither are we bound? This urely is a question not only of pressing—be-cause life in the material form is of brief duration of the scone of the call of the scone We are now in the body: sconer or later we but a few years of physical embodiment, and those years rapidly succeeding each other in the rushing whirl of Time's unceasing march. with no ray of hope beyond the portals of the with no ray or hope beyond the portais of the tomb? We may, in our wisdom drawn from the in-spirations of physical solence, learn to answer to our satisfaction two questions: first, what am 1? second, who am 1? But what of blessed and enduring moment have we thus wrought if we are unable to further determine, whose am 1? and what is infinitely more important, whither am I drifting? and whither am I bound? Where shall be found the finger-board erected on the highway of human life that points unerringly and assuredly to another life beyond the grave? And again, if there is another life, from whence and from what source shall we derive knowledge as to its nature and conditions? It may have satisfied the spiritually illuminated mind and loving heart of Whittler to rest con-tentedly on his poetic declaration: tomb?

the primary and all-sufficient elements in nathe primary and all-sufficient elements in na-ture for the production, under spirit-manipu-lation, of many of the more important spiritual phenomena of the day. In the exaited estima-tion of the opponents of Spiritualism it is bad enough and sufficiently reprehensible, as a heresy, to simply affirm the return of spirits to the loved ones in mortal, but it becomes the culmination of wickedness to prove and demon-strate the laws through and by which it is not only rendered possible but probable that the intercommunion between the two worlds, as claimed, is veritably true. And as the ability of the spirits to communicate and the proba-bilities of the communion are made apparent by scientific disclosures and the constantly in-oreasing evidences arising from the communion by scientific disclosures and the constantly in-oreasing evidences arising from the communion itself, a storm of opposition is raised, full of malignity and virulence, although emanating from Christians who pretend to be meek fol-lowers of the meek and lowly one of Nazareth; and we shall yet witness the employment by these meek and gentle ones of the most un-scrupulous means in resisting its efforts for friendly recognition. But Spiritualiam has come to stay, and is another Banquo's ghost that will not down.

will not down. The materialistic and spiritually skeptical scientists have succeeded admirably in utterly

The materialistic and spiritually skeptical solentiats have succeeded admirably in utterly demolishing the allegorical account of the ore-ation in Genesis--the story of Jonah and the whale, the flood and the ark, and many other purely allegorical and flotional narratives con-tained in the Bible; but here they have stopped and have given us nothing in substitution. For their iconoclastic work in this direction they are justly entitled to the meed of praise, but here their work seems to end. They construct nothing, and they simply commit folly when they leave the work of building the new Temple to those the foundations of whose recent super-structure they have endeavored to so merciless-ly demolish. But the new edifice will be erect-ed; it is in the hands of the invisible world, aided by the brave and noble co-workers in this. It will be a temple in which the whole of man-kind can meet in love and joy, and worship in spirit and in truth. If Modern Spiritualism is false, it is a falsity thet have an enterple in which the start is the start of the start

kind can meet in love and joy, and worship in spirit and in truth. If Modern Spiritualism is false, it is a falsity that has assumed gigantic proportions; if true, it is a truth of stupendous import. Its adher-ents, at the present time, are numbered by mil-lions, and they are continually and rapidly in-oreasing. It can no longer be laughed at as a weakling; it is strong, and getting stronger and spreading over the entire civilized world with unprecedented velocity. If it is truth, all other systems, taken in their entirety, are not true and can be productive of no enduring and sub-stantial good. It would be a difficult task for any one to conceive and formulate a system of ethics or religion entirely bereft of truth and goodness. Hence it may be safely assumed that there is some truth in all systems of relig-ion or theology, both now and in the past, however indefensible and fallicious they may be as a whole. If we adopt this perfectly safe rule we may not indulge the sweeping assump-tion as to any one that it is absolutely, wholly, and in detail wloked and false. This rule of adjuatment is as far as we can fairly, reason-aby and truthfully go, and it places Spiritual-ism, by its fairness and truth, in a position with all other systems, as being entitled to fair and just consideration. The enlightened conscience and olear judgment will carry us onward to an-other proper and just conclusion, namely, that whatever there may be of truth in any system it ought to be appropriated, and whatever is

Another sect affirms the utter unconscious-ness of the dead, and that a future existence at all depends upon the final resurrection of the old casket at some vague, indefinite and un-known period of future time. Still another, that God elected, before the creation, who among the unlimited hosts that were to people the earth should be saved, and who should be lost.

among the unlimited hotis that were to people the earth should be saved, and who should be lost. Again, the theologians have taken great de-light and comfort, apparently, in deploting the agonizing tortures of the death struggle, just as though they knew all about it, when in very truth they are as ignorant on the subject as the wild barbarian or the dumb and ferocious ani-mals amid the jungles of Africa. This igno-rance on so interesting a subject does not apply to the experienced Spiritualist. He has ob-tained his information on the subject direct, and from those who have the right to know and speak, because they, have personally experi-enced all that death can do or teach. Spiritu-alism teaches that death is the greatest bless-ing vouchsafed to man, and that but for it we would not be permitted to enjoy the beauties and partake of the glories of the spiritual world. But Spiritualism would either limit the signif-cation of the word death, or expunge it alto-gether from our vocabulary. Limit it to the physical encasement that for a season furnishes a babitation for the indweiling and immortal spirit, and even with this qualification the term is misapplied, for while by the departure of the spirit the vital functions of the body cease to act, and lose their capability and susceptibility of renewed action yet the body does not die in the sense of annihiliation, but simply ensues, at so called death, the disintegration, or rather disassociation of the atoms and particles com-posing the structure or essences of being. There-fore the word ohange is eminently more appro-priate when applied to the physical, and it be-

fore the word obsage is eminently more appro-priate when applied to the physical, and it be-comes preeminently true when considered in

comes preeminently true when considered in relation to the physically disenthralled and newly-arisen spirit. It is an invariable and immutable law of the divine economy that nature permits no loss. The form of organized structure may and does change, but the elements, however diverse and infinite in their variety, continue to exist, and perform their functions in the endless circuit and variety of being.

Bud variety of **being**. Spirits furthermore affirm that in the culmi-nating acts of final closing scenes, called the death-struggle, there is really comparatively no suffering, and that while the visible contor-tions of the body, and the weakened and devi-talized reading to compare the scenes.

among the marble slabs in the city of the dead. We turn away after the last sad rites, leaving the fair form concealed from mortal view, cov-ered by the clods of the earth. Have we en-tombed the all of the loved one ? Has our loved one fallen into naught? Has the lamp of exist-ence in every sense been extinguished? The materialist answers yes, as though to mock our tears and intensify our angulah. No hope there; no joy; no happy joyous anticipations in the cold and barren philosophy of materialism; and we wonder. instinctively and involuntarily. cold and barren philosophy of materialism; and we wonder, instinctively and involuntarily, why we were brought into being at all, and, forced by this philosophy, we conclude what a sham and mockery is life. Marcus Cato, a Roman statesman, who espoused the cause of Pompey in the civil war between him and Casar, on hearing of the death of Pompey, determined on self-destruc-tion. Before he struck the fatal blow he read Plato on the immortality of the soul, and thus sollionuized: soliloguized:

place let us introduce a distinguished founder of a numerous and powerful sect of today. Stand up, John Calvin, and answer some ques-tions pertinent to the issue. What, sir, are the dootrines of your sect in reference to the conditions of mankind in the

future state?

"Endless happiness in heaven for some, endless suffering in hell for the rest."

If the parties had pursued a different course in life, I mean the lost, is it possible that the result could have been changed ?

"By no means; for God, before he created the world, had in contemplation the creation of man, and he then faced irrevocably the status of each one of the myriad hosts to teem from the bosom of the future, and fore-ordained by his own election, then determined who should be saved in heaven, and who should be lost in hell, and nothing that the elect or non-elect could do could possibly change the fell decree."

could possibly change the fell decree." This doctrine, you will perceive, annuls, overthrows and sweeps out of existence the free agency of man, the plan of salvation, and sinks out of sight forever infinite Justice, which we love to believe is one of the distinguishing attributes of the deity. Yet this is original Simon-pure Presbyterianism. The Rev. Peter Cartwright summed up this doctrine in these lines: lines:

ines: "You can, and you can't, You shall, and you shan't You will, and you won't; You will be damned if you do, And you will be damned if you do n't." Stand up, John Knox! you are the putative father of another sect. Let your voice be heard n this controverse. in this controversy:

Here comes Martin Luther ; let him speak: "Works without faith, whether voluntary or invol-untary, a sham and mockery. Justification by faith alone. Faith without works, you win; works without faith, you lose. Torments in *Sheol*, almost unendur-able and unmistakably unending, for those unjustified by faith, and a Heaven of permanent and eventasting joy for those who shufile off this mortal coll' full of preclous, saving faith."

John Wesley, speak to this people the doc-trines of Methodism :

trines of Methodism : "Justification by faith conjoined with good works. God wills that all shall be saved, but cannot or will not execute the will unless the terms embodied in the Pauline plan of salvation are compiled with. Heaven forever for the just redeemed by the blood of Jesus through the efficacy of the plan of salvation, purified by the observance of the ordinance of baptism, either by sprinkling or immersion, sprinkling preferred; not that baptism is necessarily a saving ordinance, but a most healthful observance and pleasing in the sight of God."

It does not require very close observation to discover that this latter doctrine is a marked improvement on its predecessors. But here we have Saints Augustine, Constantine, Gregory, and a galaxy of Roman Pontifis. Let Saint Augustine speak: "We output is venerable in years heary with the

Augustine speak: "My church is venerable in years, hoary with the lapse of centuries, noble and itoditke in doctrine. Protestantism sprang from it, is a rank and most per-nicious heresy, and its proselytes are so egregiously infected with its soul-contaminating poison that they are irreflevably destined to endure the eternal pains and penalties of the dammed. Faith, confession, pen-ance and absolution through the organized agencies of the heavenly established Church of the Holy Bee, con-situte the only passport of Heaven. The commission of certain offenses only or the omission of some duties may gain for you admission to Purgatory, where it is possible ultimate redemption may be obtained. All the rest of the unfortunates, including Free Thinkers, Spiritualists, the Bhakers. Quakers and unregenerated Protestants, will find habitation under the superin-tendency and in the dominions of his Satanic Majes-ty."

Rot ask you to build your hopes of a future life upon the testimony of men of the present or of a far distant age in the past, nor upon the his-torio relation that nearly nineteen hundred years ago there occurred a transfiguration upon the summit of a mountain, when the spirits of two men appeared visibly—men who had lived hundreds of years before in the body upon our planet, one of whom had figured conspicuously in Jewish history as a law giver; military hero, and at whose instigation unmeasured quanti-ties of the blood of innocence was shed—but it invites you yourself to the feast, that with your own ears you may hear the glad tidings. your own ears you may hear the least, that with and with your own eyes behold the glories of the two worlds blended into one by the visita-tions objective, and the sweet communion of the disembodied with those still remaining in

tions objective, and the sweet communion of the disembodied with those still remaining in the bonds of the fiesh. But we are told that all this is the result of a feverish condition of the mind, or an unregu-lated and insufficiently guarded imagination. This is not argument, but an old thread-worn assortion, and we dismiss it with the remark that he who will not, by properly exercising prudence and caution, trust his own good senses in the examination of mental and physical phe-nomena, is either a bigot or a fool, and in either case hopelessly lost to reason and judgment; consequently no amount of fair argumentation or reasonable demonstration will reach him. In very truth there is really no such thing as imagination; and if there was, a superior intel-ligence would control and govern it instead of becoming subordinated to its operations; and the clearest-headed meu and women have in-vestigated spiritual phenomena, bringing into the clearest-headed men and women have in-vestigated spiritual phenomena, bringing into requisition in their examinations the acutest perceptions and the soundest judgment of which the human mind in its highest development is capable, and have pronounced them genuine and true. A carping skepticism which, after exhausting unavailingly every other argument of opposition, seeks to account for spirit-mani-festations upon the ground of a morbid imagi-nation; insults intelligence and affronts com-mon sense, and must therefore be disregarded and ignored.

and ignored. Spiritualism, in the majesty of its rightful authority, appealing to experimentation, and importuning investigation, robs death of its terror, assuages sorrow, stops the fountain of grief, and when we pass beyond the limitations and environments of the flesh, meets our open-ing gaze in the world eternal—not by angels white-winged, with blood-stained crowns and golden harps, but presents us to our sainted mothers, our noble fathers, our sisters, broth-ers, children and friends in a grand and glori-ous spirit reünion. They will not meet us to act as escorts in conducting us either to heaven or hell, but will become our convoys to guard and guide and aid us in our happy journeyings along the spiritual highways, and up the shining steeps of endless progression. I pray God that when my eyes close in the night of ended ma-terial existence, they may open in the morn of the new and the higher life to first look into the dear faces, and behold the welcoming smiles of my angel mother, three sweet babes that Spiritualism, in the majesty of its rightful of my angel mother, three sweet babes that dropped from my arms in death, and scores of loved relatives and dear friends who have gone

loved relatives and user the set of the set and can never suffer long in a conflict with error. It may seem to suffer for awhile, but

tentedly on his poetic declaration:

"I know not where his islands lift Their fronded paims in air, I only know I cannot drift Beyond his love and care,"

Beyond his love and care," but the rugged, robust, and less spiritually un-folded, will not be thus soothed into trusting confidence, nor appeased in their clamorings for knowledge by the sweet lullaby of poetic fancy, the unauthorised dictum of priests or the speculations and abstractions of theorists. They demand and will be content with nothing short of absolutely positive and clearly demon-strated facts. It is in obedience to this demand that our Spiritualism has come. Our materialistic scientists have devoted long wears of patient and incessant labor to deter-

years of patient and incessant labor to deter-mine and disclose to the world the anatomy years of parton and inconstant inconstant in the second transformer of the second transformer of

quer. Its mission is not to antagonize truth but error, and, gathering to and within itself all truth wherever found, it will survive the wreck and doom of all other systems, and stand erect and majestic in its manhood when all others shall have been relegated to the past. Truth is always forcibly presented by analogy and comparison, and leaving out of the question the concurrent testimony of millions of all classes, and embracing every section within the broad domain of civilization as to the truth of spirit intercourse as an existing fact established

broad domain of civilization as to the truth of spirit intercourse as an existing fact established by experimental knowledge, let us institute a brief comparison between the Christian system of religion with its various assumptions, and Spiritualism with its equally positive and confident affirmations. The difference in the main, however, will be found to be that the one is fortified only by the assump-tions, speculations and conjectures of men, while the other is upheld and sustained by pos-itive and indubitable proofs. Spiritualism and Christianity differ on many essential and im-portant propositions, and they are of vital mo-

Christianity differ on many essential and im-portant propositions, and they are of vital mo-ment to us all. We will be only able at this hour to notice a few of them. First, as to death--what it is, and what its office. In the face of the existence of an immu-table law as old as the creation itself, that in every material structure, in the tiny atom as well esting the meat strucendows accountion of well as in the most stupendous aggregation of atoms in solidified and organized form, reside the insatiate elements of disorganization and decay, and that man in his material make up is not and never was intended to be an exception; it has been maintained by the Church that man was deprived of his inherited estate at creation, was deprived of his interited estate at creation, of perpetual and unending being in the form, by the transgression of Adam and his mate in the primitive garden of Eden. Paul, usually astute, and withal a cunning dogmatist, falls into the same rut and groove, when in one of his letters to the Corinthians he declares: "For When the disclose to the world the anatomy obernical properties, peculiar idiownorasies and characteristics of the tadpole, numble, bee and angle-worm, but have had neither time nor patience to endeavor to ascertain by science in the termine default. But the originators of the characteristics of the tadpole, number has been account of the dead." But the originators of the baysical form, an imperiabable and immortal soul.
When Darwin prominigated his theory of ero-lition and maintained if with anoh convincing analysis and loud argumentation, these same deat. But the originators of the ophysical form, an imperiabable and immortal soul.
When Darwin prominigated his theory of ero-lition and maintained if with anoh convincing analysis and loud argumentation, these same dots and the olongiam. And right here is incore of supathy when dealing with error, alter the loologiam. And right here is near the theologiam denome of him as a verific blows at its hands as will fourth dimension of spirituality, then theology will receive such terrific blows at its hands as will to be the merset visionary. A little time has awrough the messer visionary. A little time has a warded the Darwina doutrine. It now the isolate and proved the existence of the such and explored somewhat its theoselves, and currents form soles or evelution. The leaders, so called in their regions world, may yet beso felicitons in their regented tambings to theoget of his murdered an interview with the prote of the mark of the mark is the statement of the such as the oral to the real and proved the mark sould the mark solution, with reference to spirituality the site and has blaxely been felicitors in their regented tambings to the operation of the second of the second to the second of the second

soliloquized: "The soul shall live forever. It must be so—Plato, thou reason'st well I Else whence this pleasing hope, this fond desire, This longing after immortality? Or whence this secret dread, and inward horror, Of failing into naught? why shrinks the soul Back on herself, and startles at destruction? 'T is the divinity that silrs within us; 'T is heaven itself that points out an hereafter, And intimates sternity to man. Eternity! thou pleasing; dreadful thought! Through what rantlety of untired being. Through what rantlety of untired being. Through what new scenes and changes must we pass? The wide, th' unbounded prospect lies before me; But shadows, clouds and darkness rest upon it. Here will I hold. If there's a power above us, (And that there is, all nature cries aloud Through all her works, he must delight in virtue; And there will in must the herner. Through all her works,) he must delight in virtue; And that which he delights in must be happy.

The soul, secured in her existence, smiles A the drawn dagger, and defies its point. The stars shall fade away, the sun himself Grow dim with age, and nature sink in years; But thou shalt flourish in immortal youth, Unburt amidst the war of elements, The wreck of matter, and the crush of worlds."

Unhappily, we are not all so fortunately or-ganized as this grand old Roman, and cannot intuitively and by inductive reasoning clear away the mists and clouds that obscure our vision, and obstruct our perception and com-prehension of a future life. We must accord-ingly obtain help from some source. Some light other than our own must be thrown upon the subject are we can reach the conclusion or

light other than our own must be thrown upon the subject ere we can reach the conclusion or solve the problem. As we have seen, the Materialists assure us we have laid away our dear one in the grave forever, and that there is no hope beyond the dark cavern—the dismal vault. What has oburchal theology to say, and if it says any-thing on the subject is it authoritative or spec-ulative? If authoritative, we most respectfully solicit and urgently demand the proofs; if spec-plative only we may, if we please, releaste it to

Indiver, if a duffortiative, we must be proofs; if specturely alone of the radicals and fanatics; many of them are man of phantasma and moonshine. Let us for a moment place the Ohurch on the witness stand, and interrogate its leading shiming lights, and see what we shall find. In the indictment for present use, we shall find. In the indictment for present use, we shall not oharge, as we truthfally might, that the teachings of theology have produced shattered hopes, dismall lives, broken health, harassing and torturing fears of dying, iscerated and bleeding hearts, and rivers of tears that have flown from the fountain of hopeless grief; but simply that they constitute a mass of godiess and heartless theory of the old." 120 framela un sanzent langungellige i banced und eigen

It is but just and fair to say that while we have stated the original doctrines enunciated by the founders of the several sects noticed, they have been somewhat modified and modern-ized. This only proves that religion itself, as ized. This only proves that religion itself, as formulated in dogmas and vortrayed in creeds, is progressive, not self progressive, but only moves forward, reluctantly relinquishing its hold on error as it is forced by the onlightened conscience and illuminated judgment of the world.

These doctrines not possessing inherent These doctrines not possessing inherent merit or internal evidence of their truth, and having no sufficiently authentic or reasonably oredible proofs of divine origin, and being in palpable discordance with reason and flagrant-ly violative of just conceptions of the wisdom, power and goodness of God, it is no wonder that heart-ohilling and soul-crushing material-ism has made such rapid strides in the world, nor that the higher and advanced intelligence of the age is utterly discarding them as wholly unworthy of further consideration, much less acceptance. Nor need it astonish any one that the millions of noble men and women, rather the millions of noble men and women, rather than to be swallowed up in the frightful mael-strom of materialism or longer remain in sub-jugation to pricestly control and domination are turning to Spiritualism, with its celestial sheen and ample proofs, as the only hope and power to lift them out of the horrid nightmare power to lift them out of the horrid nightmare of theological absurdity and folly, into the golden sunlight of truth, providing, as it does, the assuring certainty of a life and a home be-yond the turbulent waters of time. To show that this tendency is not overdrawn or too ex-travagantly stated by us, we beg your indui-gence to read from an editorial, headed MOD-ERN SKEPTICISM, which not long since appear-ed in the New York Independent. The Inde-pendent is a religious publication, and several years ago received contributions to its columns from Henry Ward Beecher, Theodore Tilton and other distinguished writers: "We believe that a great change is preparing in re-

and other distinguished writers: "We believe that a great change is preparing in re-ligious opinion, of which our best men know almost nothing. To those who are thrown into the currents of life, it is evident that men's minds are in unusual working, and that the very foundations of religious belief are rotten and shaking. Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four fiths are skeptical even of the great historical facts of Christianity. What is told as Christian doo-trine by the churches is not even considered by them: and furthermore, there is among them a general, ill-concealed distrust of the clerical body as a class, and an utter disgust with the very aspect of modern Chris-tianity and of church-worship. This skepticism is not filopant; little is said about it; it is not a peculiarity alone of the radicals and fanatics; many of them are men of caim and even balance of mind, and belong to no class of ultraists. It is not an unbelief to be laughed at or hunted down. It is caim abding, earn-est, sorrowful. Not much is known of it above; but it underlies now all the strongest external movements. There are, however, glimpses of it. You see it in the ology, and the tone of the men who are leading Amer-lean thought. It speaks in these strange longings for new revelations, and in the occasional denunciations of the old." "We believe that a great change is preparing in re-

Sec. March . Ave

"Truth crushed to earth shall rise again, The eternal years of God are bers; Whilst Error, wounded, writhes in pain, And dies among bis worsbipers."

In our judgment the time has come, amid the strifes and bickerings of the impending re-ligious warfare throughout Christendom, and the general preparation for and willingness to accept truth in this bright age of human de-velopment and enlightened civilization, that those who have the light and the knowledge should be bold and fearless in declaring them.

"Whatever you are, be brave, The coward is a llar and slave; Though clever at ruses, And sharp at excuses. He is a sneaking and pitiful knave.

Whatever you are, be frank, 'T is better than money or rank; Buil cleave to the right, Be lovers of light, Be open, above board and frank."

We may, for truth's sake, be traduced, abused and ostraoised, " but blessed are ye when men shall revile and persecute you for righteousness

shall revile and persecute you for righteousness sake, for great is your reward." Come, my good Christian friend, there is your neighbor John Smith. What kind of man is John Smith ? "Oh I Smith is a first-class man. He is hon-est and true; big-hearted, kind to the erring, good to the poor, a comforting messenger to the disconsolate and afflicted, prompt aud faith-ful in the discharge of all the obligations of life; a noble husband, a kind and indulgent par-ent, an exemplary citizen, a brave and fearless life; a noble husband, a kind aud indulgent par-ent, an exemplary citizen, a brave and fearless defender of the right, a bitter and relentless a Spiritualist. Oh I how it grieves me to think he is a Spiritualist. But for this grievous fault John Smith would be perfection. Besides, Mrs. John Smith is the peer of any woman. She is amiable, tender, attestive and sympathetic to the sick and distressed, but she, unhappily, is also a Spiritualist. Everybody talks about it, and our women are compelled to decline assoand our women are compelled to decline asso-clating with her, and we are obliged to instruct our oblideen to ignore Smith's oblideen, for it will never do for ours to associate with the chil-dren of a Spiritualist, for everybody would talk about it. This is very hard, I know, for Smith's children are the most orderly and well-behaved of any in the neighborhood."

of any in the neighborhood." Thus must we and our innocent little ones suffer for the sake of truth. The difference be-tween John Smith and his Christian neighbor is, that John Smith is very near the kingdom of heaven, while the other, by cramping his soul and acting the cowardly, circumvented slave to public opinion, is far removed from celestial glory, and is preparing the conditions to weigh his soul down to the lowest depths of spiritual degradation. degradation.

degradation. But ist these John Smiths, their wives and children, take heart and be of good cheer. It will not always be thus. The mills of God will not always be thus. The mills of God grind slow, but sure. The time is fast approach-ing when all this will be changed. He brave and patient; be gentle and forgiving in the un-happy hour of persecution, for great is your re-ward and certain of realization. You have just beyond the line of the invisible, hosts of await-ing friends. They will meet and greet you when you have done with these trials and sor-rows thrown athwart the pathway of mortal-life. As your persecutions grew in intensity and bitterness, these arisen friends labored the harder to prepare your spiritual edifice in the harder to prepare your spiritual edifice in the "sweet by-and-bye," and for every heart-pang

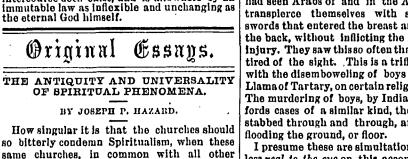
you have suffered from persecution, the angels dropped a tear which, under the power of in-finite justice, crystallized into a sparkling gem to glitter in your diadem crown. The angels all these years have stood by your side with

໘

to glitter in your diadem crown. The angels all these years have stood by your side with chisel and hammer, and every pain you have felt has inspired these holy workers to fashion your spirit, that it may become rounded and beautified, and suited for the glorious home evaiting it in the Summer-Land. Tather, mother, have you scemingly lost a blue-eyed boy, and a fair haired daughter? Be patient; assuage your grief; they are not far from you. Have you lost to sight a noble father, a precious, loving mother?—mother !old, sacred name! what hallowed and tender associations, what cherished memories cluster around that dear word ! Be of good cheer; she, in spirit, is with you still, and soon will clasp you to her arms as of yore to part uo more. Grieve not for our little babes departed, for they are in the keeping of loving hearts and careful hands, and will be there to claim you on your entrance to spirit-life. As we in mortality prepare for the coming of our little ones, so do our loved ones gone before prepare for our birth from the ma-terial into the spiritual world. Our late unhappy war afforded the conditions for the production of a great figure; a man came through its hissing fires and bloody issues to the forefront as a great military hero and genius, and recently his spirit, wearled with the fitful struggle, went out upon the weeping heights of Mt. McGregor. The learned divine who preached the funeral discourse declared, without reserve or qualification, that the majes-tic spirits of Washington, Lincoln, Rawiins and others, came the funeral discourse declared,

tic spirits of Washington, Lincoln, Rawlins and others, came the final morn upon the famous mountain summit, amid the favoring breezes, tall, waving trees and grief-stricken attendants, to take charge of the emancipated spirit of the here of Appomattox. I can readily believe this statement to be true; and if true, why, in harmony with the same unchanging and unchange-able law, may not the ascended mother, how-over humble, impelled by the irresistible im-pulse of a mother's love, come to the dying couch of her babe loft behind, to take charge of its sweet, outgoing spirit? The brave minister maintained the absolute naturalness and appromaintained the absolute internances and apply printeness of Washington, Lincoln, and others, to first meet and receive Grant on the other side of life. But pause and reflect. Can this be more appropriate and more natural than that the mother should claim the right to first receive and enjoy the companionship of the one for whom she unmurmuringly endured the suffer-ings of motherhood? I feel that you must at once see the force of this proposition quite clear-

Now let us be logical and honest, and by car-Now let us be logical and honest, and by car-rying this idea only a step further—a step quite easily taken because logical, philosophical and reasonable—we will establish spirit-commu-nion beyond peradventure. If they do come back on such occasions—and it is now conceded— what law is there to prevent them from coming back whenever it suits their pleasure and con-venience? And if they do—and they have dis-covered a way-by which they can make their presence known to us—what harm can there possibly be to hold communion with them? The intercourse does exist, and is allowable by an immutable law as inflexible and unchanging as the eternal God himself.



so bitterly condemn Spiritualism, when these same churches, in common with all other churches-whether Jew, pagan, heathen or Hottentot-are founded upon spiritual manifestations that are to-day, and ever have been, so far as history, or any other source of information in those premises, affords light thereupon. It is equally well known that in primitive conditions of society these manifestations ever have been and are as familiar as household words. Even in Great Britain and Ireland, as well as on the European Continent, are numerous ancient residences of nobility and gentry that are yet occupied, in which are "haunted rooms," and ghosts seen therein; notably, the famous German Castle, that is haunted by "The White Lady," and whose portrait I saw in one of the halls thereof. A well known Irish Baronet, a most plous man, assured me he had often heard us do all the imme

of the most earnest of Spiritualists, and also presents similar testimony to the public.

Professor Zöllner, of Leipsic, published an account of his investigations of this great subject, in which he entirely confirmed the genu-Ineness of the phenomena.

Baron Guidenstubbe and his sister, whom I have met in Paris, were both of them among the most remarkable mediums in Europe at that time. Their seances were gratuitous of course.

The séances of Baron Dupotet which were continued more than two years in Paris, have been described in the BANNER, by Hon. J. L. O'Sullivan, late United States Minister at the Court of Lisbon, who witnessed them, and are probably among the most convincing as well as most extraordinary of their kind of which we have any account.

The name of the famous Capt. Richard Francis Burton of the British Service, must be familiar to all readers. He is the most remarkable and extensive traveler of his day. He fully believes in the genuineness of these modern manifestations. I heard him say that any one who would go to the city of Morocco, on the edge of the great African Desert, might, by taking a couple of certain mediums of that city to the foothills that are about four miles therefrom, witness phenomena of extraordinary character, which commence at twilight and continue to a late hour. Among these manifestations is a scene in which immense boulders are seen rolling down the sides of the mountains with tremendous noise to the plain where the witnesses are seated; and near by, also, troops of mounted horsemen are seen with drawn, menacing swords in hand, rushing through the air, and toward the spectators, with aspect so fierce and threatening that visitors sometimes flee to their horses and ride back to the city as quickly as possible.

It is probable that other than devout Christians would regard such a narration as more worthy of Munchausen than of any grave narrator. Whether such a Christian would believe in the genuineness of this rehearsal of the same scene that is described in "The Apocalypse" may be exceeding doubtful. Such a Christian might very naturally feel fully assured that Heaven would vouchsafe no such favor toward mere heathen-or to any Christian, even-unless he be also a member of his own particular denomination thereof.

Mrs. Burton, a sister of the Earl of Derby, was also present on this occasion. A more earnest and outspoken Spiritualist I have never met. She told me that herself and husband had seen Arabs of and in the African Desert transpierce themselves with sharp pointed swords that entered the breast and came out at the back, without inflicting the least pain or injury. They saw this so often that they became tired of the sight. This is a trifle as compared with the disemboweling of boys by the Grand Llama of Tartary, on certain religious occasions, The murdering of boys, by Indian jugglers, affords cases of a similar kind, these boys being stabbed through and through, and their blood

I presume these are simultations, though not less real to the eye on this account, these children being, as I believe, merely materialized spirits of deceased ohildren that thus lend their services to assist a half-starved juggler in this case, and to aid a high priest of a church of which the boy was probably born a member. and so remains for a time at least. "As the tree falleth so it lieth."

I presume the sword with which the desert Arabs transpierced themselves did not enter the body at all, but instead thereof simply dematerialized (by spirit-power) at point of apparent entrance at the chest, and re-materialized at the point of apparent exit.

It is presumable that men are born with all the elements in them requisite for the highest conditions of happiness attainable while they are here on earth, and that "miracles" are

the germ of truth, if there be truth in the "fall | the soul, which gives the love of one's own offof man." And if this discovery and a wrong use of it constitute the "fall," to regain this fallen state he must return to the primitive practice of using his functions of body and mind for a high and holy purpose, instead of for mere sensuous pleasure.

Man is conscious of possessing a congeries of loves, which are his life, his individuality; he lives in them. Each faculty has its love and its hate, its use and abuse, its pleasurable and painful action. Our loves are made manifest in the external, similar as God's love is seen in his works. We know him by his works, and we know of the invisible things of him by the things he has made. We judge of the quality and character of a man's loves by his works, for we all work ourselves out, more or less, in the outward world. For instance, a man's love of architecture is seen in the structure he builds. The architectural love of a barbarian is much different in quality from that of a person civilized; still it comes from the same inherent faculty of soul. Each love in the animal creation and in man is related to one or more objects in their outward surroundings. Present these objects to the faculty, and it will act. To illustrate: let a cat see a mouse, and instantly the faculties of secretiveness, combativeness and destructiveness-and alimentiveness, if it be hungry-will prompt it to steal upon, kill and devour the mouse. Present a drowning man to a person with large benevolence, and the latter will rush into danger to save the former.

Progressive minds of this age have relegated to a position among the myths a belief in the resurrection of the physical body. We understand the terms resurrection, new birth, eternal life, and immortality, all have reference to a similar condition of the soul, whether in this or the spirit-world. Eternal life is eternal love. As heat is latent in matter, so the capacity of the soul to attain eternal life is latent in the spirit, waiting for favorable conditions to evolve it, whether they be in the mundane or supramundane state.

We accept the proposition that man retains a consciousness of his loves, and hence his individuality, after the body dies. If the body be not resurrected, the question may be asked, is there any resurrection? If we say there is one of consciousness after death, so there is one after we awake from natural sleep. But still a question arises, is this restoration of consciousness after the final sleep the true Christian resurrection?

Jesus said, "I am the resurrection." As much as to say, I am resurrected, now follow me and be resurrected also, and you will have eternal life-unending love, that will continue not only through mundane existence, but through all the mons of the ages in spirit-life. His kingdom or government was to come on earth; and it was not of this world, but was to be within, and come up through the individual. Hence it must be a love for the rules, regulations and work peculiar to this government; for to be good subjects we must love the laws and principles of the government.

The new birth which Nicodemus could not understand was a consciousness of new lovesthe birth of a soul into a state that would never end, the engrafting or budding of a new love on the tree of human sense.

Catholic, Protestant and Seventh Day Advent Christians teach' a resurrection, but they appear to be in a quandary similar to that in which the Sadducees were when they asked Jesus whose wife the woman should be in the resurrection, who had seven husbands. He told them they were in error concerning this doctrine. Their first error was, in not knowing that the resurrection was to take place while in this life; and their second was, in not believing that the spirit was alive after the death of the body. The first is corrected by saying that in the resurrection state they would not marry; but those who were married would be as though they were not. Their sec-

spring, may be directed toward little children in general; and in the resurrection it can oherish and love spiritual dependents, and those young and helpless in the faith of immortality. even though they be old in earthly years, or have been ages in the invisible world of departed spirits.

Third: Combativeness and Destructiveness, which give us a love to meet and overcome material objects, may be used to subdue those mental and affectional characteristics and remove such spiritual conditions as hinder the attainment of our highest ideal of harmony.

Fourth: Veneration-love of Incomprehensible Power and of superiors-instead of worshiping military and religious chieftains, can venerate their good qualities; and in the place of adoring God in the form or person of a man, which is idolatry, revere the principles and attributes of the Infinite. This faculty can worship in spirit, and not necessarily in studied speech, outward forms and glittering ceremonies of priestly regalia. "Worship in spirit and in truth."

Fifth: Take Amativeness, than which no other faculty has been more perverted; being the largest organ in the brain, it was probably the first to fall from use to abuse, and caused the largest share of human misery. In the same spiritualizing process of resurrection to which reference has thus far been made, the time may come when, instead of loving the outward form, this faculty will love the mental, moral, intellectual and spiritual qualities of those of the opposite sex-be inspired by their virtues, and commune with their spirits. Its right use and resurrection should then make it easy for the other faculties to evolve their characteristics. As this faculty is at the foundation of the natural man, so it unfolds at the beginning of the spiritual man. In the 'new birth" each power of life unfolds its pecullar attribute, only it is not natural, but spiritual. "First that which is natural, afterward that which is spiritual." "As we have borne the image of the earthly, so shall we also bear the image of the heavenly." The idea of no sex in heaven, and only one sex in the Godhead, is contrary to both nature and revelation. "Neither is the man without the woman. neither the woman without the man, in the Lord." 'All created things possessing life are sexed, from the lowest cryptogamous plant to the giant oak and redwood, and from the most inferior animal to the grand human. "Invisible things," and even the "Godhead," are un-derstood by the revelations of nature. "Look through nature up to nature's God." Therefore we conclude that all unseen intelligences -spirits, angels and the Most High-are sexed. Theodore Parker, it is said, prayed to "Mother" as well as to "Father" God. Mrs. E. L. Watson, a woman of profound intuition and grand inspirational power, prays to Father and Mother of the Universe. An organization of Christian believers in Christ's second appearing, called Shakers, have taught for nearly a century that God is dual-male and femaleand not triune-three male Gods in one.

The Jewish and Christian world hold a onesided and partial truth on this subject; and as the age of reason and science advances that ideal will ultimately give place to a more rational one. As it is said, they "see through a glass darkly," and have only a part of the truth. Their "knowledge shall vanish away." When the whole truth concerning this fundamental principle of sex and of a soul-resurrection is known, "then that which is in part shall be done away": "Behold I create all things new." EDMUND YOUNG. East Oakland, Cal.

> Written for the Banner of Light. OCTOBER. BY BELLE BUSH.

OCTOBER 24, 1885.

Banner Correspondence.

Massachusetts.

BROCKTON. - Sara E. Hervey, M. D., writes counseling the cultivation of a spirit of harmony and a feeling of cooperation among the Spiritualist media. "When," she asks, "will all our public workers abandon their isolation and join their forces together, laying aside their individual feeling, and recognize, as I do, that we are all equally ostracised by the conservative world, and that by our own merits, as freethinkers and radicals, we must rise or fall ? The fact is, we have many fine mediums, in a phenomenal sense, who have not yet felt the real responsibility of their position and the duties devolving upon them. In fact, they have not risen to the dignity of their position. Mediumship calls us to come out from the world and to be no longer one in spirit with it." She adds that while at Onset last summer, she made initial efforts looking toward the formation of a mediums' soclety for a coöperative union of their powers. Mrs. Fairchild, Mrs. Bliss, Mrs. E. M. Shirley and twentyfive others (not all mediums) gave their names as willing to help such an association. Those who wish to know more of the matter can address Dr. Hervey at 82 Wyman street, Brockton.

SPRINGFIELD .- T. M. Holcomb, President of The Spiritualist Union," writes : "Our lecture seaon opened Sunday afternoon, Oct. 4th, at Gill's Hall, with Capt. H. H. Brown for speaker, who gave a fine discourse to an appreciative audience upon 'Man's Nearness to the Spirit-World, or Man's Communion with God.' In the evening his subject was 'The Di-vine Purpose Unfolded Through Human Life,' which. he dealt with in his usual happy style.

Sunday afternoon, Oct. 11th, the Captain was under a high order of inspiration, and his discourse upon The Relation which Spiritualism Bears to Mental Disease,' was one of his finest efforts. At the close of the address he was congratulated by many in the audience upon the excellence of his lecture. The evening address upon 'The Unity of the Life of the Spirit,' gave new ideas to many in the audience. Our society is in a prosperous condition, with every prospect for a successful season."

Pennsylvania.

TURTLE CREEK .- William Simpson writes, that from being as skeptical regarding Spiritualism as any one could possibly be, he became positive of its truth by an experience with a planchette; a friend inducing him to place his hands upon one, and he being forced to speak by a power outside of himself; at the same time he could hear every word uttered through his lips, but could not control his vocal organs. He recommends the formation of private circles, even among those who have no faith in Spiritualism, and noting the results.

PHILADELPHIA.-A correspondent, "S.," writes that he attended a scance held by Mrs. Thomas Crooks, 1721 Moyamensing Avenue, lately developed as a medium, at which each of a company of eleven persons received flowers of various descriptions, the writer receiving a wreath formed of eight pieces of smilax. It is stated that the mediumship of Mrs. Crooks came to her without any endeavor of her own; on the contrary, being a church member, she felt it her duty to keep it at bay; but her husband being a Spiritualist, gradually led her to see that it was for a good purpose, and she is now holding seances regularly at her residence.

New York.

NEW YORK OITY .- A correspondent writes: "In your issue of Oct. 10th, I note what is said by an occasional correspondent of the New, York Tribune regarding the status of Spiritualism in Russia. At first glance it seems strange that the scientists of America and England-barring Mr. Crookes, Mr. Wallace, and a few other honorable exceptions-should be so indifferent to Spiritualism and to the undoubted phenomena, and should leave this rich field to the scientists of a far-off country like Russia. Still when one considers that there is manifest guidance from the spiritworld itself with regard to the spread of the movement, and that there are many checks placed upon the dissemination manifestly emanating from the spiritworld, we can readily explain this matter.

In this country or in England, where the press is comparatively free, and the whole nation relatively enlightened, if the individual scientists would really take hold of this matter with the same carnestness that they do in Russia, there might be danger of a toorapid outward spread of our precious gospel for its interior meaning to be fully appreciated. But in a nation like Russia, where the press for various reasons finds its sphere of work circumscribed, there is little danger of the light spreading too rapidly."

of his family when a member thereof has just died, or is near the close of earthly life.

Within only about eighty years spirits of their departed friends, etc., etc., were as commonly seen in the Highlands of Scotland as were fairies in every part of England, less than two centuries ago, and less than one century in some portions thereof; miners are familiar with them to this day; nor is there a more manly race in Christendom than are the intelligent miners of Cornwall, from whom, as well as from numerous others, I have heard statements that such is the case.

In reply to my question to a Scotch Highlander upon this subject, I was told "the Gospel had driven them all out." We know that is the best remedy for such cases, but it has not been quite so effectual, even in Scotland, as my informant appeared to suppose.

What family in New England, or other portion of the United States, that does not possess records or traditions of the past six generations which relate to haunted rooms, or something of the kind? and who knows of a wide neighborhood that has not at least one house that is a scene of mysteries, and is con sequently known as a "haunted house." and sometimes a deserted one on that same account.

The subject of Modern Spiritualism is entertained in every royal palace in Europe, as I well knew long before this same fact was announced in print by an Arch Duke of Austria, who will be the ruler of that empire if he survives his father, the present Emperor.

The late Emperor Alexander, of Russia, was one of the most ardent of Spiritualists. The last Emperor of France held special mediums at his service, and held very frequent "sittings" in his palace in Paris and Fontainebleau as well. The case of the conscientious Queen of Great Britain is much the same in this respect.

Monarchs can afford no better testimony than many an honest peasant, but their voice is heard further, and generally accepted as being better authority-by the church at least-than are most other people, "mere laity." Testimony of scientists, however, is apt to have more weight than that of any other class. But we need not forget the Harvard professors who so wickedly denounced Spiritualism. They were challenged to investigate it: a challenge they accepted, with promises to report. They did investigate, but refused to publish results, though repeatedly publicly called upon to fulfill their engagement.

Mr. Crookes, President of the Boyal Society in London, has carefully investigated this subject, and declares he witnessed cenuine man-ifestations, and that they included the socalled materializations of spirits of deceased hu-man beings, and "published" accounts of the

everything is inscrutable to us and, therefore, is a miracle. Spiritual manifestations are not more mysterious than our own, nor more in violation of the conditions of our being than are the manifestations that are constituted in each and all of our experiences and actions. Whatever is not familiar must seem particularly strange until it becomes familiar.

Nevertheless, that Christian churches-doctrines of which are based upon alleged spiritual manifestations of one thousand eight hundred and eighty-five years ago-should be so generally ready to denounce similar manifestations of to-day, as being impossible, and "mediums" as merely lying impostors, ought to seem very strange, especially as there are thousands of mediums in their own midst who are members of churches and who hold gratuitous sé ances for the gratification of their friends.

Even in case these were not members of the church, it must be quite aware that "professional" spiritual mediums are almost invariably very poor, and not a few of them nearly destitute, some of whom, at least (all of them being "mere impostors"), might be easily in- new relation to other souls-the birth into a duced to sell their secret for an annuity of a thousand dollars per year for life, and Satan be most effectually foiled! Nevertheless no such treacherous medium has yet been found, | though the British Church alone would give a million dollars for the secret, if it at all believed there is any such secret about this matter, and could possibly purchase it.

RESURRECTION-ETERNAL LIFE.

"God is a spirit"; he is love. Love is life. We are gods, finite in manifestation, yet infinite in possibilities, being in God's image, and hence possessing all his attributes. "Great is the mystery of Godliness, God manifest in the flesh." "In him dwells all the fullness of the to acquire w Godhead bodily." "The invisible things of God from the foundation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Man, as to his external, belongs to things that are made. Hence his knowledge of Deity always accords with what he knows of himself and of the universe; and the parodical phrase, "God is the noblest work of man," is, in one sense, more than half true. God's love is made maniifest in progressive order. As each species of the animal creation came forth by the law of must lose this love which is the cause of it. It evolution, a new love was made evident, when through man was evolved those powers which | things. Is this the "second death"? "Blessed emanate from the top brain, and constitute is he who has part in the first resurrection, for him above the animals and "a little lower than on such the second death has no power." Betthe angels." Still man was guided in like manner as the animals were, by unseen and spiritual forces, to a grand, wise purpose in the use of all his powers and functions. Seeking by the | the acquisition of the principles of peace. teminherent law of progress to know himself, he perance, meekness, patience, faith, righteousdiscovered that these functions could be utilized | ness, fraternity, and all the other virtues. A same. He made this investigation in private discovered that these functions could be utilized ness, fraternity, and all the other virtues. A speriments, but with result of attendance. Alfred Russell Wallace, a stepinguished mem- functions for pleasure only, man lost sight of ber of the same Royal Scolet, of London, is one ; their right and real object. Here, perhaps, is Second : Philoprogenitiveness, an element of the same Royal Scolet, of London, is one ; their right and real object.

not a part of their experience—excepting that ond error Jesus set right by showing them that Abraham and Isaac were still alive, for God was their God, and he is not the God of the dead but of the living. If they were alive, all the antediluvians were also, who had no knowledge of immortality, because Jesus was the first to bring it to light. Hence the necessity for him to be three days, or 'three indefinite periods of time, in the heart of the earth, preaching his doctrine of a soul-resurrection to the spirits in prison, who were disobedient to Noah's teaching of a perfect law of use in the exercise of all the physiological functions.

If, as Spiritualists and cortain Christians hold, the resurrection be merely a restoration of consciousness after the body dies, then there was no need of Jesus preaching the resurrection to the spirits in prison, who lived in the antediluvial world, for they were alive and conscious, and need not be told of it.

From this line of thought we conclude that the true Christian, or spiritual resurrection, is one of the soul, and can take place not only in this life, but also in the next; that being born again is the birth of a soul into a love of a consciousness of our relation to each other as spiritual beings; that each power of the mind in its earthly relation has its correspondence in the spiritual.

When we die we carry with us all our loves. and these relate us to earthly things, but being removed from earth we cannot come to a clear perception, only as we get en rapport with mun dane objects through spiritual media. And even then we can learn only the logical sequence from the medium's standpoint, or of those with whom we come in sympathy.

Let us try to particularize, and take from the phrenological nomenclature, First, Acquisitiveness, which is the faculty that begets the love to acquire whatever is needful for future wants

When we leave the body, what use can we make of this innate faculty? It loves to ac quire material objects, but they are not at hand with which to gratify it. Evidently it must unfold to the acquisition of spiritual things. This will be its resurrection. It must unfold a love that will never end, or else it cannot have immortality in the spirit-world. For this love, with nothing like money to acquire, will only be a source of misery; and to get rid of that we would need die to give place to one of spiritual ter to be resurrected here than over there. "Lay not up for yourselves treasures on earth,' etc. To lay up treasures in heaven is to love

Now is Autumn's fairest moon And the royal, purple noon Of all earthly glory; Now let cares drift far away, While each wonder-working day Tells to us its story. Sung amid a thousand hills, Hymned by "silver-throated" rills Through the meadows straying, This sweet poem of the year Mellows all the atmosphere, Charm on charm displaying. Scaris of gold and crimson rest. On each mountain's plumèd crest

In a dewy splendor, While o'er all earth's dainty things Nature spreads out gauzy wings, As of each most tender.

Hills on which we fondly gaze, 'Neath a soft encircling haze, All day long seem dreaming. Curtained from our curious eyes,

Beauty gives us glad surprise, Through each vista gleaming,

Now her turrets seem to rise Fair as dreams of paradise On our vision stealing. Then they float and pass away

Into darkness and decay, Death alone revealing. Now from every tree-top wave Leafy banners, gay or grave, Nature's mood betraving: Then their faded, wasted forms, Rent by strife of wind or storms, Fall, no use betraying. Sleeping on the forest floor, Rustling by my humble door. Withered leaves are lying. Sweeping over distant seas, Making harps of all the trees-Autumn winds are sighing. Leaves! what say you to my heart? Winds | what melancholy art Wakes ye into sighing?

Wherefore, when we hear your moans, Thrill our hearts with echo-tones, Chord to chord replying? Leaves! ah! well I know your power!

Winds | ye have a wondrous dower. All the past revealing; Faded hopes, like Autumn leaves, Strew life's pathway; nature grieves-One with us in feeling.

But there is a glory born With our life's impurpled morn Stronger than all grieving ;

Ay, and brighter than the days Scarfed in gold and purple haze; 'T is of faith's fair weaving.

Leaves may fail, and quick winds sigh, All forms of beauty droop and die, Still faith to us replying, Mounts upward singing toward love's gate,

And bids us calmly work and wait, All cause for grief denying. Ah I if the Autumn of our days Finds but the soft and mellow haze Our fading joys concealing ; Then will our hearts be full of peace And every hour bring rich increa A life of use revealing.

Belvidere Seminary, N. J.

Maine. GLENBURN.-C. M. Brown writes: "After our Camp-Meeting at Etna closed, J. J. Morse, the English lecturer, was engaged by our Society to speak for two Sundays. Accompanied by his wife and daughter, he came direct from Etna to our place and fulfilled his engagement, stopping with us nearly three weeks, making his home with Dr. S. I. Emery and wife during his stay. Dr. Emery and wife are noble workers in our cause. Dr. E. has been in the hands of the spiritworld twenty-five years as a clairvoyant physician, and with remarkable success. He is Vice-President of Eina Camp-Meeting, his wife one of the directors. and their efficiency for those positions has been amply demonstrated. Visitors at their beautiful and pleasant home are well provided for and enjoy themselves hugely, as J. J. M. and family can testify. Mr. Morse gave us interesting lectures. He is truly an apostle of liberty, and deserves all the encomiums bestowed upon him by an interested and pleased public,"

Ohio.

TOLEDO.-Mrs. Della Miller writes that though not a Spiritualist, she, three months after her daughter passed away, received sufficient to make her one, through Mr. F. H. Pierce, her child coming and relating numerous incidents connected with her life, sickness and death. She recommends Mr. Pierce to all who, sorrowing as she once did, would receive comfort by being convinced that their departed ones are not dead, but living to love and bless them.

Jealousy among the Mediums. To the Editor of the Banner of Light:

I desire to call attention to a matter upon which you have heretofore administered wholesome advice, and which is, notwithstanding, on the increase, I allude to that bliter feeling of hatred and denunciation that is exhibited by one medium toward another, thereby doing more harm to the cause than his or her materializations do good. True mediumship is of the affections, and in an atmosphere of bitterness and hatred, of bearing false witness toward one's neighbor, in my opinion, no truthful or healthy manifesta-tions can take place. There is but one way to cure this: that mediums who encourage or express delight over such things as the brutal treatment given to the Berry Sisters and others should be let alone severely by every one. There are plenty of good, honest mediums who never indulge in unkind feelings toward any one, and whose spiritual natures are above such low bear-JUSTITIA ing.

Well, the fruit crop might be set down as a total failure," said the superintendent of a large fruit-canning factory; "a total failure, you might call it." "That will almost doke your establishment, then," said the visitor, "Oh I no, no," replied the superintendent. "On the contrary, we will have to employ an addi-tional force. Years when there is no fruit we turn our attention almost entirely to putting up jellies; and then later on, if the potato scop turns out as we expect, we will can about three million pounds of pears." And as the visitor, sleat with the great awe that falls upon com-mon people when they stand in the presence of genus, went softy out of the office, he have a car-load of hoofs and horns unloading at the doors of the jelly department. "Ex-

doors of the Jelly Government of the second second

LIGHT. BANNER OF

10 B

"WHAT HAS BEEN, WILL BE."

I 'm standing high 'tween earth and sky, Held by some strange propensity; Around my feet the surges beat From out the vague immensity.

The earth recedes to what is not; I lift the folds of destiny; I vivify the long forgot. And look on all that is to be.

The past, the present, future glide In ceaseless undulations past; The former ages like a tide Roll on, the future's stretching vast.

There's not a deed that e'er was done But flows like streamlets to the sea, And like the vapor through the sun Comes back to fail in deeds to be.

No paug that ever gave unrest, No thought that ever thrilled desire, But in the future tears a breast, Or lights again a soul of fire.

For earth is but a surr time. The ocean of eternity, In which the past forever flows With all that is, and is to be. —[Karl Karlington.

[From the Harbinger of Light for September.] SPIRITUALISM AMONG THE MAORIS. OF NEW ZEALAND.

OF NEW ZEALAND. It will probably surprise many of the readers of spuritualism was known among the Maoris of New Zealand long before the Rochester-knockings in America, and before the colony of New Zealand was settled by the English race. This is not generally known even by Spiritual-ists in New Zealand, and therefore I think the following testimony, coming from the pen of one who lived among the Maoris, and was well acquainted with their customs, should receive greater publicity. Judge Manning's work, "Old New Zealand," is one of the best and most valu-able records of the early history of New Zea-land and the native race that we possess, and the following extract, taken from that work, written as it was by one who was an unbeliever in the truth of spirit return, shows that "the benighted heathen," so-called, possessed more light than his critic. It is because I consider the narrative a valuable contribution to Spirit-ualistic literature that I have copied it from the work in question, and feel sure many of your readers will be intensely interested in its peru-sal. It will perhaps be asked, do the natives of New Zealand still hold communication with the departed? Not to any extent, I regret to say. When the missionaries came to New Zea-land they declaimed against such practices, and as the Maoris embraced Christianity they gave up their old convictions. Still, I find among many of them a firm beliof in Spiritualism, and on one or two occasions I have had a sitting with some of the most intelligent chiefs. The outbreak of Spiritualism in Greytown, in 1883, soon became known among the Maoris, and in conversing with them upon the subject I have have been witnessed by them in days gone by. I live in hopes of seeing this great truth taken up again by the native race. W. C. NATION. *Greytown, Wairarapa, N. Z., August*, 1883. EXTRACT FIROM JUDGE MANNING's WORK, "oth

theless, the chiefs on all matters of importance continue to consult the Maori oracle. I shall give two instances of predictions which will show how much the same priestcraft has been in all times. A man-a petty chief-had a serious quarrel distant part of the country, saying that he cast them off, and would never return. After a time the relations became both measure at his The product of the sound state is the nut even with the sound of the sound is a sort of the sound is a sort of the sound is sound if the sound is a sort of the sound is the sound is

be the meaning of these words? All agreed that there must be more in them than met the ear; but no one could say it was a clear conces-sion of the request made. As for the priest, he said he could not understand it, and that "the spirit was a great rogue." About ten days after this in comes the ship. She had been "battered" with a vengeance. She had been met by a terrible gale when a couple of hundred miles off the land, and had sprung a leak in the bow. The bow in Maori is called the "nose." The vessel had been in great danger, and had been actually forced to run for the nearest port, which happened to be the one she had left. Another instance of the response of the Maori be the meaning of these words? All agreed

Another instance of the response of the Maori oracle. A certain Northern tribe noted for their valor, but not very numerous, sent the whole of their best men on a war expedition to the South. This happened about forty years ago. Before the taua started, the oracle was consulted, and the answer to the question, "Shall this expedition be successful?" came, "A desolate country I a desolate country I a desolate country I" This the enger warriors ac-cepted as a most favorable response. They said the enemy's country would be desolated. It, however, so turned out that they were all ex-terminated to a man, and the miserable rem-nant of their tribe, weakened and rendered helpless by their loss, became a prey to their more immediate neighbors, lost their lands, and have ceased from that day to be heard of as an

Indeplets by their loss, became a prey to their more immediate neighbors, lost their lands, and have ceased from that day to be heard of as an independent tribe. So, in fact, it was the country of the engerinquirers which was laid "desolate." Every one praised the oracle, and its character was held higher than ever. "These priests or tohunga would, and do to this hour, undertake to call up the spirit of any dead person. I have seen many of these exhibitions, but one instance will suffice as an example. A young chief, who had been very popular and greatly respected in his tribe, had been killed in battle, and at the request of several of his friends, the tohunga had promised on a certain night to call up his spirit to speak to them and answer certain questions they wished to put. The priest was to come to the village of the relations, and the interview was to take place in a large house common to all the population. This young man had been a great friend of mine, and so, the day before the event, I was sent to by his relations, and told that an opportunity offered of conversing with my friend once more. I was not much inclined to bear a part in such outrageous mummery, but curiosity caused me to go.

In the truth of spirit: return, shows that "the penetitic and so, the day before the event, I was benighted heathor," so colled, possessed more light than his critic. It is because I considered the ontrative a valuable construction to Spirit. The delaw term that a construction of the term that a construction of the term that a construction of the term that and so the term that a construction of the term that and so the term that and they declaimed against such practices, and they declaimed against such practices and practices and they declaimed against such practices, and they declaimed against such practices an

MATERIALIZATIONS AT ONSET.

Writing of the Onset Bay Camp of Spiritual ists to the Willimantic (Ct.) Journal, George W. Burnham says that in the materialization of spirit-forms he had never had much faith, what he had seen of that phenomenon having given him but little satisfaction; but many mediums being on the grounds his curiosity became awakened, and himself and wife determined upon further investigating it. Selecting Mrs. H. V. Ross of Providence as the means of doing this, they attended one of her seances. After describing the cabinet and its surroundings, and the appearance of several spirits who were recognized, and remarking that as he had had no experience of the kind he had come to believe that none were really recognized, but through a desire for recognition many had accepted the fact, he says:

"At this juncture Mrs. Ross, still in the cabinet. said, this spirit comes to you, meaning Mrs. B, and myself. I hesitated; Mrs. B. went forward to the aperture expecting, if she saw any one whom she knew, it would be our daughter; but witness her surprise when she found it was not her, but her sister, who passed away one year ago. She exclaimed: ' Why this is Emeline.' This acknowledgment by my wife aid not stir me much in my feelings, but I felt a duty, under the circumstances, to see how visionary she might be in her anxiety to see her friends. I then went forward to make a cool, deliberate observation, and to my surprise there apparently stood the sister of my wife. I could see sufficiently plain not to be mistaken. Some conversation occurred in a whisper that was well understood, which I will not relate here. This spirit retired and in a few minutes returned, bringing a man with her. As he was presented we expected and most desired to see our son; but again Mrs. B., first discovering the fact, exclaimed: 'Why this is Uncle Alfred'; and sure enough. Were it not under these very peculiar conditions I would readily testify in any court that Alfred Avery was there, and my testimony would be believed. His speech to us was just above a whisper. We shook hands with both these spirits, they standing there together, and Mr. Avery took one of mine in both of his and made an in-quiry of us. All in the circle but two had very satisfactory tests. The room was sufficiently light the whole time, so there was no opportunity for confederates to assist in carrying on fraudulent manifestations. nor could any one enter the room or retire without observation."

(From the Providence (R. I.) Journal.)

Elizabeth Fry and Spiritualism. VAUCLUSE, R. I., Oct. 2d, 1885. To the Editor of the Journal:

I have before me your issue of the 1st inst., containing a highly interesting account of the ceremonies attendant on the unveiling of a bust of Elizabeth Fry, at Friends School, in your

Elizabeth Fry was doubtless one of such as the Revelator had in mind when the inspired prophet wrote:

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

In confirmation of the appropriateness of the Revelator's words, as applied to Elizaboth Fry, I would feel much obliged if you would admit into the columns of the Journal the following account of Elizabeth Fry as she appears in spirit-life. I copy from the "Or-deal of Life" (page 44), a volume published by Colby & Rich, Boston, being a compilation of fifteen hundred descriptions of histori-cal and other spirit characters that I obtain-ed in 1869, in the presence of the late John C. Grinnell of Newport, R. I., during one hun-dred and twenty sittings of from one to three hours each in length. Grinnell wrote each and all of the communications with his own crip-pled hand whilst in a trance condition. It may be well to say that the medium had never been In confirmation of the appropriateness of be well to say that the medium had never been to school three months in his life, nor had he, with the exception of the Bible, ever read a history or blography; neither is it probable that he had ever heard even the name of Eliza-beth Fry mentioned. Yours truly, THOMAS R. HAZARD.

"ELIZABETH FRY.

"A very fine and noble-looking woman, who, in fact, rivals the slivery moon in brightness. She is so bright in spirit that I cannot find words to express her beauty; but let it suffice to say that she is an arch-angel, with a divine clothing, and has gone beyond celestial life. A large number of people surround her, who seem to regard her as a sort of goddess, which she truly is in intellect, intelligence, moral justice and benevolence. She is plainly dressed, but is equal in good acquaintance with God's laws."

October Magazines.

large concourse of relatives and friends, the writer and family furnishing the music. BR, J. C. PHILLIPS,

From Brockton, Mass., Oct. 34, Capt. Leonard W. Hill,

From Brockton, Mass., Oct. 3-J., Capt. Leonard W. Hill, after over sixty years' experience in earth-life. In 1861 he was Acting Master in the United States Navy in the Burnside Expedition, and was in the first ship that blockaded Hatteras after its capture. He participated in the capture of Roamoke Island, Elizabeth City, Newbern and Plymouth, and was for years in the United States naval service. He was a firm believer in Spiritualism, and during his liness, though his suffering was intense, he manifested to a marked degree the comfort and consolation he enjoyed in his belief. To the loving friends who so kindly cared for blin, one of his last remarks was, "Though this bedy be removed, I shall always be with you in spirit." Funeral services were conducted by the writer and the Rev. Mr. Beals, by the Captain's request, on Tuesday, Oct. 6th.

From Leominster, Mass., Sept. 20th, 1885, Stephen H.

From Leominster, Mass., Bept. 20th, 1885, Stephen H. Carponter, aged 62 years. Mr. Carponter was a firm believer in Spiritualism, and had been greatly conforted thereby since the loss of his dear companion, two vers previous. Often has the silent messenger visited this family, and but four weeks before the father's translation, a beloved daughter was sum-moned. Although long in failing health, suddenly, at last, came the call to the husband and father. We can think of him as rejoleting at the change, but in the sad-dened home, where the children are left doubly desolate, we may hops the love of angel father, mother and sitters is the light thereof. The funeral sorvice was conducted by Rev. Mr. Lummis, Methodist, and the writer, who pref-aced her remarks with a tender original poem by Mrs. Famile C. Wilder.

UNTIL FURTHER NOTICE.

FREE !---- PREMIUNS !---- FREE

Persons sending DIRECT TO THE "BANNER OF LIGHT, Bosworth Street, Boston, Mass.," \$3.00 for a year's subscription to the "BANNER OF LIGHT," will be entitled to a choice of one of the following Books, of his or her own selec tion.

All New Subscribers, or Old Patrons, on Renewing

their Subscriptions

TO THE

BANNER OF LIGHT,

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING FREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

BOOKS.

THE TEMPLE: ON DISEASES OF THE BRAIN AND NERVES. By A. J. Davis. Developing the Origin and Philosophy of Mania, Insanity and Crinic; with full Directions and Prescriptions for their Treatment and Curo. This large, handsome volume treats the question of Insanity and Crinic from a Spiritual and Psychological standpoint. The book contains 400 pages, is beautifully printed and bound, uniform with the "Harmonia," "Hardback of Health, "etc., with an Original Frontisplece illustrative of "Mother Nature Casting (D)evils Out of Her Children, Cloth.

CIOID. TALE OF A PHYSICIAN; OR. THE SEEDS AND FRUITS OF ORIME. By A. J. Davis. In Three Parts, complete in one volume. Part 1-Phanting the Seeds of Crime; Part 11-Trees of Crime in Full Bloom; Part 111-Reaping the Fruits of Orime. A wonderfully interesting book, Society is unvelled. Individual miseries, and the great crimes caused by circumstances, are brought to light. Cioth.

Cloth. INTUITION.—By Mrs. Francis Kingman. This volume ought to have been named "A Beau of Light." I will certainly prove to be such to many a mind wandering in the mazes of old dogmas, and observing superstituous rites. It points the way to the true Christian life so clear-ly, and opens up the visits of the better land so invitingly, that no doubt can long remain after its porusal. The author is certainly very glifted and high-toned, and evidently un-derstands the currents in which the age isdrifting. She caters to a high need, and answers the sensational demand at the same time.

Or, instead of a book, choice of ONE of the elow-described beautiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. L. Rice. Size of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING." From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE." Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Bize of sheet, 22x28 inches; en-graved surface, 15x20 inches.

"HOMEWARD."

Designed and painted by Joseph John. Size of sheet, 22x2,

"FARM-YARD AT SUNSET."

BUSINESS CARDS.

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

TO FOREIGN MURACRIBERS The subscription price of the Binner of Light is \$3,50 per year, of \$1.75 per six months. It will be sent at the price named above to any foreign country ombraced in the Universal Postal Union.

NOTICE TO OUR ENGL'NH PATHONN. MR. H. A. KERSEY will act a- our agent, and tecelvo subscriptions for the Hammer of Aight at fifteen shiftings per year. Parites desiring to so subscribe can address Mr. H. A. Kersey, No. I Newgate street, Newcastle-our Tyno. England, Mr. Kersey also & cps for sale the Mpiritaal and Reformatory Work spublished by COLBY & RICH.

AUATRALIAN AGOCH DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERRY, No, 84 Russell Bireet, Melbourne, Australia, has for sale the spiritural and Heformstory Works published by Colby & Hick, Hoston.

INDIA BOOK DEPOT. KAILABAM BROTHER, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritum and Reformatory Works published by Goby & Rich. They will also receive subscriptions for the Bauner of Light at Rupees 11-12-0 per annum.

MPRINGPIELD, MANN., AGENCY. JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the linnner of Light, and will supply the Mpirium and Reformatory Works published by Coby & Rich.

Comy & men. TROY. N. Y., AGENCY. Partlos destring any of the Npiritual and Reformato-ry Workspublished by Colly & filch will be accommodated by W. H. VOSBURGH, 99 Hoosick street, Troy, N. Y.

NT. LOUIN, MO., BOOK DEPOT. THE LIBERAL NEWS CO., 620 N. 6th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Noiritani and Beformatory Works published by Colby & Rich.

HARTFORD, CONN., ROOK DEPOT. E. M. ROSE, 57 Trumbulistroot, Hartford, Conn., keeps constantly for sale the Banner of Light and Faupply of the Npirifuni and Reformatory Works pub-lished by Colby & Rich.

BOCHESTER, N. Y., BOOK DEPOT. JACKSON & BURLEIGH, Bonksollers, Arcade Hall, Rochester, N. Y., keep for sale the Npiritual and Re-form Works published by Colby & Rich.

form Works published by Colby & Rich. AUBURN, N. Y., AGENCY. Parties desiring any of the Npiritual and Reforma-fory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y. ROCHENTER, N. Y., ROOK DEPOT. WILLIAMSON & HIGBEL, BOOKSCHER, 62 West Main stroot, Rochester, N. Y., keep for sale the Npiritual and Reform Works published, at the BANNER OF LIGHT PUBLISHING HOUSS, HOSTON, Mass. NAN FRANCINCO, CAL., AGENCY. I. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Npiritual and Reformatory Works published and for sale by Colby & Rich. DETHOIT, MICH., AGENCY.

DETROIT, MICH., AGENCY. AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spir-tualistic Sale and Circulating Library. Agent for Ban-ner of Light, and all publications of Volby & Rich.

PHILA DELPHIA HOOM DEPOT. The Npiritum and Reformatory Works published by COLBY & RICH are forsale by J. H. RHODES, M. D., at the Philadelphia Book Agency, als North bith street. Bubscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light car be found for sale at Academy Hall, No. Sie Apring Garden street, and at al the Spiritum meetings; also at 903 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

NEW YORK BOOK DEPOT. The Apiritual and Heformalory Works publish-d by Colby & Rich, also the BANNER or L(101Hr, can be found at the office of The Truth-Seeker, 33 Clinton Placo, New York City. ound at theomeo New York City.

WANHINGTON BOOK DEPOT: The Roherts Bookstore, D. MUNCEY, Proprietor, No. 1010Sevents street, above New York avenue, Wanhington, D. C., keeps constantly for sale the BANNER OF Light, and a supply of Npiritual and Heformatory Works published by Colby & Rich.

CLEVELAND, O., BOOH DEPOT. LEED'S BAZAAR, 105 Cross street, Cloveland, O., Cir-culating Library and dépôt for the Spiritual and Liberal Booksand Paperspublished by Colby & Bich.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

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

Aided by a large corps of able writers.

THE BANNER is a first-class Family Nowspaper of EIGHT PAGES-containing PORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE HEADING-embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES,

Little

Bang stillense

THE BAY STATE MONTHLY .-- A steel plate portrait of Hon. W. W. Crapo, with a blography by E. P. Gulld; an essay upon "The Authoritative Literature of the Civil War," by Geo. L. Austin; "The Mormon Church," by Victoria Reed; several poems and an "Historical Record" comprise a portion of its contents. Publication office, 43 Milk street, Boston.

THE VACCINATION INQUIREB notices the smallpox outbreak at Montreal; considers the sanitary condition of that city as far from satisfactory, the habits of certain nortions of its population contributing to the permanence of zymotic disease, smallpox merely coming to the surface as a variation. Several papers read at the International Congress are given, and other articles of interest to the promoters of the anti-vaccina. tion movement are among this month's contents. E. W. Allen, London.

THE TRUTH SEEKER.-A consideration of "The Parsis and their Faith," is continued by H. M. Baynes. The editor, John Page Hopps, contributes Part X. of Ancient and Modern Ideas of a Future Life." Under the heading of "Spirit-Communion," an interesting narrative is given of an experience of a physician, residing near Bristol, who, though he had been very skeptical in regard to Spiritualism, was by it convinced of its truth, and is now a Spiritualist. Williams & Norgate, London.

MIND CURE JOURNAL -In a lengthy article the editor argues that "All is Spirit," and that it is an error to suppose anything is matter. A. J. Swarts, Chicago, 111.

THE DREAM INVESTIGATOR endeavors to show that portions of the vision of St. John, as described in the Book of Revelation, had reference to Modern Spiritualism. Peoria, Ill.: James Monroe.

ST. LOUIS MEDICAL JOURNAL .- Edited by George H. Fleid, B. S., M. D. St. Louis, Mo.

-Many ladies who for years had scarcely ever enjoyed the luxury of feeling well, have been so renovated by the use of Lydia Pinkham's Vegetable Compound that they have triumphed over the ills flesh is said to be heir to, and life has been crowned with added charms and fresher beauty.

Passed to Spirit-Life

From the residence of his mother, in East Boston, Mass. Friday, Oct. 8th, & brge W. Sullivan, aged 50 years

months, 8 days. The deceased was a brother of the well-known vocalist. Oharles W. Sullivan, and was no stranger to the belief and knowledge of the roturn of spirits. His final liness was heart disease, though he had been an invalid from other troubles for some months, provious. His brother Charles, at Onset at the time, was telegraphed for, and arrived home in eason to watch with the deceased on, the last night ere he passed on to join the two sisters and brother who, within the past four years, had preceded him it os piritifiet. His remains were. Interred at Woodlawn, Cemetery, among those of his kindred-Ene foral tributes being presented by friends, and the Grand Army Post of Kast Boaton, of which he was a member (be having been a soldier in Co. B., First Regiment Massachusetts Vounteers, udder Ool; Cowdin). Rev. Mr. Bodge, Unitarian, (who succeded Hev. W. H. Oudworth,) appropriately conducted the funeral services.

From her home in Omro, Wis., Oct. 5th, Mrs. Harriet

From her home in Omro, Wie., Oct. 5th., Mrs. Harriet Stanley Pettengill, wite of Wm. B. Pettengill. Mrs. Pettengill was born in Morristown, Vt., Bopt. 22d, 1225, consequently was slity rears of age. She was a kind and true friend, a loving companion; and a devoted mother. Having been a Epiritualist thirty three years; the change called "death" had no terrors for her. Indeed, she was anxious to go. The last files wire appropriately observed on the 7th inst. in Spiritualist Hall, Prof. W. M. Lock-wood speaking on the "Continuity of Existence", to

1 1

ing designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

For each additional Engraving 50 cents extra.

Any person sending \$1,50 fo six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

following Pampines: SUMMARY OF SUBSTANTIALISM; OR, PHILOSO-PHY OF KNOWLEDGE. By Jean Story. The author claims to show conclusively the mythologic origin of the Christian system of worship-the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultura-tion of the GOOD in humanity; thence urges the utter repu-diation of the soul-degrading practice of Idol-worship, whether the idols be ideal-goods, or sun-gods, or meu-gods, or leading-men, or animals, or inanimate things. 12mo, paper, small pica, 113 pages. DEATU LIN THE LIGHT OF THE HARMONIAL

or leading-men, or animals, or infaminate tillings. Izilo, paper, small pica, 13 pages. DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis, The following sub-jecte are treated: Universal Unity of Things; Nature With-out and Within Man; The Absolute Certainty of Death; The Soul's Supremency to Death; Degrading Tenchings of Theology; The infailible Teachings of Nature; Harmonial Views of Life and Destiny; Man, the Highest Organiza-tion; The Heality and Experiences of Death; Spiritual In-tercourse through Spirit-Culture; The Souli and its Aspira-tions Identical; The Last Scene of All. Paper. DANGER SIGNALS: AN ADDERS ON THE USES AND ABUSES OF MODERN SFIRITUALISM. By Mary F. Davis. This elequent and comprehensive pam-phile is sepecially needed in the present "crisis." While it reveals the sublime inner life of true Spiritualism, it most polutedly and compactly portrays the errors and abuses that abound. Mrs. Davis's effective uterances at once profect the friends and enlighten the enemies of truth and progress. Paper.

AGASSIZ AND SPIRITUALISM: Involving the In-AGASSIZ AND SFIRIT CALIBRE INTO THE WAY OF THE AND STATE CONSIDERATION OF HATTATIC COLOGY Professors in 1252. By Al-len Futnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

which the suthor seconds to it. TALES OF THE SUN-RAYS. What Hans Christian Antiersen tells a dear child about the Sun-Rays. Dedicated to the Dear Child banda, by the Spirit Hans Christian An-dersen. Written down through the mediumship of Adel-ma, Baroness Yon Vay, of Gonobits (in Styris), Austria, and translated by Dr. C. Bloeds, of Brookin, N.Y. Paper, THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has,

Paper. ORDEAL OF LIFE. Graphically lilustrated in the expe-rience of fifteen hundred individuals, promischously drawn from all nations, religions, classes and conditions of mon; alphabetically arranged, and given psychometrically through the mediumship of Dr. J. C. Grinnell, in presence of the compiler, Thomas R. Hazard. SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia; and the Origin of Ser-pent Worship. Two Treatises. By Hyde Clark and C. Stanliand Wake, M. A. I., Edited by Alexander Wilder, M. D.

Or any two of the following pamphlets

ANSWER TO OHARGES OF BELLEF IN MODERN REVELATIONS, ETC. Given before the Edwards Con-gregational Church, Boston, by Mr. and Mrs. A. E. New-

RELIGION OF SPIRITUALISM. By Eugene Crow-ell, M. D.

REVIEW of a Lecture by Jas. Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cors L.V. Tap-

BOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan. SKETCH OF THE LIFE OF EDWARDS. WHEEL-ER, the Distinguished Improvisator and Lecturer. By Geo.

A. BECOL. INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizzie Doten, at a Festival Commemorative of the Twenticht Anniversary of the Advent of Modern Spiritdi-ism, heid in Music Hall, Boston, March 21st, 1865. Paper.

法法法行任任 antistica allows tabiles \$24709.00

REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year Nix Months Three Months		 ,00
	Postage Free.	7

In remitting by mail, a l'ost-Office Money Order on Bos-ton, or a Drate on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & Rich, is preferable to Bank Notes. Our patrons can remit us las fractional part of a dollar in postage stamps—ones and twos preferred. ADVENTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent in-sertion.

÷D,

The first, and nitcen cours per line for each subsequent in-section. Subscriptions discontinued at the expiration of the time paid for. Specimen copies sent free. The List of Books and Engravings given as Promiums to Nubscribers, will hereafter be printed every other week, instead of weekly as heretofore.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory. and Miscellaneous Books.

and Miscellaneous Books. Among the authors are Andrew Jackson Davis, Hon. Robert Daie Owen, Dr. James M. Peebles, Henry G. Wright, Glies B. Stebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Ed-monds, Prof. B. B. Brittan, Allen Putnam, Epes Bargent, W. F. Evans, Korsey Graves, A. B. Ohlid, P. H. K. Randohn, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britten, Miss Lizzle Doten, Mrs. Maria M. King, etc. Any Book published in Eugland or America, not out of print, will be sent by mail or express

AF Catalogues of Books Published and for sale by Colby & Bich sent free.

AP Publishers who insert the above Prospectus in their respective fournals, and call at mion to it editorially, will be entitled to a copy of the BANKIR or LiGBU one year, provided a marked paper is forwarded to this office.

Works by A. E. Newton.

THE MINISTRY OF ANGELS BEALIEED. A Letter to the Edwards Congregational Church, Boston, 1853, giving an account of the author's conversion to Spiritualism. With an Appendix containing facts illustrative of Angelic Ministry, and a Reply to the Congregationalist. Fam-phlet, 72 pages, 25 cents; postage 2 cents.

ANSWER TO CHARGEN preferred by the Church, with Account of Trial. Pamphlet, 36 pages, 10 cents.

LESSONS FOR CHILDREN, on Anatomy, Physi-logy and Hygiene. Cloth, 141 pages, 50 conts; postage 3 cents.

THE HETTER WAY, an Appeal to Men in behalf of Human Culture through a Wiser Parentage. Pamphlet, 48 pages, 25 cents.

THE MODERN BETHENDA, or The Gift of Healing Restored, being an Account of the Life and Labors of Dr. J. R. NEWTON, Healer, with a fine Portrait. Also con-taining Observations on the Nature and Source of the Heal-ing Power, the History and Conditions of its Exercise, etc. Cloth, 322 pages, octavo, 42,00. For sale by CULBY & RIOH.

THOUGHTS FROM THE SPIRIT-WORLD ADDRESSED TO THE WORKING CLASSES. Written through the mediumship of MRS. YEATMAN SMITH, of Carondelet, Mo.

Carondelet, Mo. These lectures have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that Crime and its adjunct, Milsery, may be banished from among men, and instead of them the lowing, helping hand extended to all who need assistance in soul or body.

ody. Paper, pp. 53. Price 20 cents. For sale by COLBY & RICH.

Sec. a proved

HIGHER ASPECTS OF SPIRITUALISM. By M. A. (OXON). Biue cloth, in form with "Spirit Identity" and "Por-chography." Price Sil 22, postare 10 cents. For sale by COLBY & BICH.

BANNER OF LIGHT.

TO MOOK PURCHASERS.

To MOOK PUBCHASEHA. COLBY A RICH, Publishersand Booksellers, 9 Bosworth street, (formarly Monisomery Place,) corner of Province itreet, Boston, Mass, K. wp for sale a complete assortiment of spiritual, Progressive, Beformalory and Ris-celiancesas Beocha, at WAolesale and Reisal. True Cash, --Uniers for Books, to be sent by Express, must be accompanied by allor at least half cash. When the moary forwarded is not sufficient to fill theorder, the bal-ance must he paid C. U. D. Orders for Books, to be sent by mail, must invariably beaccompanied by cash to the amount of ach order. We would remind our pairons that they can sent the soft AUC. D. Orders for Books, to be sent by mail sub invariably beaccompanied by cash to the amount of ach order. We would remind our pairons that they can sent the soft B than one dollar will not be accepted. All business operations looking to the sale of Books no com-mistorespectfully declined. Any Book published in Eng-gender. Ard to the of the of the of the of books published in they stand or America (not out of print) will be sent by mail or the soft of the soft on to the sale of Books published in Eng-land or America (not out of print) will be sent by mail or the soft of the soft on to the soft of the sale of the sale of the bale of the senters. Ard the soft of the soft of the soft of the sale of the soft of the soft

Corpress, Generation of Booke Published and for Bale by Colby & Rich sent free.

NPECIAL NOTICES.

NFECIAL NOTICES. WE in quoting from the BANNEN OF LIGHT careshould betaken to distinguish between editorial atticles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied sharles of opinion to which correspondents give uttorance. We do not read anonymous letters and communica-tions, The name and address of the writer are in all cases indispensable as aguaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. Whon newspapers are forwarded which coutain matter for our inspection, the sender will confer a favor by drawing a line around the article bedesires specially to recommend for perusal.

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



PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place). corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS,	
ISAAC B. RICH	•
LUTHER COLBYEDITOR.	Ι.
JOHN W. DAY ASSISTANTEDITOR.	

Business Letters should be addressed to ISAAC B. ItcH. Banner of Light Publishing House, Boston, Mass. Hother letters and communications should be forwarded LO LUTHER COLBY.

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

Phenomena and Fact.

We find in an editorial article in the Kansas City Sunday Times some comments on the Spiritual Phenomena, asserting that they are not "so clear and evident as to be put forward as sufficient proof of immortality." It says that the doctrine of immortality could not rest upon any evidences which Spiritualism has supplied to the unbelieving world. Although great numbers of men and women, intelligent and truthful, testify that the phenomena are wholly satisfactory to them, they cannot, says this account, so report them as to make them satisfactory to others who have not witnessed them. The Times writer thinks it a perfectly easy matter for a spiritual medium to say to a person, "Come and see"; but a great many persons, he says, have gone and failed to see. He asserts that the phenomena have been only "machinery and arrangement, darkened rooms and queer-looking cabinets and strange whisperings." In other words, he says that the phenomena which satisfy certain classes of minds fail utterly to satisfy other classes of minds. Hence he characterizes the value of the testimony as temperamental, depending entirely upon the impressionability of the subject.

The writer's second objection to the value of the phenomena in establishing the fact of im- necessary, should be begun for modifying the mortality is, that those who accept them "have added nothing whatever to the sum of the in every honorable way until the consent of the world's knowledge of the future life." He af- Indians shall be obtained. All Indians belongfirms that the reports brought from the other | ing to tribes which give up their reservations world "are only such as we might readily con- and accept allotments of land in severalty, and iecture": that the future life has not been brought much, if any, nearer to this through the agency of the phenomena. He would know if men grow older or younger; "if our children grow to old age; if spirits use language; if men learn and increase in wisdom; if they labor and achieve;" and other matters of like import. To such inquiries, he, in the fullness of ignorance, says, the phenomena give no answers which are plain and assuring. This attitude of inquiry can be called no other than childish. It is seeking to know spiritual life from a material tion. The platform inflexibly opposes the replane, or refusing to know it at all. What if the spirit communications do not go into such minute details as some would like to have them. How do such curiosity-hunters know that, while still in the physical form, they could understand spirit-life if all its new experiences were detailed to them? But as a matter of fact, the spirits who communicate with mortals do very largely describe their experiences and occupations on the other side. And they are shown to be of marvelous variety. The writer of the article referred to wrong. If a treaty is proved to require wrongcannot have made himself acquainted with even the least part of what has been so absorbingly told. In point of fact, the spirits, in returning and communicating at all, do almost invariably give some account of their mode of life on the higher plane of their new existence. First, they identify themselves by earthly tokens to those whom they would communicate with, and then they proceed to describe their new life and to descant on its conditions and occupations. To assert that we know nothing more of the character of the future life through the phenomena of Spiritualism than we knew before, is to indulge in the idlest talk over what the speaker confesses his perfect ignorance of. They who are spiritually inclined, who possess any measure of spiritual discernment, are fully competent to understand and appreciate the new knowledge of the future life which is brought to them by means of the phenomena. They who are destitute of these qualifications will naturally continue to ask irrelevant and unmeaning questions. In reply to the first point of the writer, that the spiritual phenomena cannot be put forward as sufficient proof of immortality, it is simply to be answered that if proof of an intelligent existence out of the body, that is capable of identification by those in the flesh and form, does not satisfactorily establish the fact of immortality, then nothing will for those who, like the writer in question, demand the production of incontestible facts. Existence out of the earthly form certainly proves a future existence. No one can ask of a spirit that he shall tell us of the length and depth and all the other characteristics of an immortality which it has not yet itself experienced and never will. The simple fact that life is continued beyond the limit which we call death is enough. To know what that life is, is best acquired by the actual occupancy. The reservation system it says, living of it. And if one be not persuaded of it, | has had its justification in temporary condi- | vertising columna.

as the writer avers, except by confronting the proof through the phenomena for himself, how can that be shown to be any hardship or wrong, and how does it tend to weaken the proof when it is ascertained? Does the Church expect any of its members to become "convicted" through others, or in any other manner than each for himself? And if some cannot at first receive conviction through the phenomena on account of wrong conditions, how is that any different, either, from persons not being able to " get religion," though they attend upon church for a lifetime?

It is not to be expected, even if it were to be wished, that the evidence which satisfies one shall equally satisfy another. And because it does not, the writer referred to declares the value of the testimony given by the phenomena to be "not scientific," but "simply temperamental." There he lets his own cat completely out of the bag. In closing his article he amplifies his confession, saying that "the scientific mood of mind awaits the coming of all truth." We prefer to say the spiritual mood of mind. But he would undoubtedly deny that the spiritual mood is one to which the majority are able to attain. Nevertheless, he plainly intimates, and would have us believe, that all persons may easily attain to the "scientific mood." How people stand in their own light when they would shut out the light of others from them I When we see scientific men addressing themselves to the investigation of the phenomena in the only mood in which the phenomena are capable of being successfully investigated, we shall believe that they 'are in the search of truth, and not seeking to strengthen themselves within the outworks of their own conceit of knowledge. They affect to scorn "conditions." They are not even scientists, then, but sciolists only; for truth is inexorable in requiring that those who would approach her shall do so only in the way she herself prescribes.

A New Indian Policy.

The recent Lake Mohonk Conference on the present status of the Indian question was numerously attended by the best friends the Indians have, and the matter was discussed by them in a more clear and comprehensive manner than it has ever been before. A capable committee drew up a platform embodying the new Indian policy, which was unanimously adopted by the conference. It recommends that the present system of Indian education be enlarged, and a comprehensive plan be adopted which shall place Indian children in schools under compulsion, if necessary, and shall provide industrial education for a large proportion of them. The adult Indians, it holds, should be brought under preparation for selfsupport, and to this end the free ration system should be discontinued as rapidly as possible, and a sufficient number of farmers and other industrial teachers should be provided meantime to teach them to earn their own living. It insists that immediate measures should be taken to break up the system of holding land in common, and that each Indian family should receive a patent for a portion of land to be held in severalty, its amount to be dependent on the number of members of the family and the character of the land, the land to be inalienable for a period of twenty-five years. All portions of the present Indian reserva-

tions, says the platform, that are not so allotted in severalty, should by purchased by the Government at a fair rate and thrown open to settlement; the cash value of the lands thus purchased to be set aside by the Government as a fund to be expended for their benefit, and especially for their industrial advance. Legal provision should be made for necessary surveys of the reservations, and negotiations, wherever present treaties, these negotiations to be pressed all Indians who abandon their tribal organiza tion and adopt the habits and modes of civilized life, to be at once admitted to citizenship, and become subject to and entitled to the protection of the laws of the United States and of the States and Territories in which they reside. During this process of civilization, a representative of the Government should be charged with the protection and instruction of the Indians, to be withdrawn as soon as they show themselves capable of self-support and self-protecmoval of the Indian tribes from their homes and massing them in one or more Territories, as an impediment to their civilization. Rev. Lyman Abbott, who was one of the speakers at the Lake Mohonk Conference, said that no one present desired to break any contract in order to bring him a profit; but if we have made contracts that are working injury, he thought a bad promise is better broken than kept. It is never right to do wrong, said he, not even if you have agreed to do the doing, it should be set aside. If we have fastened a millstone around the neck of an Indian by a treaty-cord, it should be our first duty to cut the cord. He spoke of the evils of the reservation system as blocking all civilization, and urged its abolition. Senator Dawes referred to the decided progress made in the Indian cause since the various Indian rights associations had been organized, and said the progress was seen in Congress and in the better understanding of the important questions by the people of the country. He believed Congress would speedly pass the Coke bill or a kindred measure, the Sioux bill, and other needed legislation. These measures would secure the allotting of lands in severalty, industrial education, and in due time citizenship. Superintendent Oberly spoke of the present management of Indian educational affairs. There are various kinds of schools on the reservations and off of them, but as a rule teachers had not been selected for their fitness, but for other reasons. After securing good teachers. he proposed to secure pupils by compelling the heads of families to send their children to school or lose their rations. He expressed his belief that only through the schoolhouse can the Indian be led into the light of civilization. Commenting on the Indian land question, the Minneapolis Tribune says that the old treaty system dealt with Indian tribes as with foreign nations, but the time has come for dealing with the red men as individuals and citizens. As the tribal institutions go to pieces, the treaties securing large areas of land for tribal uses become obsolete. It thinks the government would commit no injustice in apportioning to each

tions, but it has almost outlived its usefulness. Whenever its continuance is necessary for years to come, it will be as a necessary evil. The true policy for the government to adopt it believes to be the abolition of reservations, one by one, and at the earliest practicable time in each case. Thus we see that the cause of justice and humanity, as related to the Indian, is steadily advancing, and we may hope to realize at an early day the establishment of an Indian policy that shall be somewhat in harmony with our advancing civilization.

"The Devil's to Pay."

Passing Tremont street at 6 o'clock P. M., Wednesday of last week, we found it blocked by a solid mass of humanity. So dense was the throng that we were obliged for a time to come to a halt. Upon inquiry we ascertained that the extraordinary gathering was on account of the fact that Rev. Dr. Storrs was to speak in Tremont Temple at the evening session of the second day's proceedings of the American Board of Foreign Missions, his subject, as announced, being "The Prospective Advance of Christian Missions Suggested by Present Lines of Movement in Christendom." The large concourse of people standing patiently awaiting the opening of the doors at half-past six o'clock, were anxious to hear the eminent D. D. While we were thus detained by the crowd we overheard a conversation between two gentlemen who were discussing religious and other matters, one of whom drewour especial attention by remarking : "The Devil's to Pay." "What do you especially refer to?" queried the other with some surprise. "Why," said he, "look at the state of affairs in Europe and Asia at the present time. An attempt is on the tapis to drive the Turks out of Europe, and Turkey is arming for a 'holy war' against the invaders, which may possibly embroil all the European powers. Coming home to our own affairs, the political and religious caldron is boiling over. Man seems to be set against his fellow man, and the professed followers of Jesus are at swords' points. Look at the Bowdoin-Square Church feud, where the pot is calling the kettle black; then turn to the south part of the city, where a church squabble is now going on, which is being ventilated in the daily press; then turn your gaze to other parts of the country where church troubles are rampant: Not only the Protestant Church has its domestic troubles-brother opposed to brother, and sister opposed to sisterbut even the usually sedate Catholic Church is having its rumpusses. For instance, the French congregation of St. Joachim's Catholic Church" in Detroit is being much exercised over the action of Bishop Borgess in refusing to allow a French priest to have charge of the church. the result of which was that six masked men forced an entrance at the point of a pistol into the parochial residence and ordered Father Dangelzer and his assistant to summarily leave, which they were obliged to do. And this sort of warfare is not confined exclusively to the church people, by any means. Of course you have seen in the daily press that a premeditated conspiracy has been on foot for some time to squelch Spiritualism and its mediums, not only in Boston and New York, but elsewhere, Look at the gross attack upon the Berry Sisters, in this city, awhile ago; and, later, the evident conspiracy, according to their own printed statements, against a Mrs. Beste, said to be, and no doubt is, a spiritual medium, who was induced to visit supposed friends in Hartford, Conn., and at a séance there was rudely seized by two stalwart men and finally ejected from the house.

"Foreign Missions may be all right-I have nothing to say against them; but would it not be in order for Rev. Mr. Storrs and other respectable ministers to speak out against this sort of brute force now being used against those who worship God according to the dictates of their own consciences ?"

"Well," replied the gentleman addressed, "your arguments are sound, I admit. While is governed by selfishness, as it is and will be for an indefinite period, nations will settle great questions by war, people in the churches will quarrel; but the Spiritualists -who of all others, if the knowledge they profess to have from the world beyond be trueshould live together in the utmost harmony." After listening to this very interesting colloquy, we moved on, reflecting upon the points discussed; and concluding that our readers would not object to a report of the same, we give it as nearly verbatim as possible.

New York Medical Laws.

The progressive citizens of New York will find upon the eighth page of this paper a petition which tells its own story. We have been requested to print the document, and to ask other liberally inclined papers to copy it into their columus ; also to request all persons, male and female, resident in that State, who are interested in preserving their constitutional rights, to cut out this petition-head, paste it upon a sheet of paper, and circulate it at public meetings and among friends, obtaining as many names as possible--holding these petitions so signed until the New York Legislature meetswhen instructions will be given through the BANNER OF LIGHT, by the movers in this matter, where they shall be sent.

While, naturally, the document we name will fall into the hands of Spiritualists, through our columns, we earnestly impress the importance of the work it seeks to inaugurate upon the attention of all lovers of true freedom in the Empire State. Let all take a hand in this grand service for humanity, and roll up the petitions as Dr. John Thompson did in 1844, when one over one hundred and forty feet long in its entirety was carried to Albany, asking that disciples of all remedial systems be allowed an equal right to practice: In this struggle there is no close communion-all who strike for medical freedom are brethren l

IT THE SPIRIT MESSAGE DEPARTMENT the present week opens with an Invocation wherein the desire is earnestly expressed that all might 'come into harmony with the souls of the just and pure of the heavenly life, and receive from them such instruction as will benefit our minds. purify our souls, and bless our lives"; questions are responded to by the Controlling Intelligence regarding the soil of the spirit-land, the problem of war vs. arbitration, the failure of certain predictions made by spirits, and the work of the individual; George Glover, of Augusta, Ga., would like to talk, nearer home, with some who knew him in that city: C. K. Mason, of Bristol, N. H., hopes by his return to awaken the attention of his friends to this fact in spiritual life; Ed. Bright, of Champaign, Ill., reports that he will be very glad to communicate with his family if he can find a way of so doing; John Carter, of New Orleans, La., remarks to his friends in that city and elsewhere: "I am not an angel, I do not consider myself an exalted being, but I have some plain, practical truths which I can express if I can get a private hearing, which may be of benefit in a double way," and may have an effect on their outward lives, as well as on their inner natures; Jimmie Morris, of Boston, wishes to find his child-friend Maggie Lane; Simeon Stone, of St. Johnsbury, Vt., sends love to those at home; John 1. Hastings, of Revere. Mass., clearly epitomizes the grand signification of the return of excarnated intelligences through the open door maintained by the BANNER OF LIGHT, when he says : "I come to speak of the truth of spirit-return, and of my anxiety to bring a conviction of this truth to the minds of mortals, and also to gain an experience in this way, for I feel I have a work to do in connection with those on earth, and I can best do it by learning how to come nearest to them"; Jane Holmes, of Pittsburgh,

Pa., desires to communicate with her particular friends in private; and Mrs. Ellen Slater, of New York City, wishes her friends to "feel that 1 am near them, and want to be with them in their lives, and not shut out."

** An encouraging indication of the progress of an improved course of education for the rising generation is seen in the of late greatly increased patronage by parents and guardians of BELVIDERE SEMINABY, Belvidere, N. J., the principals of which are the Misses Bush, who are deserving of all praise for their steadfast maintenance of so liberal and strictly unsectarian an educational institution for the young of both sexes. We are informed that pupils are now being received from every section of coun-

OCTOBER 24, 1885.

A. B. French.

This able and eloquent orator lectures at Worcester the Sundays of November. He also has Sunday engagements in Boston and New England from Jan. 15th to March 15th, 1886. He desires to be kept busy while in the East, and can be engaged to give special lectures week-evenings upon the Spiritual Philosophy on the most liberal terms. Our friends should secure him at once. Many places cannot afford to keep up regular meetings; let the friends there secure Mr. French for a series of evening lectures, and they will be richly repaid for the expense. His permanent address is Clyde, O., from which place all letters are promptly forwarded to him.

Atlanta, Ga.

The Spiritualists of Atlanta were addressed on Sunday, the 11th inst., by Miss Zaida Brown. under spirit-control, upon "Resurrection and the Future Life." At the close of the lecture Mr. G. W. Kates, editor of Light for Thinkers, spoke in review of some ill-timed remarks of Dr. Hawthorne, made a short time previous, showing most conclusively that so far as his charges referred to Spiritualism, they were wholly without any foundation in truth. Mr. Kates said he would defend Spiritualism from the attack of any one, be he minister or otherwise, for it was founded on nature's laws, which are God's laws, and is a divine truth; for it teaches mental, moral and spiritual culture.

J. J. Morse in New York.

An interesting report of the services of the First Society of Spiritualists, at their hall in the Grand Opera House, last Sunday, Mr. J. J. Morse occupying the platform, is received, but unavoidably deferred as to publication until next week.

The Berry Sisters

Will on Tuesday evening, Oct. 27th, commence their materializing scances at their new home, 55 Rutland street, Boston, under directorship of their popular agent, G. T. Albro.

MRS. EMMA HARDINGE BRITTEN is contributing to the Medium and Daybreak (London) a series of "Gleanings in the Fields of Spiritualism," detailing incidents of her last visit to this country, and of her experiences and observations since her return to England. Her home greeting upon her arrival is described as follows:

"Before setting foot on British soil, after my last oceau passage from America, and even as the good ship Baltie had just reached the port, my esteemed friends, Messrs. John Lamont, Mole and Lane, mounted the ship's side, the former crying in his kind, cheery voice: 'Remember, I engage you for one year to speak at Liverpool.' Whilst laughing heartily at the informality of the 'bargain,' I recognized in the modus operands that resistless energy which is the true Archimedean lever, and which alone can move a world; and so the first transaction of my new sphere of labor was accomplished."

13 As the lecturing season has duly commenced, the BANNER OF LIGHT desires and is ready to print public lectures by spiritualistic speakers from every part of the country. Such reports should be prepared as concisely as possible, that errors may be avoided in publication. The time has evidently arrived when the public mind is ready to receive such kind of matter-inspirational or otherwise-bearing upon a future state of existence. Modern Spiritualism is a permanency-there is no gainsaying this fact-hence it behooves all good and true Spiritualists, wherever located, to be more active than ever in disseminating the grand philosophy of the nineteenth century, to the end that all the inhabitants of earth may bask in the clear sunlight of Truth.

MARGARET FOX KANE is holding sittings at 92 Chandler street, her visitors receiving positive proof of the presence of their spirit-friends and of their continued interest in their welfare. As the youngest of the three sisters through try, and that their advance in the various whose instrumentality Modern Spiritualism made its advent, many residents of this city selves and satisfactory to their friends. Full and its suburbs are gratified at this opportunity afforded them to commune with the unseen by the channel first opened in 1848. Mrs. Kane's stay in Boston is limited to a brief period, and it is well for those who desire to meet her to do so at an early day. 83 Some time ago the BANNER said editorially that Montreal had, by insufficient attention to the condition of its crowded quarters, brought smallpox to its borders as a scourge in the hand of nature, and now was trying to overcome the effects of bad drainage, etc., by that intolerable evil, compulsory vaccination. The New York World has since sent a representative to Montreal, and his report of the condition of affairs as to want of cleanliness and proper sanitary arrangements there bears out our statement to the letter.

Wronged and Suffering Chippewas.

Senator Dawes brings the charge openly against Congress that it has not only deprived the Chippewa Indians of the lands set apart to them by a solemn national covenant, giving them barren and undesirable lands in return. but that it has now covered their lands with an overflow of water by the erection of government works designed to benefit rich mill owners and lumbermen, refusing to make the Indians any recompense for their loss, and leaving them in a state of destitution. The Chippewas are a peaceable tribe, and formerly were abundantly able to support themselves. They are located in Northern Minnesota. Congress has been erecting storage reservoirs on the upper Mississippi River, and a commission was appointed to award suitable damages to the Chippewas for the overflow of their lands in consequence of the construction of the government works. An award that was as far as possible from the facts was rejected, and another Commission appointed that should act more fairly. The latter made a meagre award down, and the sum of \$26,800 annually for the support of these fifteen hundred Chippewas, who had been driven from their homes. But although the Commissioner has continued to urge the payment of the award, Congress has done nothing about it, and the Chippewas are without both food and shelter in consequence. They will surely perish unless an active benevolence shall provide for them before winter's cold sets in. The blame rests wholly on Congress.

J. Wm. Fletcher

Will deliver his last lectures in Boston for the present, at Horticultural Hall, next Sunday morning and evening. The morning subject will be, "The Second Coming of Christ"; in the evening a test-séance follows the lecture. At both services Mrs. Clapp and her excellent choir will furnish the music.

ECharles M. Brown, Secretary of Etna Camp-Meeting, announces his intention of publishing, at Glenburn, Me., a four-page fortnightly paper, "devoted to the exposition and dissemination of the Spiritual Philosophy."

Buy and read Miss Lizzle Doten's charming standard poetle works. For price see ad-

branches of study is very encouraging to themparticulars may be had by applying as above for circulars.

MEDICAL FREEDOM.-A correspondent writes, urging all the voters of Massachusetts who value their right to a free choice of medical attendance and methods when they are sick, to endeavor to so conduct themselves that the men who compose the next General Court shall be of a class that will refuse to vote for a "doctor's plot law," should one be brought up by petition by the Allopaths the coming winter. He hopes this will be made a political issue in the State election, and that all friends of equal rights in remedial practice will question the men who request their votes, as to their standing in regard to this important matter.

The distinction between what an editor himself says and what he allows his correspondents to aver in his columns-a line of demarcation which too many are apt to forget while reading the paper-is thus succinctly set forth by Bro. Seaver in a recent issue of the Boston Investigator. Some of our own patrons will please bear this paragraph in mind:

"In a free paper, like the Investigator, all correspondents express their own ideas, but not always ours : yet they have the same right in this respect that we have, and this appears to be the only consistent ground for us to take."

125 Sara E. Hervey, M. D., writing from 82 Wyman street, Brockton, Mass., says: "I wish to express my thanks to the BANNEE for publishing-and to several of its correspondents for expressing-the good words which have appeared in its columns in favor of Mrs. Helen Fairchild's mediumship. By her invitation I attended two of her materializing séances at Onset Bay last summer; I can truly say that what I witnessed there was wonderful, and to my mind free from deception in every form."

27 There should be more fusion and less confusion in the spiritual ranks ; less pretension and more zeal; less wrangling on the most frivolous pretences, and more cordiality one with another. All can agree to disagree on points at issue without personal vituperation. A reform in these respects is much needed.

IT The next number of the BANNER will contain an article by Hon. Thomas R. Hazard, "giving some account of the phenomena of mind-reading, Heller's feats accomplished by spirit power, and the career of a backsliding medium."

ET The Spiritualitic Phenomena Association Meetings at Berkeley Hall, Boston, each Sunday afternoon, are well worth attending, as they are very interesting.

Reader, make it a point to peruse the advertisements of the medium J. R. Cocke, on our seventh page.

25 The pecuniary aid in Boston for MR. PARNELL is rapidly accumulating. At a meeting of the Irish National League, which convened in Faneuil Hall on Monday evening last. and which was patronized by the presence of the Governor of the Commonwealth of Massachusetts, as well as by the Mayor of Boston and other prominent American citizens, patriotic speeches were made, resolutions adopted, and a large sum was raised.

"SPIRIT VOICES" for this month contains its usual interesting miscellany of articles relating to the present conditions and prospects of Spiritualism, including some details by the editor, Mr. Fuller, of Queen City Park and Sunapee Camp-Meeting proceedings; a brief lecture by James A. Bliss, on "Man; The Visible Man festation of God in the Flesh," several spirit messages, etc. Publication office, 718 Washington street. Boston.

A. MCABTHUB & Co., 18 Cornhill, Boston, have a card on our fifth page which is worthy the attention of all our readers in this section of the country who purpose making purchases in the way of household furniture, kitchen appointments, etc., or, as these active merchants express it, "anything to furnish a house from attic to cellar." Goods at lowest prices-payments by installment if the buyer desires. Give them a call.

Mrs. J. O. Ewell, 755, Tremont street, Boston, suspends the exercise of her healing gifts for a short time, on account of the removal of the occupants of the house; when located, notice will appear by her advertisement in BANNER OF LIGHT.

H. W. Shaw, better known as "Josh Billings," died at Monterey, Cal., Oct. 14th, of apoplexy.

says Miss Clara Bradt, Jo. gain from first dose," says Miss Clara Bradt, Jiawton, Mich., referring to first hotel and DR. (FRA VES', HEART, REG-ULATOR, bought for her mother. She was a great fufferer from Heart Disease. Other reme-dies gave her no relief. \$1.00 per bottle at drug-gists.

. . 10

BANNER OF LIGHT.

Translations

FROM OUR FOREIGN EXCHANGES OF A LATE DATE. Le Messager of Liege has quite extended notices of the funeral services of M. Lambert Adam, who for many years was one of the active members of its managing committee. Addresses were made on the occasion by MM. Hasserz, Bure and Vanderyst. M. Bure in his remarks said :

Bure in his remarks said : "Brother Adam was naturally of a religious nature, and followed steadily in his youth the forms of the Catholic Church, more however from the requirements of his heart than from his convictions. Later he tirred of these pretended mysteries and the dogmatiam that fettered human progress, and abstained himself there-from; he was shaken by various conflicting senti-ments, still indifference to religion was not in his na-ture. He studied authors who were authority in sci-chece, literature and religion, and soon found himself thoroughly revolutionized in his religious notions, and Decame a believer in Spiritualism.... In the various phenomena he saw something besides amusement. He saw in their effects intelligence, lifting his thoughts thereby to inteligent causes, and leading him to the log-ical conclusions of Allan Kardee."

From the address of M. Vanderyst, which seemed to have been the voice of Le Messager, we extract the following:

to have been the voice of Le Messager, we extract the following: "Before this tomb closes, the committee of the journal Le Messager have a duty to perform: it is to address a last and supreme adieu to the good man, to the devoted colleague, who has now departed. M. Adam, the firm Bpiritualist, the liberal thinker in every sense of the word, has died as he has lived, without having recourse to priests of any form of religion; strong in his conscience as an honest man, of a reasonable faith in a just and good God, in the immortality of the soul and its progressive evolution. It is that soul which sees us reconciled, which hears us as we address at this moment the expression of our recognition and of our gratitude. Bince its foundation M. Adam has been interested in Le Messager, but for the past three or four years more particularly he has brought more to our humble sheet the colperation of his efforts and the public support of his name. Our friend Adam, you know, belonged to that phalanx of able workers who are an honor to our industrial city. His occupations have not permitted him, it is true, fo devote much of his leisure time to literature and to the editing of a journal; nevertheless, he has rendered valuable services as administrator. Our fireind was recognized aliso as a man of good sense, of a sound judgment, and his advice was received with much re-spect. In difficult moments Le Messager could reckon upon his devolon with entire confidence. In saying adieu to our devole colleague, who has sturgied for the trials here below, we are full of the thought that he has entered now into the region of has present, we count upon your cooperation and your protection to upon your cooperation and your protection to ustain in the good way the little Messager of Liegg-and to develop the work of propagandiam that you have alded to establish. Lingh, more light, said Goethe when dying; such ought to be equally our rallying cry in the face of this tomb." Le Messager, under the heading of "Posthumous Vengeance." relates a

Le Messager, under the heading of "Posthumous Vengeance." relates a circumstance which occurred in 1807, on the occasion of an immense crowd at the Champ-Riysles, on the celebration of some victory. "Arrest himi he is an assassini" cried a man of rank, by his decorations, who was holding firmly a hideous, dwarfish hunchback. The police selzed the dwarf. It seemed to be a case of robbery, as if a pickpocket had been caught in the act; but the accuser persisted in speaking of him as an assassin. They conducted him to the prefect of police. The accuser being M. Mahul, member of the Institute, had some weight with the prefect, and investigation brought out the following:

A few years before M. Mahul had a friend. M. B. who went to Germany on business, and, being never heard from, was presumed to have been robbed and murdered, a net uncommon occurrence at that time. M. Mahul was of a tender, sensitive nature, and one night was troubled in his sleep by seeing his lost friend standing at the foot of the bed, showing his bosom with a horrible wound, and looking at him with supplicating eyes and saying, "Oh! revenge me!" The same spectre appeared to him from time to time, which frightened him much; the last appearance was attended by some terrible circumstances. The spectre pointed to the window, where he saw a deformed monstrosity who sought to hide himself in the folds of the curtain, where shone the light of the moon; the spectre, pointing to the gnome with his finger, saying, "Misfortune to you if thou dost not revenge me!" M. Mahul was sick some weeks with a fever after this; when the crisis had passed, and having got better, he had gone out and was one of the multitude that day at the Champs-Riysics; he had felt a push in the crowd as if a dog was trying to pass between his legs, and he found this thief and recognized the perfect image of the dwarfish hunchback that the spectre of his friend had denounced as his assassin. The dwarf manifested perfect nonchalance, knowing his condemnation would involve his detention only a few months in prison; but as the investigation was prolonged, leading to other matters of indiscretion, he lost his indifference, became troubled and fell sick. In the hospital, where they conducted him, a hectio fever, which is usually fatal, declared itself. When he found his end approaching he made confession

Since our last report we have teceived the following sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief :

God's Poor Fund.

L. Jacobs, \$2.00; Friend, Watertown, Mass., \$1.00; J. K. H., 40 cents; E. P. Goodsell, \$1,00; A. G. F., Boston, \$3,00; L. K. Joslin, 40 cents; Jas. Champlin, 50 Cents; J. B. W., \$2.00; Mrs. Betsey Hungerford, 40 cents; G. A. B., \$1.00; J. D. A., Danvers, Mass., \$2,00; John H. Allen, 75 cents.

In behalf of the spirit-world we cordially thank the donors.

PROF. M. MILLESON had on exhibition at his Sun day lecture-room (Washington street, near Kneeland) in this city last Sabbath an example of spirit art achieved through his own band, which merits mention It was a large drawing (several feet in extent each way) in black and white, in which limning various important lessons were symbolized, and the matter of currential representation intelligently entered intothough the artist states that the picture in its present modest shadings is as nothing to that which has been presented to his vision in the vivid colors in which his guides wish the work sometime to be outwrought by him. The upper part of the drawing was devoted to a well-poised head, above, toward and from which currents representing thoughts, ideas, impressions, in the act of transmission, were depicted. The lower portion of the work represented a group of eggs, some of them closely involved in the colls of a serpent, symbolizing the great fact of heredity-that offspring born amid ignorance and crime could be logically expected to be serpent nursed, and to be the opposite of blessings to the world. The human spirit head looking down upon the colls from the upper part of the picture seemed to be transmitting good influences to the egg-group, as if seeking by spiritual power to undo the untoward work of its lamentable environment. The limits of a descriptive paragraph forbid further remarks concerning this production. Prof. Milleson announces that this is but the first of a new series of picture-lessons to be brought out by his guides through his instrumentality.

THE EXPOSITION AT NEW ORLEANS.-Anticipatory of the grand opening of the North, Central and South American Exposition at New Orleans on the 10th of November, we have, in common with other members of the press, received an invitation to be present and accept the hospitality of the management. The day will undoubtedly be a red-letter one in the fraternal and commercial history of our country, as it is intended to be, as stated in a circular issued by the President, tribute to Peace and Goodwill between the various nations of the Three Americas.

Dr. J. C. Street, it is announced, having returned from Europe - where he practiced in England, France and Italy-has now located at 63 Chandles street, Boston. While in the south of Europe he made it a point to inform himself regarding the value and efficiency of a new line of Italian baths which practical use has proved very efficacious in relieving and ouring the most violent cases of chronic rheumatism. He will give these baths at his city residence, or visit patients out of town by appointment.

DR. DEAN CLARKE, who has several years been actively employed as a lecturer in behalf of Spiritualism on the Pacific coast, and accomplished much good by his labors, is now prepared to accept engagements in the New England States or elsewhere. long absence from this section has caused him to be comparatively unknown; but as he is an old and able worker in the cause, our societies will, we trust, soon learn of the value of his services and avail themselves of them. Dr. Clarke's address is Clinton. Mass.

NEWBURYPORT, MASS .- H. F. Merrill, test medium of Hartford, Ct., occupied the platform at this place last Sabbath. Mrs. Beecher. of Newtonville, is an. nounced as the speaker for Sunday, Oct. 25th, and Mrs. Maud E. Lord for the first Sunday in November.

EF Florence Marryat has recently assumed the pub-lishing and editing of Good Words, a popular English journal, and it is reported that in its weekly issues she will record incidents of her twenty years' experience in Spiritualism.

Movements of Mediams and Lecturers.

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

Mrs. M. F. Paine, 516 State street, Rochester, N. Y., will answer calls to lecture-will also attend funerals if required.

Mrs. Juliette Yeaw will speak in Norwich, Conn., Oct. 18th and 25th; Haverhill, Nov. 1st and March 14th; Manchester, N. H., Nov. 8th and 15th; Marble-bead, Nov. 22d; New Liberal Independent Church in Greenwich, Mass., Nov. 20th, Dec. 13th and 20th, Jan. 3d, 17th and 24th, Feb. 7th and 21st; Amesbury, Mass., Dec. 27th Dec. 27th.

ALL SORTS OF PARAGRAPHS.

The city of Genoa proposes to have a Columbus Exposition of American products in 1892, to be opened on the 5d of August, the four hundredth anniversary of the sailing of the great Italian navigator on the venturesome voyage that ended in the discovery of America.

Mr. Farclot, who recently explored Alaska, thinks the Esquimaux are clearly descendants of the Chinese, who came across Behring Strait, which is only forty miles wide. Their appearance, habits and every thing connected with them point to a Chinese origin. But the same cannot be said of the Indians in the interior, who are clearly of a different and superior race.

Poets in the olden times used to spend a whole week on a single line. It would be a good thing for the pub-lic if the modern versifiers had kept up the honored custom.-N. Y. Post.

Hon. John A. Bingham, late United States Minister to Japan, says that country is advancing in civilization very rapidly. The telephone, electric light and railroads are being pushed forwards, while the postal system, organized within the last ten years, is as perfect as ours. There is a free press, three millions of Japanese children attend free schools, and it is a crime to prevent children from attending school. English is taught in the schools, too, and Roman letters are gradually being adopted.

I do not believe that any Senator or Representa-tive who keeps open house here [in Washington] can do it on \$5000 a year and make a good showing. A Cabinet Minister certainly cannot. It cost Seward more than bis salary to be the Secretary of State, and Secretary Evarts spent \$20,000 more in his manage-ment in the State Department than he received. Liv-ing fu Washington grows more expensive year by year. Rents are rising, and there are many houses in this city that rent for more than \$2000 a year unfurnished. --Cor. Cleveland Leader.

What is a chestnut? A chestnut is an old joke told by some other fellow. An original joke is an old one told by yourself which you think the crowd hasn't heard before.

A deposit of sal ammoniac has been discovered at Churchill, Col. It covers several acres. Sal ammoniac is a valuable article of commerce, and was first dis-covered in the sands of Africa. It is worthin its crude state about \$400 per ton.

An old lawyer's bill which recently came to light at Remsen, N. Y., reads as follows: "Archibald Blue to Alexander Allen, Dr., to covering one suit against Even Luis to my cash expense for liquor to treat the court, \$1; to my trouble and Travelers feese, \$2; to cash paid the jury, 75 cents; to my feese for supening three witnesses, 371/2 cents; total, \$4 121/2."

The song of "Fair Harvard" was written in one of the rooms of the new Annex building. Would not "Fair Harvard" be an appropriate and more desira-ble name than "annex" for the building?—Boston Journal.

It costs fifty cents in a Western city to have a barrel of flour taken from the mill to the door of a dwelling. Thirty-five cents more will land it on the dock at Liverpool.

THE UNITED SERVICE .- The latest issue of this publication opens with two articles descriptive of scenes in the late civil war-and are by Col. Brackett and Lieut. Col. Parnell respectively; Hobart Pacha's "Torpedo Scare" has a sort of "Admiral Farragut" ing about it ; Prentiss Ingraham conclusively shows that in its present condition defensively "New York [is] at the mercy of a Foe;" literary sketches, continued stories, interesting editorial notes, book reviews, etc., round out an excellent number. T. H. S. Hamersly, 835 Broadway, New York, publisher.

Making an idol does not give it a soul.-Japanese

America's shoddy millionaires-Three daughters of a banker will get \$6,000,000 aplece : so the papers say. But has n't this money been collected out of the bone and sinew of the workingmen and workingwomen of this country by and through the chicanery of the banking system? An answer comes to us in the affirmative. No wonder, under such circumstances, that the rich are growing richer and the poor poorer!

Miss Louisa M. Alcott, with her father, will spend the winter in Louisburg Square, Boston.

The marriage of Miss Annie Longfellow, youngest daughter of the poet, to Mr. Joseph Y. Thorpe, Jr., occurred on Wednesday, Oct. 14th.

The Mt. Olivet Crematory, situated near Fresh Pond Station, Long Island (N. Y.) Railroad, is now ready for use. Its site covers about twelve city lots and commands a good view of New York and Brooklyn. The building, which is in architecture a modification of the Grecian temple, is of white marble in front, and of brick, with marble triumings, at the sides and rear;

Married:

Thursday, Oct. 15th, at Dorchester, Mass., by Hev. J. J. Lewis, Mary [S. Hosmer and Mr. Irving Hersey. The newly-wedded couple will hereafter make their home at South Abington, Mass., whither our own good wishes and those of a host of friends in Boston and elsewhere accompany them.

(From the Medium and Daybreak.]

"SUB-MUNDANES." - To the Editor - Dear Sir-in reply to the numerous correspondents respecting the nature of the above work and the necessity for publishing it under such ex-ceptional conditions, so prominently announced in these columns-allow us judiciously to inti-mate, that in addition to being the only Occult physiological revelation in English ever pub-lished in this country, it forms a fitting com-panion volume to that extraordinary chef d'ocuvre of the seventeenth century, by Sinis-trari of Ameno, "Incubi and Succubi," demon-strating the existence on earth of rational creatures besides man-see "Index librorum prohibitorum," and No. 3 of the Theosophical Society's "Occult Fragments"-hereby giving the key to scholars. "Verbum at saplenti."-We remain, yours, The Publishmis-C. de G., 8 Northumberland Place, Bath, Eng: "SUB-MUNDANES." - To the Editor - Dear

The BANNER OF LIGHT has already com-menced on its fifty-eighth volume. This oldest spiritual paper has been giving us "Light, more Light," these many years. Bro. Colby extends a helping hand to all smaller papers and periodi-cals, for which he has our thanks. May the BANNER still wave and light shine, until theo-logical darkness shall be dispelled and a higher and better faith and philosophy take its place. --The Rostrum, Vincland, N. J.

BD Order six or twelve October issue of Mind-Cure Journal, Chicago, at five cents each for October only. The best yet issued.

To Correspondents.

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

MRS. B. E. R., BAN LUIS OBISPO. CAL.-Our spirit) mas, b. B. H., CAN LUIS UBISFO, CAL.-OUT spirit friends encourage you to continue your sittings. You do right to trust your guides; they will teach you the truth. Be in no haste to offer your first literary productions for publication, for such as are the result of practice and expe-rience will prove better still.

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE.

AMERICAN SPIRITUALIST ALLIANCE. HENNY KIDDLE, Chairman. J. F. JEANENET, Secretary. The Secular Press Bureau has been reörganized for eff-cient work during the present year, and all persons whe approve for the solic of the solic solic solic stracks upon Shiritualism coming under their noilce which they feel should be taken in hand by the Bureau, to HENRY KIDDLE, Chairman, No. 7 Bast 130th street, New York Ofty.

For Sale at this Office:

A Monthly Magazine. Published in Boston, 10 cents. FACTS. Bingle copy 10 conts. THE BFIRITUAL OFFERING. Published weekly in Ot-tumws, Iowa, by D. M. and N. P. Fox. For year, \$1,50. Single copy 5 conts. THE ROBERTUM. Published in Vincland, N.J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, sic. Price 5 conts. BFIRIT VOICES, Goo. A. Fuller, Editor. Monthly. Sin-gle copy. 16 conts.

Misculankous Notes and Quenies, with Answers in all Departments of Literature. Monthly. Single copy,

THEOLIVE BRANCH: Utica, N.Y. A monthly. Price

THEOLIVE BRANGH: ULICA, N. Y. A MORLINY. Frice locents. THE GNOSTIC. A monthly magazine, published in Oak-land, Cal., by George Chainey. Single copy 10 cents; por year, \$1,00. THE MIND. OURE AND SCIENCE OF LIPE. Monthly. Published at Chicago, III. Single copy, 10 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

cents. THE SHAKER MANIFESTO. Published monthly in Sha-kers, N. Y. 60 cents per annum. Single copy 10 cents. THETHEOROPHIST. A Monthly Journal, published in India. Single copy, 5° cents. LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copy, 5 cents.

BATÉS OF ADVERTISING.

Each line in Agaie 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. Appelai Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, each insertion.

Pach insertion. Notices in the editorial columns, large type, leaded moticer, fifty cents per line. Payments in all cases in advance.

AF For PROSPECTUS and BUSINESS CARDS, see third page.

AF 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.

Blankets, Tea Sets, Dinner Sets. Or anything to furnish a house from attic to cellar. Our Prices are Lower than Ever. The following must be sold at once:

REMEMBER US

If you are about purchasing

Carpets, Ranges,

Comforters,

Furniture, Stoves,

Parlor Stoves.

125 Black Walnut Chamber Sets. 85 Ash Chamber Sets. 45 Cherry Chamber Sets. 85 Painted Chamber Sets.

PARLOR SUITS.

79 Plush Parlor Sults.

150 Hair Cloth Parlor Sults. 85 Parlor Suits covered in Fancy Coods.

150 Marble and Plush-top Tables.

110 Hall Stands.

10,000 yards Tapestry Carpets. 20,000 yards Extra Superfine Carpets. 8,000 yards Wilton Velvet Carpets.

10,000 yards 5-frame Body Brussels.

Besides a large quantity of Comforts, Blankets, Easy Chairs, &c., and, in fact, everything that is regulate to furnish a house throughout.

Parlor Moves and Ranges of every style and make in great variety.

REMEMBER!

We give easy terms of weekly or monthly pay-ments if desired.

A. McARTHUR & CO.,

18 Cornhill, (Near Washington Street.) BOSTON.

Send for Illustrated Catalogue and Price List; also terms. READ the Review of Dr. Coxe's Article in READ to Could be action of the second second

A ROSICRUCIAN BOOK.

SUB-MUNDANES:

The Elementaries of the Cabala. (UNABRIDGED.)

An Esoteric Work. PHYSIO-ASTRO-MYSTIC.

Since the publication of "Art Magic," "Isis Unveiled," nd the Theorophical literature, the repute and domand for his brock induce the hope that advanced thinkers, for whom t is specially reputied, will immediately insure to the rork its LEGITIMATE scope, by at once securing copies-of which 250 only will be privately printed and anonymously multibled.

published. In white cloth wrapper, quarte, price 79. a copy, post free to subscribers only, as surplus copies, from the nature of the work, will, after issue, immediately advance in price. Applications for the work to be addressed, "C. de G.,"

S Northumberland Place, Bath, Eng.

FACTS MEETINGS,

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

HORTICULTURAL HALL, BOSTON, EVERY SUNDAY AT 3 P. M. Oct. 17.

J. R. WARNER & SON,

Undertakers and Embalmers.

FURNISHINGS of every description. Lady assistants when desired. Telegraph orders receive immediate at-tention. 2154 Washington street, Boston. 1-4w*-Oct. 17. THE FINEST PICTURE PUBLISHED OF THE

that he had assassinated and robbed M. B. in the forest of Burgundy, and that, alded by an accomplice, he had buried the body in the woods, designating the spot. His indications were verified and appearances found exactly as stated.

More Facts in Re Mrs. Beste.

To the Editor of the Banner of Light:

A few days since a Boston paper published a dispatch purporting to have been forwarded from Hartford, Ct., in which the following statement was made in regard to Mrs. Beste, after she had been kicked out of doors by her "friends "1

"It appears that she [Mrs. Beste] fled from Hartford on a midnight train and went straight to Philadelphia, where she sought a temporary home with the family of Col. Kase, wealthy people, who had hitherto been believers in her alleged mediumistic powers. They had heard of the 'exposé' and also of the card she had signed acknowledging herself a fraud, and refused to permit her to remain in the house; thence she went to a hotel, where she was recognized, and the fact of her presence communicated to Hartford."

Now, Mr. Editor, it is a pleasure for me to append the following manly letter that I have just received from Col. Kase in relation to the above false statement:

PHILADRIPHIA, Oct. 15th. 1885.

Hiram E. Felch, Esq., Boston, Mass. Dear Sir-Yours of the 13th just received and contents noted. In relation to the subject of which you write I will say that Mrs. Beste arrived at our house the next morning after the claimed exposé, and we not only took her into the family, where she now is, but feel that she has suffered great injustice. She came to us in a dazed condition, and I fear it will be a long time before she recovers her mental equilibrium. She is suffering great pain from bruises in her side, and my wife, upon examination; finds a spot about six inches in diameter that is frightfully discolored, showing that she must have been very roughly handled. Mrs. Beste I consider one of the finest mediums in

1.

our country. She was developed in our home, and I bave seen materializations from her person in full gaslight. She pont some two years in our family. The spirit voltes heard at her dark scances are marvelous. She has been tested many times, and has oft-en submitted to severe test conditions. I have paintings done by her, while under control, that will compare favorably. with the work of the best artists.

Yours respectfully, B. P. KASE.

Now is not the above quoted dispatch from Hartford a fair specimen of the reckless statements made by the enemies of Spiritualism, who roll every slander against mediums like a sweet morsel under their tongues ?

To those intelligent Spiritualists who understand the sensitive laws and conditions governing these phenomena, it can readily be seen that transfiguration will explain the whole matter.

I have myself attended the seances of Mrs. Beste, and have no hesitancy in vouching for her truthfulness and honesty.

HIRAM E. FELCH. 16 Bratile Square, Boston.

I carnestly desire to see a more rational basis for the political future of our sex.-Elisabeth Stuart Phelps.

Second Crime

Dec. 27th. Frank T. Ripley will answer calls to lecture and give platform tests anywhere in Massachusetts, New Hampshire or Vermont, on liberal terms. He closes his engagement in Maine the last Sunday in Octo-ber; comes thence to Massachusetts. Address him at Corinna, Me.

Miss L. Barnicoat will attend the anniversary exer-cises of the North Soltuate Society of Spiritualists at Gannett Hall, on Friday, Oct. 23d. Those desiring her services as lecturer and test-medium can address her at her office, 175 Tremont street, Boston.

Dr. J. K. Bailey has been lecturing and healing, dur-ing the months of September and October, in the State of New York; having spoken and "treated the sick" at various points in Ohenango, Madison, Cortland, Tompkins and Cayuga Counties. He desires calls for his work. Address him, Box 123, Scranton, Pa.

Ins work. Address him, Box 123, Sorabon, Fa. Dr. L. K. Goonley has located for the fall and win-ter at No. 52 Court street, Plymouth, Mass. Will at-tend circles and give lectures; or officiate at funerals when decircle. Circles will soon be opened by him in Plymouth, for development and spiritual instruction.

Dr. W. L. Jack recently visited New York City, and contemplates going South during the winter with the hope of regaining his health, but previous to his trip anticipates being among his friends in Western Massachusetts.

sachusetts. Edwin Fowell informs us that Dr. A. W. S. Rother-mei and himself will start in about two weeks on a trip through the Southwestern States, to give lectures, tests, materialization scances, etc. Those wishing their services can arrange for them by addressing the former at 439 Fulton street, or the latter, 130 Hall street, Brooklyn, N. Y. Capt. H. Brown, of Saratoga Springs, will lecture for the "Friends of Human Frogress" at North Col-ling, N. Y., Oct. 23d and 25th.

J. H. Young will continue for the present to occupy the platform at Cosmopolitan Hall, Vineland, N. J., on each succeeding Sunday, at 10:30 A.M. and 7:30 P.M. Subjects for the evening lectures given by the audi-

Mrs. Clara A. Field will speak for the Spiritualists of Fortland, Me., the Buudays of December. She will supplement her lectures by tests and psychometric readings from the platform. Societies desiring her services should address her at 2 Hamilton Flace, Bos-ton, Mass.

J. William Fletcher will open his lectures in Cincin-nati, O., Nov. 1st.

natl, C., Nov. 1st. Mr. and Mrs. J. T. Lillie have met with extraordi-nary success in Minneapolis, Minn., where the theatre has been filled to overflowing. They will follow Mr. Fletcher in Cincinnati in December.

Mrs. J. W. Still will accept calls as an inspirational peaker and for funeral services. Her address is Morris, Otsego Co., N. Y.

Meetings in Providence, R. I.

Hall, Sunday, the 18th, giving two excellent discourses Hall, Sunday, the 18th, giving two excellent discourses. The subject in the forenoon was: "The Permanenoy and Persistency of Spiritualism," in the evening, "Spiritualism and Its Work." Both discourses were happily conceived, abounding in live thought and practical teachings. It is some twenty years since Mrs. Smith ministered in Providence, and I trust that interval will not be suffered to elapse before she will be with us again. Next Sunday, the battle-scarred warrior, Warren Chase, will cocupy the pistform, accompanied by Ed-gar W. Emerson, who follows with his wonderful test scances. WM. FOSTER, JE., Cor. Sec.

PROF. A. J. SWARTS, 425 Madison street, Chicago, Ill., has enlarged his magazine, changed its mottoes somewhat, as also its name to Mind-Cure Journal. Its title-page comes out in new dress and omits the mysterious cut. Its growth and circulation is wonderful. It is ten cents per copy, but he offers his October issue, postpaid, which is the first of Volume II., at five cents to any one who will kindly ald the cause cents to any one who will kindly ald the cause by ordering in dozen lots, more or less, to give heir friends. One thousand extra at this price.

SANCE

it covers a space of 40x74 feet, and has a frontage two stories high.

A building in Chicago is to be ornamented with "life-size griflins." Griffins were imaginary creatures. They are, therefore, peculiarly appropriate to Chica-go. Almost everything remarkable in Chicago is a oreature of the imagination.—Detrott Free Press.

Cholera failed to strike a single one of the 4,000 wo men employed in the national tobacco factory at Valencia, Spain, though the disease raged violently in that city, and the Medical World recalls the fact that tobacco workers were also noticed to enjoy exemption from attack during an epidemic at Amsterdam.

From the annual report of the Wesleyan Methodist Conference in England, just issued, it appears that while 49,554 new members were added to the church last year, the net increase was only 2797. The losses have, therefore, nearly offset the gains, and the report very naturally treats it as a matter of "grave concern."

The Boston dailles of Tuesday last talk of a " cloud ed clergyman, who confesses to forgeries, and will probably be excepelled." He is a Baptist Evangelist and was recently pastor of a church at Mexico, N. Y.

The astronomers stationed at the Cambridge Observatory are out all night sweeping the sky for comets, and, hardest of all, with only starlight to see by at the cross-walks of the Milky Way. The astronom cal broom has to be wielded from the top of a high tower.

Barry Sullivan, the Irish tragedian, was playing in "Richard III." some years ago, at Shrewsbury. When the actor came to the lines: "A horse i a horse i My kingdom for a horse i" some one in the pit called out : "Would n't an ass do you, Mr. Sullivan?" "Yes," re-sponded the tragedian. turning quickly on the inter-rupter; "plense come round to the stage-door."—New Zealand Matt.

A critic dropped into a studio in Paris one day, stopped before the portrait of a lady on the easel, and remarked: "But why did you take such an ugly mod-"It is my mother," calmly replied the artist. el?" "Oh I pardon, a thousand times I" said the critic in great confusion. "You are quite right. I ought to have perceived it. It resembles you completely."

A SUBSTANTIAL SHADOW !- A young five year old hopeful was playing on the lawn with his sister when he slipped and fell. Springing up he began to belabor his companion with ungentlemanly fierceness, crying out : "If I did stand on your shadow, was that any reason why you should drag it from under me so as to throw meoff my feet?"

It is found in London that oak has more staying qualities than stone. The atmosphere cracks stone but hardens oak and brings it into better condition.

A religious family recently advertised in an English religious paper for " a parlor maid who knew her place and feared the Lord."

"Boys," said a good old clergyman to the boys in the Bible class, "you should never loss your tempers. You should never swear, or get angry or excited. I never do. Now, to illustrate, you all see that little fly on my nose. A good many wicked men would get angry at that fly, but 1 do n't: I never lose my temper. I simply say: 'Go away, fly-go, away-confound it ! It's a WASP III"

The BANNER OF LIGHT cannot well undertake to vouch for the konesty 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.

SPECIAL NOTICES.

Cure for the Deat.-PECK'S PATENT IM-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 in the second se

trated book with testimonials, free. Address F. HISCOX, 853 Broadway, N.Y. Mention this paper. A.15.6m*

Andrew Jackson Davis, Physician to both Body and Mind, will be at Webster & Co.'s, 63 Warren Avenue, Boston, Mass., every Tues-day and Thursday, from 10 to 12 A. M. Consul-tation and advice, \$2,00. Letters may be addressed as above until further notice. 0.24.4W

Dr. Jas. V. Mansileld, at 82 Montgomery street, Boston, answers sealed letters. Terms 33, and 10c. postage. 4w*.0.3,

Dr. F. L. H. Willis may be addressed until further notice at Glenora, Yates Co., N. Y. 0.3.

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

ADVERTISEMENTS.

DR. J. F. MacALLISTER.

PSYCHOMETRIC and Test Medium, No. 335 Columbus, Avenue, corrier of Dartmouth street, Boston, Mass. Epecialty: Etherealisation, en Handkerchirfs and Canvas in the Light. Massage Treatment. Eyes. Nervous Dis-orders a specialty. Diagnoses Disease by lock of hair, \$1.00; Minerals, \$5.00. iw-Oct. 24.

MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER. Letters answered. Bend \$2,00 with handwriting, sge and sox. Medium powers described. Vision on Business, with advice. Bit-tings daily at 23 Boylston street, Boston. Circle Thursdays, at 3 and 7 P.M. Iw-Uct. 24.

The American Health College,

CHARTERED by the State of Ohle, teaches the superior Vitapathic System, and confers the higher degree of V. D. This new system cures when all else fails. For par-iculars, address FROF. J. B. CAMPBELL, M. D., V.D., Fairmount, Cincinnati, Ohlo.

MRS. L. M. VIERGE, Massage and Electro-Magnetic Treatments, 571 Tremont street, Boston. Office hours 10 to 5. Treatments given at residence. Oct. 24.-4w*

O.t. 24 The Most Deliblous Relish.

Boston Spiritual Temple FREE to Subscribers for FACTS.

ONLY ONE DOLLAR PER YEAR. Address COLBY & RICH, 9 Bosworth street, Boston, Oct. 3.

DR. J. C. STREET

HAS returned from Europe, and is located at No. 02 Oct. 17. -184w*

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

A DESIRABLE HOME.

A REFINED LADY, living in the immediate suburbs of Boston, possessed with remarkable mediumistic power, would like to take a few congenial boarders who are willing and able to pay a fair board for a benuitful homo, excellent table, and weekly private Séances free. Refer-ences orchanged. Address HOME, BANNER OF LIGHT office, Boston, Mass.

MRS. JENNIE CROSSE, Test. Clairvoyant, Business and Medical Medium, retwrned to 37 Kendali street, Roston. Six questions by mail, 60 cents and stamp, Whole Life Reading, \$1.60 and two stamps, Discase a spe-claity. Bend 10 cents for sample Magnetized Paper. Oct. 24.-1w*

TOR RENT - A FINELY FURNISHED HOUSE and Plano, ton family of two or three. Apply P. O. Box 776, Vinoland, N. J. CHARLES H. LANG, Magnetio Healer, No. Oct. 24.-3w

SEE contents of October FACTS in another oct. 17.

CONTENTS

October Number

Spirit Voices.

The Autobiography of Lemira Williamson. The Avnals of the Tisskans, or the listory of Tisskanata. Postal Discriminations.

Postal Discriminations. Inspirational Poem. Editorial Department-Editorial Correspondence. Is Mrs. Eugene Besto a Confessed Fraud' Renewal of Bubschp-tions. Right to the Point, A Condemnation of Mediums who Show for Money, The M. S. Ayer Temple. N. D. C. Department. National Developing Circle Records. Spirit Message Department - Sunshine, Roy and Frankie Fund; Cinauncy Barnes; Sunshine; Vm. H. Young; Ralph J. Shear; Rev. Luther J. Flotcher, Score One for the Rejected Ecience of Astrology. Man; The Visible Maulfestation of God in the Flesh. Among Our Workers.

Dur Letter Box. Dur Book Table.

11, 50 per annum. Single copies 15 cents. Send subscrip-tions to JAMES A. BLINS, Business Manager Spirit Voices, 718 Washington street. Boston, Mass. For sale by COLBY & RICH. Oct. 24.

Poems from the Inner Life. BY MISS LIZZIE DOTEN.

The exhaustion of thirteen editions of these fine Poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these Poems are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy. The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1.50, postage 10 cents, Also, a new edition on extra paper, is veloci boards, full gilt. Price \$2.00, postage 10 cents. For sale by COLIBY & RICH.

POTEND OF PROGRESS. By MISS LIZZIE DUTEN, author of "Poems from the inner Life," in this book will be found many of the beautiful inspirational Poems given by Miss Doten since the publication of her first volume of Poems. Illustrated with a fine steel engraving of the talented authoress. Price \$1,50, postage 10 cents; full gilt, \$2,00, postage 10 cents. For mie by COLBY & RICH,

WEISBADEN TABLE SAUCE,

Oct. 24.-4w* NOTICE is of disease for ten 2-ct. stampa-biate age and sex. D. E. BRADNER, New Haven. Os-wago Co., N.Y. BELVIDERE SEMINARY AND WENDELL D PHILLIPS MEMORIAL INDURIAL, SOHOOL. Y lends, please send for Circulars. E. L. HUSH, Belvi-2w*-Oct. 24.

To the Editor of the Banner of Light: Mrs. Fannie Davis Smith ministered at Blackstone

6

Message Department.

Public Preo-Circle Meetings Are held at the RANNER OF LIGHT OFFICE. 9 Hosworth street (formerly Moultgomery Piace), every TUEBDAY and WHIDAY AFTERNOON. The Hall (which is used only for these seances) will be open at 2 o'clock, and sortices com-mences is o'clock precisely, at which time the deors will be closed, allowing no egress until the conclusion of the seance, except in case of abrolute necessity. The public are cordially invited. The Messages published under the above heading indi-cate that spirite carry with them the characteristics of their bost that spirite carry with them the characteristics of their bost that spirite carry with them the characteristics. We ask the reader to receive no doctrine put forth by spiritism these columns that does not comport with his or her rea-no. All express as much of truth as they porceive-no more.

All express as much of truth as they porceive-lo more.
 Ti is our earnest desire that there who may recognise the massages of their spirit-friends will verify them by informing us of the fact for publication.
 All the fact for publication.
 All the fact for publication and the fact for publication and the fact for publication.
 All the fact for publication.
 All the fact for publication.
 All the fact for publication and the fact for publication.
 All the fact for publicatin.
 All the fact for publication.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 19th, 1885. Invocation.

Unvocation. Oh thou Infinite Spirit, then divine power of love, of wisdom and of truth, we would be uplifted into nearness with thee; we would become conscious of the presence, and understand thy laws. We look to thee for guidance and protection, for strength, and light, and knowledge. We destre to come into har-mony with the souls of the just and pure of the heaveh-ly life, and receive from them such instruction as will benefit our minds, and purify our souls, and bless our lives. Oh I our Father, we praise thee that the gates of immortal life are wide open, and that the angels can descend unto every heart and into every home, bringing sweet messages of joy, and peace, and consobringing sweet messages of joy, and peace, and conso-lation. We pray that the time be not far distant when every life shall know and receive them, and every heart comprehend thy laws, and rejoice in the great bleast ne which they bring that blessing which they bring to all.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions Mr. Chairman. QUES.—{By E. Poole.] Of what is the soil of the spirit-land composed ?

ANS.—The spiritual world is a world of itself, corresponding to this planet of yours; or, rath-er, there are a series, an indefinite number of spirit-worlds; but the one in the closest con-nection with the earth is a world correspond-ing to this planet of yours; it belongs to a sys-tem of worlds, a planetary system, as does the earth, and it is illuminated by a spiritual sun, the counterpart of that sun which is the centre of your solar system. The spirit-world proper, such as we are now speaking of, does not have such a change or variation in its sensons as to denote summer and winter, springtime and autumn; the atmosphere is not so variable as is that of this planet, for not only the world itself autumn; the atmosphere is not so variable as is that of this planet, for not only the world itself but all of its conditions are more refined and spiritualized than are those of the carth, con-sequently we do not have the opposing forces to contend with which you meet here on this planet. We have what we may call day, as the sun shines brilliantly upon us, but its light is never so far removed from any portion of our world as to bring an eclipse of its light, or total darkness. The nearest approach to night arkness. The nearest approach to night which we have is the gradual decline of the darkness. which we have is the gradual decline of the bright rays of the sun until they shed only a softened light, one which enables all to see each other and to move from place to place, and which resembles more a very bright slivery moonlight, save that it is tinged with a roseate hue. The term "Summer-Land" has been ap-plied to the spirit-world by clairvoyants and seers, because such sensitive souls have, under certain conditions here miniblesed to rule that seers, because such sensitive souls have, under certain conditions, been privileged to visit that land of souls, to note its surroundings and con-ditions, and they have observed that its atmo-sphere is ever of an equable character, not changeable, that it is soft and balmy, and brings a sensation of peace and pleasure to those who inhabit it. You have yet to learn many truths concerning the spirit world. But mortals who draw their ideas of life from the physical cannot realize that there is any dephysical cannot realize that there is any de-partment of life which they cannot see or touch with their external senses that has a corre-sponding likeness to these things of earth ; and yet everything here on this planet has its spiryet everything here on this plauet has its spir-itual counterpart or representation, which may be found in the world beyond. Those spirits who inhabit this world, closely allied to yours, will sometime in the ages to come, we are taught, pass on from this particular planet to higher worlds, where they will undergo grand-er experiences and come into contact with a erience come into contact with condition of life still further advanced, still more refined and beautiful than they find in

large place, wide and open and light enough for me to see all around; to see friends, those who had died in the years gone, who were await-ing me. They told me there was no dark place, no passage to go through, but just a little home with them, where I should be contented and try to do the best I could for myself and for all my friends. I have found it so; but I had to go to school like a little child, and learn lots of things that were new to me. I was puzzled; I asked questions and wondered, until I some-times thought my friends would smile and think I knew nothing. They have always been yery kind. I have had no trouble in learning, so that I feel it is time I came back to tell my friends here of my pleasant home, and ask them to give me a chance to come and speak in private, that I may say so many things that I wish

to. There are little things connected with my last year on earth, especially the last few months, that I should like to talk over. After I got out of the body I looked them over; I saw that there were many things I might have said and done that I did not, and I know my friends here have thought there were things they might have said and talked over which they did not. I think they can be now, if I only find somebody through whom I can come and speak in this way. I hope I shall be able to do so. I lived here fiftyone years. I am Mrs. Ellen Slater.

George Glover.

(This spirit appeared to be asleep, and the Chairman endeavored to arouse him: at last, in a dazed condition, the spirit said :) Who are you? I never saw you before. What place is this? (This is the Banner of Light Circle-Room, in Board of a farmer of Light Circle-Room, you? I never saw you before. What place is this? [This is the Banner of Light Circle-Room, in Boston.] Got a fancy name for it! What did you say it was? [A circle-room, where "dead folks" come back and talk.] I'd like to know where I am. [You are in Massachusotts, now.] Way up North. [Yes.] Among the Yankees? [Yes.] How did I get here? [Where-did you come from?] I ought to be down in Georgia, in Augusta; how did I get here? [Where-did you come from?] I ought to be down in Georgia, in Augusta; how did I get here? [You are "dead"; did n't you know it?] On ! you're fooling. [Have n't you been sick?] No. [Were you shot?] Yes; I did have some shooting go-ing on. [I guess they popped you out.] They did pop me, but how did you know about it? [You would n't be here now if they had n't.] I don't know what you are driving at. [You are what they call a dead man now.] I tell you I aint. [You have left your body, and have come here to talk through this medium, to tell us all about it.] I do n't know, I do n't understand it. I was down with some of the boys in that saloon, and we get up a kind of a muss among ourselves just a sort of a little affair, you I was down with some of the boys in that saloon, and we got up a kind of a muss among ourselves, just a sort of a little affair, you know, and of course there had to be a little shooting going on. [And you got the worst of it.] I'll be blowed if I do n't think I have. I reckon you've got a heap of queer people here. [Pretty civil people.] Civil, are you? (We do n't shoot folks here.] Oh ! you do n't. Well, I know something the folks here are doing—it seems to me they're always pop-ping at each other: They've got pretty gocd tongues of their own, and they tell some queer stories! You say I'm in Boston ? [Yes.] Well, then, I wish you'd please tell me what time of year this is?. [June, 1885.] Are you sure? I can't make it out at all. [What is the last month you remember?] September, 1860. But where have I been all this time? [I guess you have been asleep most of the time.] I be-

But where have I been all this time? [I guess you have been asleep most of the time.] I be-lieve I have, and just woke up. Do people sleep so long as that? I feel as though I had been asleep, that's a fact. I can't tell how long. I don't know what I am here for. I did n't know whether this was me or somebody else, and I've just got to finding out; is that the way you think it is? I don't want to talk about that affair. I would, if I could, see some of the fellows I was with—tell it over and make 'am understand it I don't want to talk about that affair. 1 would, if I could, see some of the fellows I was with-tell it over and make 'em understand it -I don't know as you have got anything to do with it. Nobody here seems to know me. Do you suppose I could get down there? [Perhaps your coming here will help you to find some-body nearer home you can talk through.] Can't you tell me where to go? [Have you a family?] I've got some folks that have a kind of hold on me, you know. [Perhaps they will hear that you're been here, and go to some medium and give you a chance to talk with them.] So you think that's why I've come here. And you think that's why I've come here. And you think that some kind of a deep hole, like, I do n't know I have felt as though I was plung-ing down into some kind of a deep hole, like, I was losing my mind. I don't know anything more about it: I've got to clear the cobwebs away. I don't want to be asleep all the time. Don't you think I 've got about enough? My name is George Glover. You say this is 1885-a good long nap, alnt it? I don't feel right smart yet. I 've got a heap of things to find out, I suppose.

find out, I suppose.

C. K. Mason.

Good afternoon, Mr. Chairman. I find the concerning his condition; he does not realize what or where he is. No doubt he has been brought here to bring him to a comprehension of spiritual life. This awakening to the realiof spiritual life. This awakening to the reali-ties and purposes of life must be a strange one to every spirit; it wasto me, and I was certain-ly not at all in the condition that this man seems to be, nor do I think his is altogether the worst one can find. Dazed, nonplussed, he does not understand himself, partly owing to physical conditions and partly to spiritual. When I passed from the body, and that was just about three years ago, and found myself outside of the realm of physics and materiali-ty, the awakening was a strange one, yet it was not like an awakening, for I cannot say I was asleep; it was like stepping out of one apartasleep; it was like stepping out of one apart-ment into another. Still there was a transformation. I opened my eyes to the scenes of a new world, in many respects corresponding to those which had been familiar to me on earth, yet there was something so penetrating, so searching, that swept over and through me and made me see things as I never had seen them before, and finding very much more than it was possible to find through the external senses, that I was amazed. I might say I have not fully recovered from I might say I have not fully recovered from my amazement; yet I go on, day after day and month after month, discovering new laws, in-teresting myself in new studies relating to the conditions of human life and the possibilities of human nature itself, such as I never dreamed of here. My mind has been directed in new channels since my departure from earth. I was a busy man when here. I was called I was a busy man when here. I was called upon, in various directions, to use my, powers and energies, and I had no time for idieness or idle speculation. I believed in a system of gov-ernment for the people; I believed that nations and states, towns and townships, should apply themselves to the outworking of principles and practices that would be for the best good of the people as a whole and individually. I be-lieved in man's expressing the best part of himself for the public good. Human minds and hearts are cramped and limited, not only by the wear and care pertaining to their physi-cal bodies, but also by the machinery of civil and political life, and cannot always, manifest as truly and fully as they, desire to. Looking back over my past-career 1 can see the means that might have been employed for greater good than they were, and regret that more had not been accomplished by myself and by those associated with me. But I am told by upon, in various directions, to use my powers by those associated with me. But I am told by spirits who seem to he wise that it takes time for the unfoldment of human life, and we must not expect perfection in governmental affairs or in social life at once; we must work alowly and steadily toward that end with what means we posses. WO DOSSESS. We possess. When a man steps from the physical to the spiritual life, and finds so much that is new to him, sees the world enlarged, as it were, and things that appeared small before magnified to his perceptions, he is startled, and in taking a backward glance, perceives more clearly the events and circumstances and conditions of his life, and of the lives of those around him; and wonders why, at such and such a time such and such a thing was not taken advantage of for wise purposes. This train of thought was started in my mind by perceiving the man who came to you, de-pressed and unaware of his surroundings, and not even knowing how he was brought here. And yet there is much in him that can be brought out for good and useful work, and he is by no means to be a cipher in the great storehouse of human life.

My home was in Bristol, N. H. I have friends in the old Granite State who I believe will be happy to hear from me. I was brought into contact with many people at different times in my life. I know they cannot all have forgotten me. Some of them hold liberal views on relig-ious matters, and they may not be startled to know I have returned as a spirit to manifest my individuality, to express my thought, to give in my testimony, and bear witness to the truth of spirit-communion. I want them to ungive in my testimony, and bear witness to the truth of spirit-communion. I want them to un-derstand that I am actively engaged in pur-suits, plans and labors which I have in mind. I wish to work in connection with a few mor-tals whom I know, who have really the inter-ests of the people at heart; who desire to see good management in human affairs; who want a wise government that will be for the protec-tion of the people, for their elevation and gen-eral good.

in the property of the second state of the sec and in other offices. I am not sure that I shall accomplish any great good by coming here, but the thought has come to me that I might awak-en attention to the truths of spiritual life, and perhaps give something that would benefit a friend or a fellow-creature, and open the way for them to investigate and walk out into the clear light of truth, gain knowledge and an un-derstanding of their own natures and of the spiritual life that is to come to them. I hope at some future time to speak again at this place or some other, where I can do more effective work in arousing attention to these grand themes which are so full of importance to humanity. 1 am C. K. Mason.

Ed. Bright.

[To the Chairman :] Do you, sir, give greeting to a Western man? [Yes, we welcome all.] I have been told that you admit all comers, but I did not know if it was so.

I did not know if it was so. I am aware that I am not an inhabitant of the body. I know that I have died, according to human ideas, and perhaps some would say I have no place here in connection with earth-life, but I feel that I have. I have a dear fam-ily and friends here whom I love, and whom I am interested in. The termination of my life was sudden to me, and to my friends. I was not shot out, I went from sickness, but it was of very short duration. I was very ill. I had a severe pain in my stomach, but thought it was a sudden attack that would pass off. My friends thought the same. They did not know really how dreadfully I felt; they knew I was suffer-ing, but had no thought that in a little while I

how dreadfully I felt; they knew I was suffer-ing, but had no thought that in a little while I should be outside the body, as it proved. I remember, as I left Chicago, I felt as though I didn't care what I did, or where I went, be-cause of this distress, and as we neared Kanka-kee, I believe I must have lost almost a con-sciousness of what was taking place, although I remember there was a dim idea of the sur-roundings, and a few miles from that place the change came. change came. They say I died, but I do not feel so, for I

change came. They say I died, but I do not feel so, for I have kept account of the time and occurrences pretty well. I know that it was last summer that I went out of the body, and I do not feel at all as they think a dead man must, that is, if he has any feeling, which of course he cannot have, being dead, so I have rejected the idea. I was a postal clerk, and was attending to my duty when this attack came upon me. I have a good many friends in Illinois. I hope some of them will be glad to know I have come back over this line. It is a very good one to travel; it seems to be safe enough, and I would like to reach my friends by it. I am especially anxious to reach my family, and give them a message, that they may know I am looking after them, and trying to help them all in my power. I send love to all friends. I have seen changes taking place, and I can dimly feel that others will soon occur. I have had no hand in them myself, but yet I know that whatever is to come will be proven for the best. I can truly say I would rather have stayed have my day my and my change.

will be proven for the best. I can traly say I would rather have stayed here, could I have had my choice. I did not wish to die. I had interests and attractions on this side. I cannot toll whether I would come back or not—if I had the privilege, I mean—to take up life again, its conditions, and the body I left. Perhaps I would, but as I am not going to have that privilege, it is no use to speculate upon it. I will be very glad to come to my friends and talk with them, if I can find a way of doing so. Simply call me Ed. Bright. I am from Champaign, Ill.

John Carter.

I have been between two and three years look-ing around this place, trying to get a foothold here; I have seen spirits grow disappointed be-cause they could not get in, then go away and never come back; I have also watched others coming time after time, and at last succeeding in sending out their messages to friends and in sending out their messages to friends, and I thought what others could do I could, and so I persisted in coming occasionally to see if the place was not wide enough for me to enter. I cannot tellyou why I have not before succeeded

plece; I think 't was a piece of an old shawl. It was red; it was n't a bright, clear red, it was some kind of a red, I don't know what, and I do n't care for it now, anyway. 'T was all she had, and 't would keep out the cold, she said, so she sewed it on with black thread. 'T was warm enough, but did n't it look funny? They was the last pants I had here. Now, do you s'pose I could find Maggie? I'd like to bring her some flowers I've got; they're just lovely. I'd like to tell Maggie I've found lots of good people where I live now; my moth-er and my father are over there, too. They're real nice, they are. They wear their best clothes every day. And I've got a jacket and pants, and I tell you they're just nobby. Do you know what I used to do? I did n't do one thing all the time; I could n't. Sometimes I sold papers, and once I had a box and brush; I shined lots of men's boots; then the blacking gave out and I had to give the money I had to the woman I used to live with, so I had none to huy any more with, or to get me a new brush. Then I had to pick up what I could. After a while a real nice lady—I do n't know who she was—came down where I lived and talked ever so. good to me, and said she'd try

After a while a real nice lady—I do n't know who she was—came down where I lived and talked ever so good to me, and sald she'd try and help me. She got me some papers and I went out selling them. I run errands, and sometimes I'd pick up a dime that way; but 't was an awful fighting time. I do n't have to do that now. Aint you glad? I am, anyway. I do n't know how long ago It was—seems to me 't was an everlasting while ago; I do n't s'pose it was; I aint so very big now; aint got to be a man yet; going to, aint 1? And do n't you s'pose I can help some of them poor little chaps that have such a rough time of it? I'd likte to find Maggle. She's awfully good. I ex-pect she's having a hard time of it. She had a little sister to take care of, and sometimes she did n't have anything to give her to eat. On And the old woman up stairs did n't know any-thing about it; that was better. I do n't care; she wan't my mother; she wan't my aunt, either; she was a cougin of my moth-way and the old woman up stairs did n't know any-thing about it; that was better. I do n't care; she wan't my mother; she wan't my aunt, either; she was a cougin of my moth-way Boople seid she was good to keep me.

I do n't care; she wan't my mother; she wan't my aunt, either; she was a cousin of my moth-er's. People said she was good to keep me. I guess she got enough for it, 'cause she never self. I did n't get any new pants till I'd gone away. Now I wear them all the time, and I do n't have to be afraid they 'll get all torn up. I do n't s'pose anybody 'll care whether I come back or not. It's real fun. Are you a school-master? I did go to school here once, for a while, in the winter, in the night-time; yes, I did, and there was an old gentleman that used to come in every little while and see how we were getting along. He was good, too. He pat-ted us on the head if we were bright, and if we were dull he patted us, too, and said we'd do better next time; so he was pretty good, was n't he? After a while I had no clothes to wear; and I could n't go with that red patch, could I? I had an awful feeling here [putting his hand to his throat]: it was horrid; it felt as though there was a big rock right in here in my throat. I could n't swallow any water nor anything. Then they got frightened and went for the doo-tor—a free-doctor, you know, I do n't know Then they got frightened and went for the doo-tor—a free-doctor, you know, I do n't know what you call him—and he came and gave me some stuff. I took it, but it did n't make me any better, and I went off. I'm glad I did, only I would like to see Maggle. I used to live down at the North part of the city. I've been on Hanover street lots of times. My throat do n't feel good. What's the matter with it? [You've got the old feeling back.] I won't get the old pants back, will I? 'cause I do n't want to come if I've got to do that.

Report of Public Séance held June 23d, 1885. Questions and Answers.

QUES.—A gentleman of my acquaintance who is much interested in the Spiritual Philosophy, having attended many circles, and having many bright predictions given to him, has failed to have any of them verified. Can you account for this? Avs.—We find a tendancy in some spirits in

Ans.—We find a tendency in some spirits, in returning into contact with physical life, to give bright and glowing predictions of coming events to those whom they reach in this way. We find many mortals visiting mediums, at-tending circles and design on the theorem. we find many mortais visiting mediums, at-tending circles, and doing so for the sole pur-peas of ascertaining something in connection with their future welfare, as connected with earth-life. Such individuals attract spirits who delight and desire to please them, and they sometimes adopt questionable means in answer-ing the demand made upon them. If a person from the compatibility to interest **OCTOBER 24, 1885.**

trousers, and it took a piece out, you know; it took a piece out of one leg. It was kind o' cold, and I did n't know what to do, so I went down where I lived, and there was a girl down there —I do n't know where she is now, I want to find her—Maggie Lane; do you know her? and I went and showed them to her and asked her what I would do. She almost cried, she felt so bad. She said she did n't know. She went and hunted over lots of pieces, but could n't find anything except some cotton bits, except one piece; I think 't was a piece of an old shawl. It was red; it was n't a bright, clear red, it was some kind of a red, I do n't know what, and I do n't care for it now, anyway. 'T was all she had, and 't would keep out the cold, she said, so she sewed it on with black thread. 'T was warm enough, but did n't it look funny? They was the last pants I had here. Now, do you s'pose I could find Maggie? I'd usefulness and of duty.

Simeon Stone.

Somehow this seems to be a place where peo-ple get oured of their troubles, and so I have come. I did n't know I needed to be cured, for I felt well enough before I came, but I was told that you had an open way here for all who could make themselves known, and I wanted to speak after 1 got here. I felt as though I was about used up. I suffered terribly with my back and side for a little while before I went away, and I get a twinge of it now, as I come back. I want to tell my folks that I am all right, not sick, and feeling good; and I am glad I have got over on the other side.

I have got over on the other side. I fell from a building. I was on the roof of the rink, and I do n't know how it was that I slipped, but I did, and fell; and I suppose yon would say I hurt my spine; anyway, my back was very bad, and the shock, the hurt, was the means of my death. But then, you see, after all, I am not dead. I want to say so, and to have all who knew me understand that I am here to say there has been no shock to me, only the outside part, and I am better than I ever was before, and things look brighter to me. I can understand them easier, and am doing very well outside the body. well outside the body. I send my love home and want to get there if

I can, and speak, for I have some things to talk over if I can find the way. It was last Novem-ber that I went out of the body. I've just got round here, though I've before tried to speak. I am from St. Johnsbury, Vt. Simeon Stone.

John I. Hastings.

John J. Hastings. According to the laws of nature, when one-who has been long attached to the physical body arrives at the age I had—seventy-five—he is likely to be called to other scenes and condi-tions; and I suppose it is according to the laws of nature that when a man passes out from the activities of earthly life, it is well that his place should be filled by others, and that vital mem-ories of his life should gradually pass from the minds of his friends; and so when he as a spirit, conscious that he is as active and intelligent as in the days when he moved along in the prime conscious that he is as active and intelligent as in the days when he moved along in the prime of life, returns and looks over his friends, comes en rapport with them, and finds that they have no thought of his presence, nor indeed of his de-sires, and powers, and efforts, it seems strange to him, at first, to know that, even though the years are rolling away, they do not think of him as they did when they saw him in their midst; it takes quite an effort of the will to un-derstand it, and reconcile these things: and for must; it takes guite an effort of the will to un-derstand it, and reconcile these things; and for a while I could not realize why my friends did not know I was with them, and that I had grown strong and energetic, able to perform la-bor, and at the same time sympathize with me in these things as I could wish; but I can see now, and know it is all for the best. I do not come to review memories that are

now, and know it is all for the best. I do not come to revive memories that are-best sleeping, but I come to speak to my friends, and give them my regards and remembrances, and tell them I have a bright condition on the spirit side, where there is no weariness and age, where the vital powers seem to have the ability of constantly reinforcing and recuperat-ing the selves thus keaping in a health of the selves.

ing themselves, thus keeping in a healthy con-dition at all times. I come to speak of the truth of spirit-return, and of my anxiety to bring a conviction of this truth to the minds of mortals, and also to gain truth to the minds of mortals, and also to gain an experience in this way, for I feel I have a work to do in connection with those on earth, and I can best do it by learning how to come nearest to them. I have met friends, some of whom died years ago, but they were familiar to-me, and they and I were happy to meet. We are in social communion on the spirit-side, and find, no correct the present former from find no occasion to regret the passage from the body. My name is John I. Hastings. 1 passed out from Revere, this State.

Jane Holmes.

Oh! I feel that this is a beautiful life; that the experience of a spirit in passing through the discipline of earth and its conditions, and rising from them to another life, entering upon a new career of labor and of consciousness, and then pressing onward to new unfoldments and achievements, is something so glorious, so grand to express the thankfulness that it holds within. It does not seem long to me, and indeed it is not many months since I parted with the body, not many months since 1 parted with the body, glad to be freed from its conditions, happy to greet my friends on the heavenly side, and to pass on with them to other realms. Yet I had many things to hold me: I was not poor and miserable, as are many of God's creatures on earth; my worldly possessions were such that I could have the comforts of life, and also make use of them for other if I winded but I know use of them for others if I wished, but I knew what sorrow and pain were; I had my share of trial and physical suffering, and I could in-deed sympathize with others who were, like myself, at times in the inmost recesses of the Myself, at times in the inmost recesses of the heart crying out for a release from pain. One does not always need to express himself by speech to realize the suffering within. I did not wish to speak of my feelings, and annoy others, yet now, when I can appreciate the grandeur of release from the mortal body, know the freedom of the spirit and he shiet to room the freedom of the spirit, and be able to roam through space, and come into contact with loved ones who are laboring for human weal, I am delighted, and I cannot refrain from speak-ing of these things, and expressing my joy at It desire to send greeting to friends and telf the change. I desire to send greeting to friends and telf them I come with love, hoping to reach their hearts with my message of peace from the heavenly world. I trust that they to whom I confided my earthly interests will be faithful to their trust: that they will endeavor to see my wishes fulfilled, for I feel that they would prove to be of great benefit to suffering mor-tals. I had devised plans, as I felt thee, and do now, by which those who were 'really in need of such comforts as I could provide should receive them, for it seems to me that only the needy and suffering should be attended to by those who have means, and that others who are able to care for themselves and to carve out the change. able to care for themselves and to carre out their own career and ways in life should not only be permitted to have that privilege, but should be led in ways whereby they could do so, and I cannot say that I would, with my present knowledge, change my last wishes and bequests, nor would I do any different than have done. have done. am finding so much in the new world to gratify me, so many ways of working out my powers. I feel as though I had been a mere cl-pher, like one whose powers had been pint up in a narrow shell, unable to expand themselves, something as the tiny butterfly must feel after emerging from its crowded state as a crawling worm, and finding itself possessed of pinions to fly from flower to flower and throughout space, happy and free. Yet in gathering up the sweets of this new life I hope to store them in such s manner and use them for such purposes as will make them beneficial to others who are in need make them beneficial to others who are in need of them. I wish to work and plan for and sym-pathize with spirits or mortals who are in need of education or of some amelioration, of the ills of life, and I am persuaded the Heavenly Father will find a way for me to express myself. It would please me greatly to have an opportunity of reaching my particular friends in private, for there are many things I would like to say to them, which I feel would benefit their spirite and "also" convince them of my identity. I should find the power to do this thing, and I hide my time. Jane Holmes, of Pittspurgb, Fa-

Q.--[By S. Hamlet.] What is the moral and spiritual status of men like Krupp and Arm-strong, who gain great wealth by manufactur-ing guns and ammunition with which nations destroy each other?

A.—The moral and spiritual status of such men depends not only upon their carcer on earth as it is expressed in the particular business line which they engage in, but also upon their general character. It may be that these men have exercised in various ways a truly lovable spirit; they may have been kind and generous to those in need; they may have been beneficent to those with whom they have come which has been felt in beneficent ways by others. The mere fact that they manufacture am-munitition as a means of carrying on warfare, munitition as a means of carrying on warfare, does not necessarily imply that they maintain a low moral or spiritual status in the higher life. If they are in this pursuit for the mere purpose of making accumulations of wealth; if they ignore the wants of their fellow-men; if they are selfish, autocratic, ambitious, culti-vating only the lower propensities of human nature to the exclusion of the higher, then their status in the spiritual world will indeed be one not to be envied. It is true the more sensitive a spirit becomes the keener grows his moral sensibilities; and if in reviewing his past life he can see that it was wrong for him to engage in the manufacture of those weapons of war, and feels that he has inflicted a great injury in the manufacture of those weapons of war, and feels that he has inflicted a great injury upon his fellow-beings by so doing, then he can-not but feel remorse and anguish—the sure pen-alty of all wrong-doing. But it must be re-membered that humanity as a whole has not yet outgrown the conditions of inharmony, strife and discord, and from time to time it has entered into conditions whereby some means of slaying, of warring with each other, have been demanded. The demand is ever followed by the supply in every department of life. Until mankind learns that it is better to cultivate a spirit of peace, of harmony, to the extinction spirit of peace of harmony, to the extinction of warfare and strife, it will continue to demand a supply of arms and ammunition, of some death dealing instruments for such pur-poses; consequently it is not so much the man who manufactures them that we condemn, as it is the practice of nations in demanding such warlike ammunition. It is for the people to consider these questions, study them, and seek for the best means of peaceful and united asso-ciation with each other. We think the time is not far distant when nations will understand that it is better to settle all differences by the spirit and practice of arbitration, carried on by intelligent, carnest men and women, who have no private interests to sway them.

Mrs. Ellen Slater.

It will soon be four years since I died-four years next fall; and like so many others who come to you, I want my friends to know of this open way. I want them to understand it; to feel that I am near them, and want to be with them in their lives, and not shnt out. I resided in New York City, on East 22d street. My hus-band's name is William Slater. I want to tell how I have found things on the other side, so different from what I have

other side, so different from what I have thought. I am not groping through a dark pas-age and by-way; I am not trying to get out of a narrow place. I did feel that way at first, but that was before I let go my hold of the body. When I did get free I found I was in a

in speaking. 'T was not because I did not wish

I have been in Massachusetts, looking after he interests that I had here, coming in contac with persons, some of whom were susceptible to my influence, yet not knowing what it was, or whence its source, and I think I have succeed-ed in doing some things which, perhaps, had all the parties known it was spirit-work, they would have objected to it—yet we have our own way of doing things, after all. I had some material interests which attracted me after I left the body. A man who is engaged in worldly affairs, and who has interests of a material nature, does not suddenly let them all go because he leaves his body. I have seen many a spirit just

leaves his body. I have seen many a spirit just as much concerned with looking after earthly things, as are many of you here on earth. I did not come, however, to speak of these things now-I have let them go-perhaps that is why I got in so much easier. But I have friends in New Orleans, where I lived, and there are people here in this State to whom I feal an attraction. I want to help them from feel an attraction. I want to help them from the spiritual side. I am not an angel, I do not consider myself an exaited being, but I have some plain, practical truths which I can express to them if I can get a private hearing, which may be of benefit to them in a double way, and may have an effect on their outward lives, as well as on their inner natures; and I have come through this channel in order to learn how to come so as to get to those friends in private,

and communicate with them. I send my greeting to those in New Orleans who remember me. I send my greeting to all friends, and wish them to know that I can come from the spirit-world and manifest in this way. My name is John Carter.

Jimmie Morris.

[To the Chairman :] You do n't know me, do you? But this is Boston, aint it? [Yes.] I lived in Boston. My name is Jimmie Morris. Got

In Boston. My name is Jimmie Morris. Got some flowers, aint you? Are you going to write a letter for me? I don't know who's going to get it, 'cause, don't you see, I aint got no mother here, and I aint got no father here. [We'll print what you say, so your friends can see it] S'pose I 've got friends—I don't know, I guess I have. I was only eleven years old when I went away from here, and I had a rough time, I tell you. I just had to fight to get along. I aint been fighting ever since, don't you go to belleve it, will you? ever since, do n't you go to believe it, will you ? I had to fight; could n't getanything if I did n't

I had to fight; could n't get anything if I did n't fight; do n't you see how it was? I've got a new pair of pants now, and I tell you they're fine. The trousers I had, you know-well, I did n't laugh at 'em when I was here. I used to pick up pins in the street and pin 'em together; they were mighty thin; on a cold day they wan't much good; but when I see 'em or think of.'em now it makes me laugh, because, do n't you see. I had a great red patch on one side. You don't know how I got that patch. I'll tell you, it was so fanny: I tore my pants when I was climbing over a fence to get away from the "cop,"?cause he was chasing

goes to a medium wishing to know if he is to succeed in a certain line of business, if he shall make certain moves in his mercantile career, for the purpose of securing to himself great material possessions; how he shall prosper in social affairs as connected entirely with mate-rial life; or for the purpose of learning any par-ticular thing concerning the physical existence alone, he will attract to himself spirits who delight to dabble in what we may call for une-telling, or predicting future evonts. But these spirits may be mischievous, wild or careless in their statements; they may not understand how to reason from cause to effect, how to determine whether such and such results are to deter-mine whether such and such results are to flow from such and such causes, therefore the state-ments they make may fall very wide of the truth. We do not mean to say that the gentleman in question visits mediums and séances for the sole purpose of ascertaining how he shall succeed in business life, or prosper in any move-ment he is to make for the future, but many do so, and many are repaid in kind, by spirits who understand nothing of the law of prophecy, of prediction. Again, it may be that those spirits who have come to the gentleman have not been able fully to communicate themselves through the mediums he visits; that they have only given the thought to the familiar controls of such mediums, who have interpreted it accord-ing to their own ideas and understanding. Again, it may be that the party has not found any medium fully adapted to the use of his, spirit-friends, or who can come sufficiently into sympathy and magnetic rapport with him as to be able to fully convey to his mind an under-standing of what his spirit-friends have to con-vey. Each special case, in such matters, re-quires special attention. We cannot give the reason why these things always occur to this reason why these things always occur to this gentleman, but there must be a reason, and it would be well for him to investigate, and seek to understand it for himself.

Q.-Spiritual lecturers sometimes speak as if each individual had a certain work to perform or destiny to fulfill on this plane of life. If this is so, how are we to know when we are doing our work?

A.—We fully believe that every person born upon the earth has a work to perform; that all are placed here for a special purpose, and that a mission is assigned to each coul, in order that the spirit may reap an experience for itself that will be valuable when it passes from the body; in order that it may undergo a discipling which in order that it may undergo a discipline which will mold its character and unfold its best at-tributes, it must perform a certain work, fulfill its own particular mission, which no other spirit can do for it. One man feels that he has spint can do for it. One man feets that he has found his work because he knows that he is adapted to it and it is congenial to him, and as he pursues it faithfully, conscientiously, day after day, he finds that instead of growing weary of it, instead of exhausting his powers. he constantly grows more in harmony with it, likes it better and better, becomes stronger and better able to express himself through his line of labor, and thus he comes to know, after a while, that he has found his sphere of usefulpants when I was climbing over a fence to get away from the "cop," cause he was chasing me. I didn't do nothin. "There was a whole lot of boys, you know, fellers who were having some pranks, and the "cop" cause he was chasing some pranks, and the "cop" cause he was a whole know I mustn't say "cop," I must say police-man, mustn't 1? The teachers say, where I live now, we mustn't talk these kind of words; they aint nice. I can't help it sometimes, you know. He comes along and he says, "Here! get out of this!" and makes his arms flop, and satters us off. I took to running, and climbed a fence. I got caught, you. Know, by, these pear before him and he understands that he HEALING THE PURCH STRATT

MESSAGES TO BE FUBLISHED.

Jane 21. Marr Hunter; Miranda G. Woodward; Beate Jaw Briti Violet Jaw Briti Violet Jame 28. - Dr. Barnud Maxwell; Mary Jane Fisher; Jewe Jah Yan Reed; Charlie Warten; Boling Charles Adarwe y John Pierponis



Banner of **Bight**.

BOSTON, SATURDAY, OOTOBER 24, 1885.

Spiritualist Meetings in Boston:

Spiriting and the second secon

tion, Everybody, welcome.
 Union Park Hall.—The Shawmut Spiritual Lyceum mote in this hall, corner Union Park and Washington streets, everySundar at 10% A.M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor.
 Paine Memorial Mall. Appleten Sirees, near Tremont.—Children's Progressive Lyceum No. 1. Bes-sionstundays, at 10% o'clock. Seats free, and all are cor-dially invited. Benj. P. Woaver, fonductor. Francis B. Woodbury, Cor. Bec., 117 Devenshire street.

dialty invited. Benj, F. wower, Joudator, Francis B. Woodbury, Cor. Beco., 117 Devonshirs street.
First Spiritual Temple, corner of Newbury and Exceler Nirceis. The Byritual Fratemity Bociety will hold religious services every Sunday. Doors open at 10% hold religious services every Sunday. Doors open at 10% hold religious services every Sunday. Doors open at 7, 500 Weathington Nircet.-First Spiritualist Ladles' Aid Society. Meetings every Filds at 2% and 7% P. N. Mirs, Henry O. Torray, Secretary.
College Hall, 34 Ensex Nircet.-Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% p. M. Eben Cobb, Conductor.
Eagle Hall, 610 Wmahington Nircet, corner of Easer. -Sun 13%, at 10% A.M., 2% and 7% P. M., all Spiritualist. Excellent music, Presot Robinson, Chairman.
Spiritualistic Phenomeum, Association, holds

Spiritualistic Phenomena Association holds meetingsevery Sunday afternoon in Berkeloy Hall, 4 Berke-ley street, at 2½ o'clock. H. S. Cook, President.

1031 Wrshington Street, Ladies' Ald Parlors.-National Developing Circlo meets overy Sunday at 8 P.M. James A. Bilss, Conductor, assisted by other good develop-ing mediums. Good speaking and music.

New Ers Parlors, 176 Tremont Mircet.-Develop-ing circle, 105 A. M.; tests and speaking, 25 and 75 P. M. E. A. Cutting, Chairman.

ing circle, 10.5 A. M.; tosts and spharing, 2.5 and 7.5 r.M. E. A. Cutting, Chairman. White Cross Fraternity, 12 Pemberton Magnare, Room 5. -Regular mootings. I the Fraternity on the sec-ond and fourth Thursdays of each month, at 7.5 r. M. Ser-vice of Slience every Saturday evening. Lectures by the "Messanger," Prentice Mulford, every Sunday evening, on subjects connected with the purposes and principles of the Orier, at 7.5, free. The 'Messanger'' will be at the Fraternity Rooms every day of the week, from 10 A. M. till 2 r. M.; for the purpose of glving information concorning the aims, purpose and principles of the Fraternity to all who may apply. Circles for alding, instructing and cult 'Maing modifumship every Wodnesday evening at 7.5, to which all modifums are invited.

Chelsen.-Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Sunday, at 74 P. M., Mrs. S. Dick Willspeak, followed by tests. Dodge and Logan, Managers.

Berkeley Hall Meetings.

Sunday last W. J. Colville delivered in the morning a discourse on "Mediums and Mediumship," dealing with the subject very candidiy, followed by a poem on In the evening his subject was " The New 'Hope." Dispensation; Wherein it Differs from the Old." The speaker defined the word dispensation as meaning the giving forth of something. It can be used with reference to a giving out of light or darkness, truth or error: and every dispensation the world has ever seen has been the active outpouring of an immense variety of influences, good, bad and indifferent. Whenever good influences, good, bad and indifferent. Whenever good is most active, evil is must active also. No one study-ing history, or carefully watching the tendencies of current events, can fail to witness a perpetual and resolute combat between those opposing forces which Obristians have termed influences of the Holy Spirit and works of the Devil respectively. Christians usu-ally believe in three clearly marked dispensations of time: The dispensation of God the Father, history from Adam to Noah; that of God the Son, from Noah to the establishment of Christianity; and that of the Holy Ghost, from the day of Pentecost, when the Obristian Church was founded in Asia, to the time when Christ shall accomplish his second advent. As the world was made in six days, and one day with the Lord is as a thousand years and a thousand years as one day, so say many Orthodox Christians, the world will be subject to strife for six thousand years, and then eajoy a Babbath of a thousand years, and then eajoy a Babbath of a thousand years, and then eajoy a Babbath of a thousand years, and then use of those who during the preceding week attended missionary meetings in Boston, believed the time was nearly ripe for the Messiah to come agafa and establish his kingdom upon earth. We cannot afford to sucer a prevaling supersitions, even though we take a very different view of matters ourselves. The idea of a full, and the kindred idea of a deliverer or redeemer, are so deeply engrafted in the human conception that it is impossible to eradicate them. That there has been a paradise forfeited both by na-tions and individuals, is a fact defying contradiciton; and that there is a means of recovering that lost es-tate, and even celipsing it by a superior state in the future, is also divinely true. Orginally, nalions like infants were pure; corrup-tion led to their downfall, and the pages of all histo-fies tell us that one by one the onthous down in is most active, evil is must active also. No one studyand that there is a means of recovering that lost es-tate, and even collpsing it by a superior state in the future, is also divinely true. Originally, nations like infants were pure; corrup-tion led to their downfail, and the pages of all histo-ries tell us that one by one the nations went down in consequence of demoralization. What more natural than that pair(dip people, centering all their affections on a beloved spot of earth, should pray for the time to come when their lands should be relaxited in all their lost glories, and even attain to heights of majesty indreamed of in the past? Look at Egypt, Persia, India, Palestine, Greece, Rome. You cannot travel in one of those historic haunts without sphing involun-tarily as your eyes rest on spectacles of ruln where once civilization held undivided sway. Yet when we contrast the condition of those lands, even at their best and highest, with the actual condition of the world to-day, we have occasion for rejoicing and not regret. The age of aristocratic rule is gone forever; democ-racy can be the only government of the future. Caste was a necessity when a handful were intellectual glants, and the multitude were pigmies. All ancient inters were kings, and could, if they chose, be despots, for there never was a time of which history makes any mention when so many people were enlightened as to-day. No Messianie king can now be expected to rule the world; no sovereign lord seated on a throne will hold in subjection the myritad tribees; no mysterious priests will keep in their own secret orders the knowl-edge of truth so long hidden from the people. The new era will not be a return to primitive Christianity, as the state of the world has so improved in the last two housand years, that to wish now for what would have been a priceless blessing two thousand years ago would be as futile as for a hatched chicken to desire of concaling, as well as revealing, what might be tories to outplearned people in the countries where stated to the metal. The mysterious orders o

TO THE HONORABLE SENATE AND ASSEMBLY OF THE STATE OF NEW YORK:

Your petitioners, citizens of this State, respectfully ask your Honorable Body to repeal the Statute passed in 1880 in relation to the registration of medical diplomas, which violates the Constitution of the United States, and the comity existing between the several States of the Union, imposes disabilities on citizens receiving professional instruction in other States, prevents the utilization of some of the most advanced modes of remedial practice, and otherwise infringes their civil and personal rights: Our request being based on the following points

1. We believe that the inhabitants of the United States have the constitutional right to employ any prac titioner engaged in the healing art, or any mode of treatment that they have confidence in when disease afflicts themselves or their families ; and no State law has the right to declare them or the practitioners they thus summon to be criminals for so doing.

2. We know that many of the citizens of this State are naturally endowed with the gift of healing, and yes many others with the gift of second sight, or clairvoyance, to detect disease ; also that many of the most prominent and influential citizens of the State are successfully employing said persons in cases of sickness.

3. These gifts not being recognized or taught at medical colleges, no diplomas can therefore be obtained at said colleges; and as the Censors of the (Allopathic) Medical Societies claim to be the guardians of the medical law in the State, and said Censors have caused practitioners who possess these healing gifts to appear before the criminal courts simply on the plea of their exercising such gifts without registering a diploma as required-when by the facts in the case a diploma is unattainable-great injustice is visited upon citizens of our State, the law being applied by said Medical Censors for the protection of their own interests, as against those of the so-called irregular practitioners and also the people, since the first are deprived of their constitutional rights, and the people themselves are compelled to employ the Regulars (however distasteful to them) or go without medical treatment.

4. We believe that honorable practitioners, possessing the natural gift of healing, should be allowed to exercise it when requested to do so by the sick; and believe also that the general law against malpractice will (if enforced) protect the people from all fraud and deception, from whatever source.

cultural Hall.

A large audience assembled on Sunday morning, with many representatives from Worcester, Lynn, Stoneham, and the adjacent towns, to listen to Mr. J. W. Fletcher, so favorably known both as medium and lecturer. After fine vocal selections, ably rendered by Mrs. Clapp and her choir, Mr. Fletcher, under the in-

Mars. Clapp and ner onoir, air. Fietomer, under uben in funerating discourse upon "Spiritual Temples and Teachers." "An and affers not today in possibility from the primery and man, save that he comes into an inheritance of all the experiences and the knowledge that have been gained by those who have preceded him. The primery and the another that there was one reaim of life wherein he reigned well nigh supremer; that he could control the fire, navigate the twester into the seed in the symptime, and gainer the wester into a superstanding the seed of the set of desion, and brought the plague and the storm that overthrew the labors of months. Up to a certain point the mind has intellife entity grasped the forces of nature, and we hear nothing of religion. The moment we leave the reaims of the known, and enter in upon the speculative, then superstitutions hold their sway. A satirfast has satidthar religion represented the things that, man knew nothing whaters in the data of the start of the same of the same set the reaims of the sought of the same of God, where, upon the suprise of superstitution the differs (the same set of the same placed. The mosques of God, where, upon the spread start intelligence would suggest. In the mind of the ary of the ary of the same start intelligence would suggest. In the mind of the ary of the same for englator works the same and upagesantry of the Gatholic Ohurch, that has a to silence the questions that intelligence would suggest. In the mind of the ary of the works failed to console and linit os silumber those who have grown resiles and weary of the work. And therefore their places of worship were as barren and unattractive to the eyes as their creads were cold and forbidding to the beart. The church has never been an educator: she has goly come law heat she is block works failed to console and linit os silumer the same strate the growned of the samy form the strate start is the start of the same start the speces of worship were allow the same strate the growned of the same start

by letter to him at Langham Hall, Odd Fellows Building. Mr. Colville will speak in Berkeley Hall on Sun-day next, Oct. 25th, at 10:30 A. M., on "The Problem of Prayer as Related to the Realm of Physics," and at 7:30 P. M. on "Natural Law in the Spiritual World." The public cordially invited. W. J. Colville desires engagements to lecture out of Boston on Tuesdays of Thursdays of any or every Hall, Odd Fellows Building. The Boston Spiritual Templo at Horti-cultural Hall. this scanon, also rave a picasing reading; Miss Benian Lynch, Morris Schwariz, Mazy Howland, Sarah Ed-minister and Jennie Porcelain also contributed their part toward entertaining and instructing; Miss Hattle White sang a sweet song and was hearily applauded therefor; Mrs. Maggle Folsom Butler received a warm welcome, and said she should speak upon the subject of "Materialization." She alluded to the man-ifestations which had recently taken place at her own home through the mediumship of Mrs. Carrie M. Sawyer. Her remarks were eloquent, but couched in language that even the children could understand, and they were a grand lesson to them upon this crown-ing glory of Spiritualism-materialization. At the conclusion of her remarks she said : "You have with you as a visitor this morning the medium of whom I have spoken." Mrs. Sawyer arose and gracefully ac-knowledged the compliment paid her, and as she took her seat, the whole audience joined in giving her a hearty welcome to Paine Hall. Mrs. Sawyer respond-ed with a brief address, thanking all for their inferest in her welfare. Among our guests were Mrs. A. E. Cunningham, Miss Kearing, and Mrs. Fales of Templeton, Mass. Of those who deserve our most hearty thanks for contributions of fruit, etc., for the decoration of our platform last Sunday are, Mr. and Mrs. Fales of Templeton, Mass. Of those who deserve our most hearty thanks for contributions of fruit, etc., for the decoration of our platform last Sunday are, Mr. and Mrs. Fales, Boston Highlands; Mr. Fred Woodbury, Hope Farm, Bolton, Mass.; Mr. and Mrs. Huff, Cambridge, Mrs. S. J. Pe-ters, Mr. Laundry, Mrs. Daisley, East Boston; Mr. Mansfield, Somerville; Mrs. Russell, South Boston Our assemblies are a social and financial success. Many contributions of farcy articles have already been received for our Fair. The Lyceum children en-tertained the soldiers at their Home in Chelsea on last Wodnesday evening. FRANCIS B. WOODBURY, Cor. Sec.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Berkeley Hall, Sunday, Oct. 18th, opened its meeting with singing, followed by an invocation by Miss Emma Ireland, who also made a short speech in reply to a question-given from the audence-"Shail we recognize each other in heaven?" which it is need-less to say was ably answered in the affirmative. Mr. Siration, a blind gentleman, read by sense of touch, from a carefully prepared manuscript, an essay upon mediumship, the substance of which furnished a tople for most of the speakers who followed, comprising Mr. John Wetherbee, Mrs. Mand E. Lord and Mrs. M. E. Ricker. Mrs. Ireland gave several tests which received recognition. Mrs. Margaret Fox Kane being present, the raps were heard at frequent intervals during the progress of the meeting. The musical ex-ercises were of an exceptionally excellent character, notably a solo by Mr. LeClair. The Chairman an-nounced that Mr. Joseph D. Stiles of Weymouth will be present next Sunday. G. C. PAINE, Cor. Sec. ing with singing, followed by an invocation by Miss

EAGLE HALL, 616 WASHINGTON STREET .-- The exercises on Sunday last were intensely interesting and instructive through the day. Thoroughly practiand instructive through the day. Thoroughly practi-cal and appropriate remarks which were well received were made by Dr. J. F. MacAllister upon "Spirit-Ma-terialization and Etherealization." Several spirit-faces appeared upon the curtains in the hall during his re-marks, which were plainly seen by nearly all present. He was followed by Dr. M. V. Thomas, Dr. B. F. Rich-ardson. Mr. Kirsh, Mrs. Fannie Wilder of Leominster, Dr. R. W. Hopkins, Mrs. M. W. Leslie, Prof. Milleson, Prof. Pierce of New York, and several others. Psy-chometric readings were given by Dr. Richardson and Dr. MacAllister, and tests by Mrs. Leslie, Mrs. J. D. Conant, Mrs. Loomis Hall, Dr. Richardson and Dr. Thomas. An original noem by Mrs. Whittemore was Conant, Mrs. Loomis Hall, Dr. Richardson and Dr. Thomas. An original poem by Mrs. Whittemore was well received. In the evening a large audience listened to a pro-found and thoroughly practical lecture by Mr. J. W. Mahony, the popular elocutionist and dramatic read-er of England, who recited at its close several selec-tions, all of which were received with manifestations of approval and frequently applauded.

The Increase of Insanity.

Boston supports 800 insane, says Mr. F. B. Sanborn, not 75 of whom will recover ! This is frightful! Insanity has increased 40 per cent. in a decade and most of the cases are incurable. Whatever the individual cause may be, the fact remains that Uric Acid blood sets the brain on fire, destroys its tissues, and then comes some form of fatal lunacy.

Nothing is so pitiable as a mind diseased Most brain troubles begin in the stomach ; then if the blood is filled with Uric Acid, caused by failure of kidney action, and the consequent destruction of the blood life-albumen-you have the fuel and the flame, and a brain in full blaze as when one raves, or in slow combustion, as in milder forms of insanity. Rev. E. D. Hopkins, of St. Johnsbury, Vt., a few years ago was confined in an asylum. He took a terrible cold while aiding in putting out a fire in a neighbor's burning house, and for twenty-five years that cold was slowly filling his blood with Uric Acid, and finally the deadly work was done. The case looked hopeless, but he happily used Warner's Safe Cure and recovered. That was three SEE inside cover page of the Oct. No. of years ago, and having ridden his blood of all SFAOTS. surplus Uric Acid, he has remained well until this day.

It is indeed a terrible thing to lose one's mind, but it is a more terrible thing to suffer such a condition when it can be so easily prevented.

Anti-Vaccinationists-Meeting of the American League.

To the Editor of the Banner of Light:

"Watchman, what of the night?" "The morning cometh and also the night; if ye will in quire, inquire ye."

The First Anti-Vaccination League of America held its initial meeting of the season at No. 45 East 22d street, New York, on Thursday evening, Oct. 15th 1885. The following officers were elected: President the Hon. Henry Bergh; Vice-President, George T. Gaden; Secretary, Prof. Robert A. Gunn, M. D.; Treasurer, J. M. McKinley. Physicians of the severa schools of practice, old and new, Homeopathic and Eclectic, Water Cure and Spiritualist, gnostic and ag nostic, were in attendance.

The election and acceptance of Mr. Bergh means business. Every daily paper in New York is muzzled like a dog in summer, and refuses to discuss the ques tion. The medical lords have commanded their servants, the editors, and unargued they obey. Nobody knows or dares to think, and they hesitate to say their souls are their own-if indeed they have souls.

Mr. Bergh, upon taking the chair of the League, delivered an earnest protest against the violent outraging of the human body by infusing into it the vaccine poison.

Dr. Gunn called attention to the false statements assiduously made from Montreal. The opponents of vaccination, there as elsewhere, consist of the elite of the population-professors in the universities, medical men of the highest proficiency, and men in the higher walks of life. Yet every published statement from that city hides this fact, and falsely represents that only the ignorant, the French, etc., are opposing compulsory vaccination. The men who issue these statements know that they are disseminating false hood, and they mean to do that.

Dr. G. W. Winterburn called attention to the fact that vaccination was virtually compulsory in the pub-lic schools. Children were excluded except they were vaccinated; even those who had been so outraged in former years were compelled to suffer anew. Brooklyn is taking the lead in this infamous matter.

Dr. O. E. Griswold said that we must speak and make ourselves felt, or vaccination would, under some pretext, be made compulsory in every household. He also related an example which had come under his eye. A lady had been vaccinated by her family physician, had the sore all straight, and was declared by him to be fully protected. In two months from that time she contracted smallpox, and had it severely. The doctor was confounded, and declared that he gave up all faith in vaccination. The President stated that he had had conversa-

tions repeatedly with physicians who declared that they had no confidence whatever in vaccination; but it would not do to avow this; there is a reign of terrorism prevailing, and whoever spoke aloud on the subject would be made to suffer.

The propositions were discussed to hold a public anti-vaccination meeting and to publish a weekly journal devoted to the dissemination of facts bearing meeting fin

CUTICURA Does For Me." EVEBYTHING that is purifying, beautifying, and sura-tive for the Skin, Scalp and Blood, the CUTICUBA REMEDIES will do. Nothing in medicine so agreeable, se speedy and so wholesome. Guaranteed absolutely pure by the analytical chemistsof the State of Massachusetts, whose

certificates accompany every package. For cleaning the Skin and Scaip of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scald Head, Scrofula, and other inherited skin and blood diseases. CUTICURA, the great Skin-Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible. Bold everywhere. Price: CUTICUBA, 50c.; SOAP, 25c.; BESOLVERY \$1. POTTER DRUG AND CHEMICAL CO., BOSTON.

#2" Send for "How to Cure Skin Diseases." Feb. 14.

Nature's Remedy.



Effervescing Seltzer Aperient.

The most effective combination of a pure tonic, whole-some larative, refreshing febrifuge and powerful anti-bil-ious agent at present known. It affords immediate and permanent relief in cases of chronic constipation, billous-ness, stomach complaint, nervous depression, fevers, head-ache, heartburn and flatulency. Its pleasant taste and certain action make it a favorite household remedy. Sold by all Druggists. Oct. 24.

CONTENTS OCTOBER NUMBER FACTS.

Mesmerism. Mr. Henry M. Hugunin. Spiritual Experiences. Mr. R. M. Adams. Dreams, and their Fuifilment. Mrs. B. A. Jesmer. Name, Nationality, and Disease Given. C. Blodgett, M. D. Disobedience and its Results. Mrs. Maud E. Lord. Identification of the Spirit. Mr. J. W. Haines. Prophecy. Mrs. E. F. Dunban. Materialization with Mrs. Helen Fairchild. Mr. L. L. Withfuerton and Discourt Materialization

Materialization and Physical Phenomena. Mr. L. L. Whit-

lock. What Spiritualism Did for Me. Mr. Horace W. Richards, Spirit Manifestations in England. Mr. J. W. Mahoney. A Prophetic Vision Fulfilled. Mrs. C. L. Pennell. A Haunted House. Dr. A. W. S. Rothermed. Identification of a Spirit by Its Hair. Mrs. H. B. Fay. Independent Slate-Writing with Mir. Watkins. Mr., John Wetherbee. Host inference. Mrs. Sue B. Fales. Psychometry. Mrs. Sue B. Fales.

MISCELLANEOUS. EDITORTALS, -Psychical "Rip Van Winkles." The Gift of Healing. Mr. A. 9. Hayward, The Difficulty. Prof. J. W. Cadwell, The Uniculty. Or J. W. Cadwell, The Unico of Souls (poem). Mr. Luther Colby.

Single copies 10 cents. 81,00 per year. For sale by COLBY & RICH. is-Oct. 17.

The Spiritual Wreath, A NEW COLLECTION OF WORDS AND MUSIC FOR THE

Choir, Congregation and Social Circle. BY S. W. TUCKEB.

CONTENTS:

Angels, Come to Me.	Shall We Know Each Othe
Angel Presence,	There?
Beautiful Islo.	The Happy By-and-Bye.
Come Angels.	The Soul's Destiny.
	The Angel of The Presence
Compensation.	The Angel of His Presence.
Day by Day.	There is No Death.
Going Home.	They Still Live.
Guardian Augels.	The Better Land.
Home of Rest.	The Music of Our Hearts.
	The Husicol Our Hearts.
Hope for the Sorrowing.	The Freeman's Hymn.
Humility.	The Vanished.
Happy Thoughts.	They will Meet Us on the
He's Gone.	Shore.
I'm Called to the Better	
I m Caned to the Detter	The fater Blas
Land.	The Other Side.
I Thank Thee, oh, Father.	Will You Meet Me Over
Jubilate.	There?
My Spirit Home.	Who will Quide my Spirit
Nearer Home.	Home
Neardr Home,	TTT Law on The of Finish T Ide
Over There.	Whisper Us of Spirit-Life,
Passed On.	Waiting On This Shore.
Reconciliation.	Waiting 'Mid the Shadown
Repose.	Welcome Home.
NE TTO OWNER AND THE	Walauma Amaila

"See What

Fact-Meeting.

At the Fact-Meeting held in Horticultural Hall last

Sunday alternoon, Prof. Carpenter gave a very inter-esting essay on "Mesmerism and its Relations to Spiritualism." Interesting remarks were made and facts given by Jacob Edson, B:q., Mr. J. W. Mahony, Mrs. Clara Field and others. The general interest in the subjects presented at these meetings is largely on the increase, and the prospect is they will, during the coming months, be more fully attended than at any time since their establishment. Next Sunday Rev. James K. Applebee, whose lec-ture at Onset last summer was so greatly appreciated, will give "Some Thoughts about Mediumship." A large audience will be present. Following the essay facts in the experience of reliable persons will be re-lated. J. W. Mahony writes: "On Sunday next Dr. Mac-Allister will exhibit his powers of 'etherealization' on a person at the Fact-Meeting at the Horitonitural Hail, where the people may witness these phenomena for themselves.] Spiritualism." Interesting remarks were made and

SHAWMUT SPIRITUAL LYCEUM - UNION PARK

HALL.-Last Sunday Prof. Milligan and Mr. A. L. Gardner introduced the exercises by very acceptable music upon the plano and cornet. The morning study by the children was from "The Educator," No. 5, re-lating to "Children in the Spirit-World," inculcating the truth that little children usher into this life spirit-ual gifts to their parents, and in themselves possess forces which if properly directed produce grand re-sults. Forther, that the noblest work that can be en-sared in by mortals is done in avery household where

ville also sang with fine effect.
Langham Hall.
The public are respectfully informed that the following meetings are to be held in the above place, adjoining Berkeley Hall:
Pridays, 7:67. X., Readings and lectures on "Unit Theosophy." First lecture by W. J. Colville, Oct. 23d, "What is Theosophy?"
Baturdays, 3. P. M., Olasses in Metaphysical Healing.
W. J. Colville yeaks on Saturday, Oct. 24th, on "Onristian Science." Questions to follow.
Mondays, 8. P. M., M. J. Colville's public reception for answering questions.
Wednesdays, 8. P. M., Musical and Literary Soired.
Metadies Benevolent Union meets on Wednesdays at 2:20 P. M. All ladies are cordially invited.
On Tuesday. and Thursday, Oct. 22d, the same meetings. Last Tuesday, Oct. 20d, Mr. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, Ritrough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinough the BANNER of Light and Color Cure."
W. J. Colville, kinoug

SS STA

Onset Bay Notes.

To the Editor of the Banner of Light: Returning to Onset last Friday, on what is probably

my last visit for the season, I find the attractiveness of the place in no wise diminished; indeed, I am not of the place in no wise diminished; indeed, I am not sure that even in its early summer dress it presented is beauliful an appearance as now in its gay garb of fearlet, of green and of gold. I mounted the steep stairs of the Tower yesterday, and as I came out on the platform drew a long break of rapture and amaze-ment. I think I never saw so beautiful a panorama as that spiread out before me, with the water, like a gleaming bar of sliver, in the distance, and all the nues of the rainbow blended in the sky above and the earth below. It was like shutting out heaven, or "fall-ing from grace," to close the little trap door behind me, and come down. I am glad to inform the BANNER OF LIGHT that owing to the united efforts of a few, and the wishes of the many, a Children's Lyceum has been formed at Onset. To day the first meeting was held-Mr. Frank Union having generously offered the use of his parlors. There were present, ready to be eurolled as scholars, twenty five children; subset of the many aduits lent encouragement to the movement by their presence. Mr. D. N. Ford was chosen Conductor, and Mr. Frank Union Assistant. There were restations by Master Esterbrooks Bates, Etta Shea and Little Dalsy Union. Masters Esterbrooks Bates, and Brainard Bates ren-dered a duet charmingly. The mucic, a violin and cornet, was contributed by S. A. Griffin and Dr. Fra-zier respectively. At the conclusion of the exercises Mr. Ford presented each child with a bouquet. The need of such a Lyceum has long been feil at Onset, and under the efflorent and persevering efforts of the directors in charge, the movement is assured of suc-cess. To-night, for the first time, I enjoyed, the pleasure sure that even in its early summer dress it presented

directors in charge, the movement is assured or suc-cess. To night, for the first time, I enjoyed the pleasure of listening to the arguments of the Onset Debating Club. This meeting was also held at. Mr. Union's house. Messrs. Ford, Union, Griffin and Camp took part in the remarks. These meetings are kept up dur-ing the winter months, and are very generally partici-pated in by the residents. Mr. Hardy Smith reports a continued call for the BANNER OF LIGHT. Sunday, Oct. 18th, 1885.

Spiritualist Meetings in New York.

Grand Opera House Hall, Sh Avenue and 23d Sirect. The First Boclety of Spiritualists holds its meet-ings at this hall every Sunday at 103 A.M. and 736 P.M. Miller's Arcanum Hall, 54 Unfait Square, be-tween 17th and 18th streets, 4th avenue. The People's Spiritual Meeting (removed from 57 West 26th street) every Sunday at 2% and 7% F.M., and every Friday afternoon at 2%. Frank W. Jones, Conductor.

Npencer Hall, — The services of the Theodore Parker Bpiritual Fraternity are beld every Sonday at this ball, 114 West 14th street, at 3 and 8 o'clock, where all friends of the cause receive a warm welcome.

A Reception

Will be tendered to Mr. and Mrs. J. J. Morse on Saturday evening, Oct. 24th, at the residence of Mr. and Mrs. Henry J. Newton, 128 West 43d street. All friends who would like to meet Mr. and Mrs. Morse socially are cordially invited to be present.

Cliniton, Mans. Lectures before this society, are to be suspended for the present. Social mentions for debate, recitations, music, are to be substituted. We have had among us this summer Dr. Dean Clarks, a veteran in the field and a man of culture and aurahead thought. Spiritat-alists everywhere may listen with profit and pleasure to this exponent and tenebar of progressive truth.

meet at the same place Oct. 26th.

ALEXANDER WILDER. Newark, N. J., Oct. 17th, 1885.

Washington, D. C. To the Editor of the Banner of Light :

The fall opening commenced in advance of our set date by the advent of Mr. Anthony Higgins, who spoke for us three times. He has now opened, with flattering prospects, a school for the scientific classification and development of mediumship. Mrs. A. M. Glading, the spiritual advocate who labored with us so efficiently last season, is again with us for a month, still winning golden opinions and binding the hearts of our people to her.

of our people to her. Next month we have Mirs, Burnham, then Mr. Fletch-er, Mrs. Glading again, then J. Frank Baxter. Our meetings are increasing in numbers and intor-est; circles and mediums are multiplying, and the spirit-world promises us a sort of Pentecost. For several years mediums have come and gone, un-der spirit control, for reasons they could not divine. They only knew that they had to come to Washington. The latest advent of this kind is Mrs. Jennie Blake, of Brooklyn, who has passed through almost every known phase of mediumship, not omitting the persecutions, and now comes to Washington under direction of her guides. At present she is at my house, 102 F street, N. E.

All now coulds to she is at my house, 102 F street, [2] and the set of the s

Haverhill and Bradford, Mass.

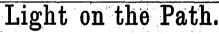
To the Editor of the Banner of Light: Last Sunday, Mrs. A. L. Pennell spoke before the Spiritualist Association of Haverhill and Bradford, to larger audiences than on the previous Sunday. Her larger audiences than on the previous Sunday. Her platform tests were very interesting, and were satisfy-ing to the listeners. She remained in the city several days, and gave a public séance in Brittan Hall on Tuesday evening. J. Frauk Batter is to be the speaker next Sunday, and will be followed by Mrs. Juliette Yeaw, Nov. 1st. Haverhill, Oct. 20th. E. P. H.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Seciety of Spiritualisis holdsits meetingsevery sunday in Conservatory Hall, Hod-ford Avenue, corner of Fulton street. Speakers: October, Hon. A. B. French's subjects Sunday. Oct. 25th. morning, "What Does the Epirimal Philosophy Teach" eroning, "Our Worlds; or, The Narrowness of Human Life"; No-vember, Mrs. Sunde Wills Ficther: December, Mrs. Ame-ris H. Colby; January and February, Mr. J. Wm. Ficther March. April, May and Jane, Mr. J. Wm. Ficther and others. Morning service at 11 o'clock, evening at 7:46. All are cordially invited. Spiritual literature on sale in hall.

All are condially invited. Spiritual literature on sale in hall. Characher of the New Spiritual Dispensation, 416 Adophi street, near Fulton. Brockyre, N.Y. Sonday ser-fice il. N. and Y.E.M. Medium' meeting 38, P.M. La-dies' Aid Society. Thurney, 3 to 10 P.M. John Jenrey. President 8. B. Nichola, Vice-President: Missional Servey. Des 6th and lith, Gooki Yin-President: Missional Servey. Des 6th and lith. Gooki Yin-President Hindlay: Missional Servey. Des 6th and lith. Gooki Yin-President Hindlay: Missional Servey. Missional Servey. The Bibry Thurasy and Pebruary. Missional Statestings Fortin Beevend streets as follows: Manager Developing Circle, 10/51. N. Onlideen: Missional Mir. W. O. Bown. Circle, 10/51. N. Onlideen: Statestory Developing circle, 10/51. N. Onlideen: Statestory Developing circle, 10/51. N. Onlideen: Statestory Developing circle, 10/51. N. Onlideen: Statestory Of Corbert Mr. The Manager Server Server Statestory of Corbert Mr. Statestory Manager Server Serv

Has Orossed the River. Welcome Angels, ke your Harps. We Long to be There. Strike your Harps. Some Day of Days. Boards. Price: Single copies, 55 cents; per dezen, \$3,50. For sale by COLBY & RICH.



LIGHTO UNI UNIT CALC FACTS, one of the best numbers

READ Oct. FACTS, one of the best numbers Oct. 17.

THE SPIRIT OF THE NEW TESTAMENT; OB. THE REVELATION OF THE Mission of Christ. BY A WOMAN.

A book for all reformers, workers for the freedom of Wo-man, Spiritualists and liberal thinkers, who realize that the true spirit of Christianity, long misunderstood and forgol-ten by the churches, is the meet powerful weapon in behalt of liberty and reformation to day. "A very remarkable book."—Alpha. "Novel and sug-gestive ideas."—Woman's Journal. "Unnaual force." -Boston Transerfpt "Some of the grandest thoughts We have ever seen written.—Woman's Magastine, cto. Published by E. W. ALLEN, London, Eng. Superful Joor sale by CULBY & BIOH.



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-tions basis. The work contains chapters on the following subjects:

subjects: Concerning the Interpretation of Science, Concerning the Interator, On Prophesying, and a Prophecy. On cerning the "Great Work," and the Bhare of Ohrist Jesus and the Beer, The Time of the End, Jesus and the Beer, Consuminon of Souls, and of the Unes of Love between Creature and Creature, being part of the "Golden Book of Venus," Oloth, 4to, pp. 347. Price \$3,00; postage 15 cents. For sale by OOLBY & RICH,