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MEDIUMS AND MEDIUMSHIP. An Inspirational Lecture delivered by W. J. COLVILLE,

The Spiritual Bostrum.

In Berkeley Hall, Sunday Morning, Oct. 18, 1885.

The question of public professional mediumship is one which at the present time is engaging a great deal of popular attention, and as much has been said of late in print concerning business mediums and business mediumship, we have deemed it advisable to state our own views on this subject as clearly as possible, that those who desire to acquaint themselves with our attitude may be able to do so from our own utterances instead of from unreliable hearsay, and also to add our contribution to a controversy which becomes more and more interesting and important with every step that it proceeds.

It is needless to remind you that there are still a large number of people who persistently attack what is generally known as "business mediumship," on what they term both scriptural and moral grounds. Some of the more orthodox among religionists fly to the bible, and from its pages gather an immense amount of ammunition with which they load their artillery and discharge it recklessly, though very confidently, into the enemy's camp, the enemy being the modern seer or clairvoyant, who, instead of occupying a position antagonistic to that filled by some of the most notable celebrities of bible times, assumes a rôle identical with that taken by no less a personage than Samuel, who is over and over again styled a "man of God." Others, who are less conservative, and attach less importance to biblical denunciations, contend against business mediumship because, say they, its influence in modern society is demoralizing. These latter, many of whom are thoroughly sincere and conscientious in their belief, are in many instances more formidable opponents than those who go to the Jewish armory of ancient times for weapons with which to annihilate the clairvoyant profession, which includes a very large number of

most worthy persons, though like all other professions there are some very black sheep within its fold.

Without assuming to speak for anybody but ourselves, and without putting forward our views as representative of any body or class of persons, we shall proceed to deal with the question of mediums and mediumship fearlessly from our own standpoint, introducing, by way of illustration, here and there, a few facts which have come within the range of our own experience bearing upon it. Our first inquiry must be: What is medium

with members of the audience, he is glad to see a good percentage of these naturally negative people in the assembly. In many instances it is not necessary that the operator should set any will at all upon some of these subjects, he even may not have observed them; but the moment he begins to use his influence on some one else, they feel themselves irresistibly at-tracted to the platform, and involuntarily leave their seats and rush, to the anusement of the audience, often straight into the professor's arms. Now if one mind thus influences anoth-er while both are in the material body, what more likely than that these same sensitives should be often found yielding involuntarily to the action of disembodied spirits? If this theory be a correct one, and we are

the action of disembodied spirits? If this theory be a correct one, and we are sure its truth is substantiated by the widest range of human experience, we can at once see how utterly futile it is for persons to be always boasting that they have exposed the tricks of cer-tain professional mediums. We do indeed sym-pathize with those who love the truth supreme-ly, and as supremely dislike to see others im-posed upon, and are of course equally unwilling to be cheated themselves; but have the methods of exposure, even granting the exposures them-relves were genuine, been of a nature to enlist the sympathies of honest seekers after truth ? The pettinest. the deceit, the acknowledged The pettiness, the deceit, the acknowledged mendacity, added to the positive brutality prac-ticed upon mediums by boastful and self right-eous persons, who have undertaken to show up fraud in spirit circles, has been simply disup fraud in spirit circles, has been simply dis-gusting in the eyes of all unprejudiced readers of the daily papers. The treachery, the low cunning, the malevolent spite constantly used, and then boasted of by persons whose zeal has turned to rancor, and whose pretended love of fair play has made them traitors themselves, has given the mediums the best possible oppor-tunity for posing in the rôle of martyrs; and thus a reactionary wave of feeling has set in, and the exposed medium has soon figured as the persecuted innocent who fell a victim to the de-signs of the unscrupulous. Now if all these "exposed" mediums are really honest, it is a good thing for them that thôr freesecutors and traducers descend to the infamous practices of which they boast in public print; but if the mewhich they boast in public print; but if the me-diums are guilty, they are simply being en-couraged in their deception by being treated in so dastardly a manner that charitable outsiders

so dastardly a manner that charitable outsiders who know nothing of the case, are influenced by sentiments of common humanity to protest against the treatment they have received at the hands of pretended friends who were, in reality, but enemies in disruss. Now what is more feasible than the declara-tion constantly affirmed by a very large and in-telligent section of Spiritualists, both in this country and abroad, that wherever treachery lurks in the breasts of sitters conditions are present for simulation of every kind. It really seems late in the day to review facts sustained years and years ago by mesmerism, but so little do many people know of the reality of mesmerio influence, that whenever the fact of psycholog-ical pressure is called in to explain the conduct ical pressure is called in to explain the conduct of extremely sensitive persons, they at once ac-cuse those who are merely desirous of investicuse those who are mercy desirous of invest-gating matters in a scientific spirit, of superla-tive credulity or willful complicity with fraud. The German scientists, as a body, are certainly not Spiritualists, and though Zöliner in his ad-mirable work "Transcendental Physics," en-dorses the genuinences of the mediumship of Dr. Slade, he cumbers his narration with an abstrust dissertation upon a probable fourth abstruse dissertation upon a probable fourth dimension of space, and occupies moreover an almost unique place among the professors of the Vaterland. Still, the German physicists of the present day, non-spiritualistic though for the most part they are, are fair enough in many instances to take ground precisely similar to that taken by those enthusiastic Spiritualists made so much fun of by those who, whether professing faith in Spiritualism or not, introduce brutality and deception into their methods of investigation. Ods of investigation. During the past summer that very able Lon-don journal, *Light*, has published a deeply inter-esting, though decidedly skeptical series of ar-ticles by Edward Von Hartmann, on Spiritual-ism. This able and candid gentleman has been ism. This able and candid gentleman has been endeavoring to explain away the spiritualistic hypothesis, and therefore is certainly the very opposite of those who have the reputation of recognizing their departed friends, not only in disguised mediums, but even in dressed up broomsticks. Alluding to Baron Hellenbach, whose researches into the phenomena entitle him to great consideration. Herr Hartmann speaks of the Baron as an "incluive and self-possessed man of the world who might well be trusted to see through even astute conjuring. possessed man of the world who might well be trusted to see through even astute conjuring, one, moreover, who is penetrated with a sense of the characteristic unreliability of mediums." Now this Baron Hellenbach goes so far in his willingness to comply with the prescribed con-ditions at a scance, that he even considers it un-fair to "make more use of his five senses for tak-ma of the phenomena then the maing cognizance of the phenomena than the me-diums or apparitions permit." Herr Hartmann himself says : "Now I grant that it is disloyal to himself says: "Now I grant that it is disloyal to roughly clutch hold of a medium or apparition, because an alarming wakening from the som-nambulic state may have injurious conse-quences; but I do not admit that it is unfair to supplement impressions of sight and hearing by judicious contact, or by smell." Were it not for fear of wearying our auditors by too extended quotations, we should like to quote a very large part of Herr Hartmann's in-telligent observations; but enough has been said to give our hearers a fair sample of the ra-tional, considerate attitude assumed by our brethren across the water, who are engaged in what is now commonly known as psychical in what is now commonly known as psychical research. The German mind, at once skeptical and metaphysical, is, in its higher develop-ment, always scholarly and courteous. Trans-condentalism and idealism are more common in Germany than Spiritualism are more common in Germany than Spiritualism; but mesmerism and somnambulism are well-attested facts among educated Teutons. Professional and coltured minds can neither accept nor reject blindly, they can only reason and observe; and for purposes of calm and sensible investigafor purposes of calm and sensible investiga-tion, nothing is further from contributing to satisfactory, results, than a hasty and impetuous spirit. Psychical research socie-ties are indeed needed, but we need not wait

a condition to readily discriminate between truth and falsehood. That some people are far more sensitive than

That some people are far more sensitive than others is a matter of every-day experience. Some are like heavy oburch-organs, that require much effort to manipulate: others like Æolian harps, that respond instantly to the slightest breeze. We find mediumistic persons in every walk of life. The easily tompted, the easily led, are all mediums, and if surrounded with pure and bealth with list words some value. healthful inluences, would soon become valua-ble instruments for the powers of light, though, when exposed to the forces of darkness, they fall an easy prey to the vices of society. Many a young man is so sensitive to influences around him that he cannot resist an invitation to a liquor-saloon or gambling resort. He would never have gone to such places of his own free will; he was enticed by others, and upon the enticers the burden of his sin assuredly rests. If we were conversing with such an one, we should endeavor to teach him to develop his own resisting power. Though we may al-most despise a condition of abject submission to any and every extraneous influence, it is to any and every extraneous influence, it is clearly our duty not to play upon the weak-nesses of others and then kick them after we have occasioned their fall; but rather, know-ing their fatal susceptibility, use our power to strengthen their moral tone, and surround them with such influences that if they do yield blindly unto them it shall lead them to good and not to evil. Excessive sensitiveness is a weakness; when it becomes morbid it is a dis-ease. Many sensitives are like anchorless and rudderless vessels: they drift hither and thith rudderless vessels: they drift hither and thith er wherever the torrent carries them. If the wind blows them into smooth waters and safe harbors, they do well; if a contrary gale drives them to the rocks, they are dashed in pieces. them to the rocks, they are dashed in pieces. Let us endeavor to be auspicious breezes, blow-ing all such into calm waters and peaceful ha-vens. At the same time let us strive with our might and will to provide them with rudder and anchor, so that when they must needs be ex-posed to storms, they will not be, as formerly, completely at the mercy of the waves. There are, as you know, many phases of me-dlumship which are both developed and exer-cised in widely different ways. Having spoken, we are sure, with all due compassion and con-

clsed in widely different ways. Having spoken, we are sure, with all due compassion and con-sideration for morbidly sensitive persons, we will now say a word in discouragement of that extremely noutral negation and passive state into which many desire to enter, in order to be come mediums. Passivity is indeed necessary to the full exercise of mediumistic power, but we must first know who we are yielding to be-fore we blindly place ourselves in his hands. People often father upon very exalted spirits the diseased conditions of their own divordered brains. Being tired of work, and thinking they can live with much less effort, by following me-diumship as a profession than by continuing at a trade, they either biologize themselves or some sensitive till they receive the advice to

all business and depend for support

by their surroundings to an extraordinary ex-tent, and are, therefore, perhaps justly regard-ed as being somewhat less responsible than other people. This remark applies particular-ily to business and test mediums, those who are easily introduced into the personal sphere of their sitters. Most, if not all of these, are nat-ural mesmeric or magnetic sensitives, and wherever a professional mesmerist is exhibit-ing in public, and wishes to try experiments with members of the audience, he is glad to see a good percentage of these naturally negative love: but perfect love casteth out fear: because fear hath torment." No one can feel really comfortable when he is the slave of another's will. Freedom, not bondage, is the cry of the age. The age of liberty, not the age of subjec-

age. The age of liberty, not the age of subjec-tion, has ever shone out before the vision of enraptured seers and poets as the golden age. Liberty, however, can only be attained as a re-sult of intellectual and spiritual growth. There must of necessity be a great discrepan-oy between different people's opinions of free will, as freedom is not to an equal extent the possession of all. Freedom grows with our growth. It is with our will as it is with our bodies: the growth of mind which immediately prostrates a child or weakling, is enjoyed by the healthy adult in the prime of life and vigor. The blast which uproots the tender sapling hardens the sturdy oak. So with all the subtle psychological influences which surround every one of us. Some people are so pitiably negapsychological influences which surround every one of us. Some people are so pitiably nega-tive that they are utterly incapable of resist-ance when in the hands of powerful wills. Not only can the magleian control inferior orders of spirits, animal and others, as is claimed by theosophists, he can also control human spirits who are lower than himself, just as those same spirits can control others who are lower than they. When this law is fully understood we shall understand precisely the position of the large percentage of business mediums who give such varying and flattering information to their clients, and whose predictions often fail, while at other times their predictions are wonderfully fulfilled. Most of the business and test mediums in this city and elsewhere are very test mediums in this city and elsewhere are very impressible. Women, many of them, are de-bilitated with the constant strain their mediumship imposes upon their systems. Many of them are widows or women with invalid husthem are widows or women with invalid hus-bands and children dependent upon them; many of them are generous and self sacrificing even to a fault, and to suggest that these hard-working women should give their time and energy for nothing is a blasphemy against the divine spirit of justice which commands all to render a fair equivalent for whatsoever they receive. receive.

There are, as you know, many phases of mo-diumship which are both developed and exer-clased in widely different ways. Having spoken, we are sure, with all due compassion and con-sideration for morbidly sensitive persons, we will now say a word in discouragement of that extremely neutral negation and passive state into which many desire to enter, in order to be come mediums. Passivity is indeed necessary to the full exercise of mediumistic power, but we must first know who we are yielding to be-fore we blindly place ourselves in his hands. People often father upon very exalted spirits the diseased conditions of their own disordered brains. Being tired of work, and thinking they can live with much less effort, by following me-diumship as a profession than by continung at a trade, they either biologize themselves or some sensitive till they receive the advice to throw up all business and depend for support

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A Continuation of Life.

I do not know that the world is yet sufficiently spiritualized to be able to appropriate these droppings from the skies in the spirit in which they are sent. But certain it is that the heavens have been riven, and the glory has descended. We know after death, What ?- a continuation of life! With this assurance the Spiritual Philosophy comes to comfort the heart-broken, to assist the struggling, to encourage the timid, to strengthen the weak, to help all men and all women to a realization of the fact that spiritual life begins here, if we will ; that we have no need to wait for its operation until we have passed through the death screen, and taken on a new body and other conditions of being .- Mrs. H. S. Lake.

That brave and noble champion of Spin

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people are free agents, and the degree to which

they are influenced by their surroundings. We

must all see clearly enough, unless we are to-

tally blind, that the same people are very dif-

ferent under different circumstances, and that whatever may be the real extent of their indi-

vidual responsibility, they are much safer and

ship, and what constitutes a person a medium ? The word medium is a Latin word which simply means a channel of communication; it is also used in the sense in which the word mediator is employed, signifying that which effects a union or reconciliation between objects or persons at variance or not otherwise accessible to each other. A pane of glass is a medium for light; an open window a medium for air. A medium is a revealer, an admitter, but not a creator. If you open your windows and doors on bright, clear, sunshiny days, a great deal of pure, wholesome light and air may stream in: if you open them on cold, foggy, rainy or windy days, the snow or mist or tempestuous gales may disturb your comfort; in many senses, therefore, a medium has nothing whatever to do with what is admitted through the medium as the channel.

There are, however, other and quite as real and important senses in which mediums do influence whatever passes through them, as in the case of panes of glass and their relation to light. The color of the glass imparts its own hue to the ray that streams through it. In a church with colored windows have you not often noticed how curious the complexions and garments of the people who are sitting in a direct line with some brilliantly-colored windows appear when the sun is shining in? Then, too, the cleanliness of a window has much to do with the amount of light admitted; its size is also a matter of consideration. Inanimate objects, like glass, are of course' wholly irresponsible agents; they can be cleaned or solled, though they neither sully nor cleanse themselves. But when we come to deal with human mediums we cannot allow that these are merely instruments; every human being has some degree of will or mental volition; every one has some strength of mind, some character, some choice or preference. No one is entirely the creature of external forces, and while one may not attempt to guage the limit of another's responsibility, we know enough of the power of the individual mind and will, in our own case, to repudiate utterly the degrading assumption that it is ever right for human beings to consider themselves as mere spouts or vessels, in no way accountable for what they receive and retain, or for what is given through them. One of the greatest problems in social ethics and political economy, is the extent to which

upon mediumship. Employed as a means of livelihood, in their case, the mediumship is something yet to be developed, or at best it is only in its infancy. What is the usual result of following such foolish counsel? The person who obeys it becomes a mendicant, and the cause of Spiritualism is dishonored. To follow the advice of spirits, with one's eyes open, is a very different thing from following it with the eyes shut. To trust any stranger who accosts you in the street, and place all your business in his hands, would be an act of sheer madness; while to follow the sage counsel of a successful busi-ness man who had earned a claim upon your confidence by exhibiting before you ability superior to your own even, might be the highest wisdom. Your best judgment might advise you to entrust your affairs without reserve into the to entrust your affairs without reserve into the hands of one who had shown himself more com-petent to manage them than yourself. That is the attitude sustained by sensible mediums to sensible spirits; they have followed intuitions and impressions, and have not been led astray; their health has been improved, their mental consulties oplayed and their morel nature up. capacities enlarged, and their moral nature un-folded by contact with superior minds. Thus they have tried the spirits and found them faithful

Wise spirits advise, but never coerce; they respect the individuality of their mediums, and on no account allow them to become irresponsi-ble mouthpleces or conduits. Who are the spirits, that they should assume undisputed tyranny over the minds of mortals? They are only disembodied human beings, many of whom only disembodied human beings, many of whom have less, while others have far more light than is yet accorded to men on earth. You will, every one of you, be spirits some day; indeed you are spirits now, and when you have shaffled off the mortal coil you will be yourselves, and no one else. As the tree falls, so will it lie; where it fails, there it will lie. The fallen tree in Ecclesiates is a singularly apposite illustration of the actual condition of the spirit when it quits the mortal frame. Not one remains forever in the place or condition where it iell; it commences a series of transformations in in-tellect, morals and experience, at the moment tellect, morals and experience, at the moment when the angel of transition summons it forth from its material environment.

from its material environment. Spiritualism cannot be intelligently investi-gated, its philosophy cannot possibly be accept-ed without entirely revolutionizing both the Orthodox Christian and early Universalistic theories of the state of the spirit immediately after leaving the physical body. Many spirits do not leave the earth at all; they fill its atmo-phere they inhelit theta mane around you that sphere, they inhabit that space around you that seems void to your material perceptions. They are still minging with the affairs of earth, and are still minglinz with the affairs of earth, and the most earth bound or undeveloped of them are in the condition described by Swedenborg in some of his memorable relations recorded in the past century. They have not left the haunts of their earthly existence, and while out of the material body have not yet awak-ened to any real perception of spiritual exist-ence. The darker and blinder the spirits, or the more dogmatic they are, the more coercive are their methods of control; the more unques-tioning belief do they require of those over whom they obtain a victory. Those earth-bound spirits are by no means victous in all cases, but they are blind and exceedingly dog-matic. They dread the light of reason and ex-That brave and noble champion of Spir-itualism, the Bannard of the law gospel twenty eight years has heralded the new gospel to the world, has recently entered upon its fifty-eighth volume. It has grown with the holy cause its name and fame are world wide. -Golden the many minds on the subject of Spiritualism, the subject of Spiritualism, the subject of Spiritualism. The present frenzied condition of its name and fame are world wide. -Golden that for great ment to first when the restraints of the subject of spiritualism. The subject of spiritualism is advocates, until in influence and importance the subject of spiritualism. And the subject of spiritualism is advocates, until in influence and importance its name and fame are world wide. -Golden to the subject of spiritualism and the subject of spiritualism. The subject of spiritualism is advocates, until in influence and importance its name and fame are world wide. -Golden to the subject of spiritualism and the subject of spiritualism. The subject of spiritualism is advocates, until in function of the spiritualism. The spiritualism is advocates, until in influence and importance its name and fame are world wide. -Golden that, though valuable as an article of faith, not is the spiritualism. The present influence and investigation in the subject of spiritualism. The subject of spiritualism is the spiritualism. The spiritualism and the subject of spiritualism. The spiritualism and the subject of spiritualism. The spiritualism and the spiritualism and the spiritualism and the spiritualism. The spiritualism and the spiritualism and the spiritualism and the spiritualism. The spiritualism and the spiritualism and

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earn that people receive the necessaries of life freely because they are mediums. Do the per-sons who demand that mediums shall give their time and strength to them for nothing, make provision at their establishments for those whom their niggardliness would reduce to penury and dependence? Where are the stores in Bos-ton wherein mediums who receive no payment ton wherein mediums who receive no payment for their services can obtain food, fuel or cloth-ing for pothing, provided they certify that they are mediums, and give sittings gratis? Where are the lodging and boarding houses where sit-tings are received in lieu of cash payment for room and board? Until such institutions exist, and are kept up by the means furnished to them by those who would defroud mediums of their and are kept up by the means furnished to them by those who would defraud mediums of their rightful earnings, we shall protest vigorously on every needed occasion against the talse doc-trines which are being inculcated by selfish in-dividuals who, were they placed in the position occupied by the mediums they condemn, would be the very first to charge, and charge highly for their services, as such people invariably have a very high opinion of every service ren-dered by themselves. With those mediums, if there are any such, who fondle the wealthy and despise the poor, who deny their gift to honest seekers after truth who have no money to offer them, we have no sympathy; but the medium who will not sit for the wealthy merchant or jewel-bedizened dame without requiring comwho will not sit for the weating merchant or jewel-bodizened dame without requiring com-pensation for her time and energy, is doing right, and ought to be supported in the exercise of that right by the entire community, spiritu-alistic and non spiritualistic.

The objections which need to be raised against business mediumship affect business men, and strike home to the centres of injus-tice in commercial life far more than they touch mediums. That business is not conduct ed on strictly honest principles, that the Gold-en Rule is not obeyed in the market place, is everywhere admitted. Go to Wall street any morning; take your Bible in your hand and read from it passages endorsed by Jew and Gentile throughout the world; proclaim con-sistency a jewel, and demand that business, if only for a day, for experiment's sake, be con-ducted in accordance with the precept, "Thou shalt love thy neighbor as thyself," and who is there that would treat you as other than a fa-natic? The Golden Rule is well enough in

natic? The Golden Rule is well enough in church and synagogue and temple; but in the market place it is impractical. Business is treated as though its genius was the devil, while religion, a something entirely distinct from business, is proclaimed the spouse of heav-en, the fair daughter of celestial regions. Now the great need of the day is a religion that can sanctify business; that can break down the unnatural partition wall that has so long separated the sacred from the secular. Secu-lar things must become sacred, for everything is sacred that has to do with life and its unfold-ment. Busy brains and weary forms may need a periodic day of rest. Services in pleas-ant buildings, where music and oratory tend to lift the thoughts from the cares of the week, and direct the mind to spiritual objects, may lift the thoughts from the cares of the week, and direct the mind to spiritual objects, may be serviceable and blessed; but there must be no more lax morals in theshop than in the tem-ple, for God is everywhere; all time and space are his; and while at special times and in spe-cial places we may feel his influence with pecu-liar distinctness, the universal spirit is every-where at all times, and we only fancy other-wise when clouds obscure our vision, and the fogs and smoke from the factories of earth rise up between us and the sight of our spiritual sup. The compiscience of Deity as a dogma has

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having influenced daily conduct, it has become

having influenced daily conduct, it has become well-nigh a dead letter. Spiritualism, by re-vealing the proximity of individual human spirits, brings this great truth down to the fee-blest comprehension. It causes us to know that unseen eyes are upon us, that unseen ones hear our thoughts, and that we are con-stantly attended by those who like o in compa-ny and sympathize with our pursuits. In the days of Samuel it was customary for the Israelites to employ clairvoyance as a means of discovering lost property, and the story of Saul being sent to seek his father's asses and going to a prophet or seer when he could not find them by mundane means, illus-trates the rightful place which business medi-umship heid in Israel. Saul searched for the asses: he did all he could to find them be-fore he inquired of Samuel; he used his own wits to the full, and only when they failed him did he seek higher advice than his own judg-ment could suggest. This is placing medium-ship where it rightfully belongs. Mediumistic power is, as it were, telescopic, microscopic and spectroscopic. It aids and supplements human ingenuity and vision. It does not do a substitutionary but only a supplementary work. We ought not to expect information from the spirit-world as a substitute for our own sagaci-ty, but when we are in doubt and difficulty then it is well for us to turn to a higher source of wisdom and reap such advantages as we may from holding converse with beings of a wider range of knowledge than our own. NUMBER TEN. Mind-reading is a spiritual gift that seems to be shared in by most or all communicating and clairvoy-ant mediums, and proves a stumbing block in the way of many inexperienced investigators of the mul-tifarious phases of the spiritual phenomena. for not coaly have spirits power to take from the minds of sit-ters anything that for the time being may be passing therein or held in remembrance, but also things latent or that were once in the mind, but are at the time forgot-ten. Thus there is an external and an internal memory it remains fixed there forover, and meets every individ-ual in judgment on his or her entrance into spirit life. There are rare instances wherein the records of this spiritual book are revealed to man whilst be is yet in earth life.

There are rare instances wherein the records of this spiritual book are revealed to man whilst be is yet in earth life. It is now some twenty-five or more years ago that I was brought to the brink of the grave through eating something that caused choking. By some inconceiv-able process of thought, more rapid in its conception than lighthing, every act and thought of my whole life, whether good, bad or indifferent, was presented in order to my internal memory as clearly and dis-tinctly as any one of the whole list had been grasped in its passing by my external memory. I had heard of similar experience in instances wherein individuals have apparently ceased to breather from the effects of drowning. When clairvoyant or other spirit-mediums are in what is called the superior condition, both these memories are open to their inspection. Hence the impossibility of any hypocritical investigator de-ceiving a medium while they are controlled by spirit-power. I have myself conversed for hours with spirit-iriends through the process of mental questions and answers alone ou my part, distinctly conceived in my mind, the replies being made orally or in writing by my unseen correspondent, in accordance with the standingly and correctly as if the colloquy on both sides had been conducted in oral or written language. Hence mind-reading, about which we hear so much scientific and muscle-explanatory twaddle, is as really a spiritual gift as any other found on the long list of inspirational accomplishments. Nor does it follow that a medium's occult powers should in all cases be greatly impaired because of hils perverting them to selfish or even decidedly evil purposes. MR. HELLER'S EXPOSURES IN BOSTON. In passing by the Melodeon in Boston some few years from holding converse with beings of a wider range of knowledge than our own. Permit us to say a few words literally upon the search for asses. How many flippant peo-ple there are who would at once exclaim if any one suggested going to a clairvoyant, to say nothing of an illustrious prophet, to inquire about strayed asses, that he was endeavoring to lower the dignity of spirit communion; that it was shocking to expect that good spirits would trouble themselves about such animals and their whereabouts; whereas we do not read that Samuel rebuked Saul and his attendants for making such inquiries, but, rather, that he furnished them with requisite information, told them the asses had returned or had been found; and now that the object of their visit was obtainand now that the object of their visit was obtain-ed he would proclaim to Saul that he was com-missioned to announce to him the most import-ant event of his life, even his being called to occupy the throno of Israel. Thus Saul re-ceived tidings of a very different character than those he sought. He got a satisfactory answer about his father's animals, and then was revealed to him a most important event in his own career, one of such stupendous mo-ment that it must have driven from his mind ment that it must have driven from his mind every thought of the matter about which he

selfs in or even decidedly evil purposes. MR. HELLER'S EXFOSURES IN BOSTON. In passing by the Melodeon in Boston some fow years ago, at the time Mr. Heller was causing a great excile-ment among the *ilito* of that city by his alleged expos-ure of the tricks of spirit mediums in relation to "mind-reading," I was moved to enter the building, and witness his process. The hall was crowded, and I was obliged to take a seat in one corner of It. When the show began I thought I penetrated the character of the proceedings the instant they commenced. Mr. Heller beinv placed by spirit intelligence aud power in rapport with his lady assistant (who sat on the plat-form), in sight, or mind, or both, all that was necessary was that he himself should first examine the object to be described, when by the laws of mediumistic rap-port the lady would follow suit with an exact descrip-tion of all that her principal saw. After a while, a good deal to my surprise, I saw Mr. Heller directing his steps to the obscure part of the hall hunker I was sitting. I then thought, and still think, that he was impressed by some good spirit to do so. As he ap-pronched I placed my handkerchief in the crown of my hat, and held it in such a position that he could not see it. Said I, as he approached: "Let the lady on the platform describe what is in my hat," " Where, then," Mr. Heller cound not have received for his de-ceptive afternoon's exhibition on that occasion less than \$400 or \$500; whereas, had he announced the truth in his handbills, and advertised the moeting as one for the exhibition of spirit power, as it really and truly was, he might have received as many dollars for his pains as he got hundreds, with a fair chance of being seized by the police, and fined and incarcerated in prison under the charge of obtaining money under faise pretences—as he really did, with the facts of the case reversed. ANOTHER BACKELIDING MEDIUM. nevery thought of the matter about which his every thought of the matter about which he came to inquire. Similar, though perhaps not quite so wonder-ful, are the results obtained to day when legiti-mate business inquiries begin but do not end a séance. Supposing a marketman is dependent upon a donkey who draws the cart in which his provisions go to market, and he loses that don-key, and through having no means of conveying his stock to market, himself and family are re-duced to painful sufferings. Would it not be quite in accordance with the divine order that a wise and humane spirit should tell him how to recover the lost animal? Even asking about a strayed donkey is not asking an unworthy question; but should you covet your neighbor's and wish to appropriate it by unfair means, and go to a clairvoyant for directions in the art of purloining it successfully, your conduct would indeed be reprohensible, and your visit to the seer would be a curse both to yourself and the seer would be a curse both to yourself and the medium you visited. When a business mau's in-tentions are honest, when his worldly affairs are in a tangle, and the spirit guides of a clairvoy-ant are appealed to to give such aid as they can toward straightening them out, we cannot see where the sin_exists in employing business mediumship. Purify your business, make it sacred, conduct it on holy principles, do not di-vorce it from your religion, or your religion from it, and then the hue and cry against busi-ness mediums will be forever a thing of the past. Sensitives are too often but mirrors, in which

you see yourselves reflected; when you see how deformed you are in spirit you fly in a rage, and denounce the glass which reveals you to yourdenounce the glass which reveals you to your-self. Fraud begets fraud; honesty begets hon-esty, and the only word of advice we have to give the public, if they do not wish to be de-ceived, is, Be pure in motive, indulge no unkind or unjust suspicions, lay no traps for others; at the same time use your reason, and never for-get that spirits are fallible, while your own conscience must ever be the final court of ap-peal. We offer no comments upon séances we have not attended : we neither condemn nor enhave not attended; we neither condemn nor en-dorse blindly; but when public newspapers are filled with boastful accounts of outrages perpetrated upon defenseless women bystalwart men, we do say that their words fall upon our ears as utterly worthless sounds. Honest, open in-vestigation, testing if you will, is right enough; we hate fraud, and would gladly unmask it wherever we know it to occur; but to do evil even that good may come; to fight evil with evil weapons, is but sorry policy at best. Over-come evil with good; never lower yourselves to eving another; and if you do find semitives criminate another; and if you do find sensitives adulterating their manifestations, use your influence to induce them to go and sin no more by your honest endeavors to throw around them such good influences that the very desire to impose may vanish from their breasts.

IN LLC, **OF** LLL ourselves with a very lengthy soft cord, Dr. Berry and myself attended a meeting at the gentieman's house, appointed especially for the purpose. The medium took his seat in the front parlor, fully dressed in a suit of black broadcloth throughout. We tied his feet first separately, then together and to the chair in which he was sitting. Next we tied the wrists separately, then again to-gether, and, passing each of the separate ends of the rope tightly around his arms and the sleeves of his coat tied all around his news and the sleeves of his satisfied that it was beyond the power of any man to free himself from the various fastenings without as-sistance. We then placed both ends of the cord, one upon the other, beneath a plane that stood some feet from the medium's seat, against the wall of the roopes would cause the key to fall on the floor. We next turned out the light and passed into the back parlor to await results. Very soon we heard the medium breathing very heavily. Next we were summoned to the front parlor by a loud signal rap. We entered and relit the gas. There sat the medium bir state and left him, minus his broadcloth coat, which is yo on the floor, some yards distant from him. The cord which we had wound tightly round the medium set shead left him, minus his broadcloth coat, which is seven so ney heard to the light and retired to the back parlor. The heavy breathing of the medi-um soon recommenced, and on our returning, in ob-dience to the signal rap, to the front parlor, and re-lighting the gas, there as the medium built we sold not only the knowledge but the concep-tals. The word on our returning, in ob-dience to the signal rap, to the front parlor, and re-lighting the gas, there as the medium fully dressed-coat and all on—with every koot undisturbed, and the hittit teklish key still lying on the ends of the cord. My spirit friends assure me that such exhibitions of spirit power as these are performed in accordance with laws which, though simple to spirit chemists, are

Jottings from the Bay of Fundy. o the Editor of the Banner of Light:

It was my privilege, not long since, to revisit the scenes made pleasant to me by the memory of my early days, and as I found the spirit of inquiry active among some of the people I met while journeying therein, I have concluded to give a recital of a few of my experiences, that others while "on the wing" may also be encouraged according to their powers and oppor-

tunities to sow the good seed of free thought

and the knowledge of spirit-communion wherever they may go: Leaving Boston by the morning train over Leaving Boston by the morning train over the line of the Eastern Railroad, I proceeded to Bangor, thence to St. John by rail through an almost primeval wilderness. On my way thither I became interested in conversation with a gen-tlemanly stranger, which episode ended in his making the discovery that I was journeying to a place where his wife used to reside; he then introduced me to the lady, and by one of those singular occurrences which men call "acci-dects," I met, in her, one of my old acquaint-ances whom I had not seen for forty years, she having formerly lived on a farm adjoining the one where I was located in boyhood. I learned that time had brought to her the changes inoi-

having formerly lived on a farm adjoining the one where I was located in boyhood. I learned that time had brought to her the changes inoi-dent to all human affairs: the death of all her family, (she being the only one left.) the loss of two husbands, etc.; the gentleman who intro-duced her to me, (George Coombs, eldest son of the late veteran, Col. George Coombs, of Rock-land Me.,) was her third husband, and they were then on their wedding tour to Woodstock, N. B. That the remaining days of herself and her companion may be pleasant and happy, is the wish of their whilom fellow-traveler. Arrived at St. John at 6 o'clock A. M., after an early breakfast I took the Albert o'rs for the head of the Bay of Fundy. Changed cars at 1 P. M. at Salisbury for Hopewell; on the way I was thrown into temporary compan-ionship with a gentleman who, on being in-formed I was 'from Boston, exclaimed, with a feeling of astonishment which was real, and not simulated: "What I have you come from that God-forsakien city where so many infidels live?" I reëntered my plea of being guilty of such an enormity, and assured him that I knew many Spiritualists and Liberals there whom he proba-bly meant by the old-fashioned class-epithet he had just used, but that so far from being per-sons to be ignored and avoided they were highly cultured, charitable, and compared in the most favorable way with their Christian neighbors. Nothing daunted, my oritic—evidently schooled in the polemical drill of his church—brought out the usual arguments made use of on such In the potentical drill of his church—brought out the usual arguments made use of on such occasions, wherein the importance of standards of belief based on unquestioning and unsup, ported faith is urged at the expense of knowl-edge born of untrammeled reason and wide-ex-tended research. I answered that human expe-rience aver proved that belief was not a mation rience ever proved that belief was not a matter of will but of evidence—and pointed, without fear of controversion, to the fact that in our modern day the Church, unable to furnish the evidence demanded, was obliged to see its hold loosening upon the cultured and intelligent in the community, while other systems toward which the evangelicals looked askance, being able to give that evidence, were securing the be-lief of the former adherents of old theology. He appeared like one who for the first time was breathing the air of free inquiry; and assured me that he had never before heard the matter put in the open form I was stating it. He was, he remarked, a prominent supporter of his local church, but hinted that what I had said regard-ing Spiritualism, spirit communion, the state of the religious world, etc., would receive his at-tention and reflective examination hereafter. My arrival at my destingtion hereafter. the religious world, etc., would recore in ar-tention and reflective examination hereafter. My arrival at my destination broke the thread of a conversation which I trust will be produc-tive of good results by and bye. While amid the old home scenes I passed many pleasant hours. While there, by way of "taking an observation," I attended two Bap-tist and Methodist meetings, and found "no progress" to be the watchword of their pulpit-eers, at least—they teaching the identical doc-trines to which I listened when a boy. Indeed, their words brought forcibly to mind a dis-course preached in the neighborhood by Rev. Wm. Sears fifty years ago, when he threatened us boys, if we did not repent and "find Jeaus," we were just as sure of going to the " bottom-less pit" as wewere to go home. Such severe us boys, it we did not repent and "find Jesus," we were just as sure of going to the "bottom-less pit" as we were to go home. Such severe statements, heard at the plastic time of the mind, are often productive of results the fur-thest from the intention of their makers; in my own case, I know, I instinctively rebelled against the clergyman's edict, and date from that time the revolution of feeling which has finally led me from the deepest wilderness of theology to the highlands of anitude from Infairly led me from the deepest wilderness of theology to the highlands of spiritual freedom. On one occasion while in Albert County, a company of some ten persons assembled-dear old friends of mine, one of them a lady ninety-four years of age, another, my old school teach-er, and others, my soboolmates-and we en-joyed entertaining conversation regarding the past; the topic of Spiritualism finally came up for consideration, and my beilef in spirit-re-turn and communion being known. I was refor consideration, and my belief in spirit-re-turn and communion being known, I was re-quested to enlighten those present on these subjects; after assuring them that I made no pretensions in the missionary line, I proceeded, in a sort of impromptu address, to tell them of facts in my own experience; and the philosophy resultant therefrom asylewed from my own indi-vidual standard of observation and reflection: resultant therefore as viewed from my own indi-vidual standpoint of observation and reflection; I stated that salvation through progression, in-stead of through "the blood," was the keynote of the New Dispensation; I also answered to the best of my power their queries, which were quite varied in character-involving the prin-ciples of heredity, the dogmas of "hell," "di-vine justice," etc. atc. and indicated though ciples of heredity, the dogmas of "hell," "di-vine justice," etc., etc., and indicated, though they were of the straight-laced order of Bap-tists and Methodists, quite an interest in a sub-ject which has as yet received but little public attention in that portion of the country. On another occasion I was asked by a friend-ly family to give the proper directions for form-ing a circle for communion and medial develop-ment—which I did as well as lay in my power, my auditors seeming much pleased with what I had to offer. had to offer. I found many of my old friends in Albert County anxious to know more of Spiritualian and liberal ideas than I was able to impart, and I feel I can do them no higher service in this search after truth than to advise them to sub-soribe for the BANNIE OF LIGHT. No. 102 Tremont street, Boston, Mass.

TO MY BEST-BELOVED - IN THE UN-SEEN.

[From lines written in mid-ocean, during his voyage o America, by Rev. John Page Hopps, editor of The Fruth-Sceker, London, Eng.]

- Do you ever think of me, Darling, in your bright new land? Do you see me, know me, dear, Ever take me by the hand?
- Do you ever pity me, When I'm foolish, tired and sad? And, when sunny gleams shine in, Is it you that make me glad?
- Dearest, can you see me now— Know my thoughts, and read my heart— Take the message that I send, Though the vell our two worlds part?
- Have you playmates, teachers, friends; Doing what I fain would do? Do they know my love for them. For the love they bear to you?
- Tell them, dearest, this from me-How I bless them for your sake. May I their kind faces see When through these dark clouds I break!
- They are doing for you, dear, What I never here could do. I am foolish, they are wise; I inconstant, they are true.
- Darling, when you went away All earth's sunshine went with you: But the heavens opened then, And the light but brighter grew.
- Then I saw where I had proved, Loved and longed where I had thought; Then was heaven, for love of you, To my spirit-vision brought.
- Then I lifted up mine eyes, Scanned the written word no more; Where thou wert was home to me, Death was but the shining door.
- If I now could see your face, Should I know you as mine own? Have you, since we parted, dear. To some glorious angel grown?
- Far above me you must be-All my poor thoughts far outgrown: Still, for pity. stay with me, Child or angel, be mine own!

Banner Correspondence.

Vermont.

BRIDGEWATER CORNERS,-Mrs. M. S. Wood writes: "Among the hills of dear old Vermont are many beautiful places, and many noble souls have gone out into the great changeful world from them; some to give their lives to the cause of Spiritualism, and some to the investigation of mundane science. From this 'valley home' where grandparents, husband and father left the mortal for the immortal, went the writer many years ago, to perform the work which seemed appointed for her to do, . Changes have come, and now only the mother, with sister and her husband remain. With them we intend to spend the winter, and my work for Spiritualism must be more with pen than tongue. Therefore, those who have so kindly invited me to lecture for their societies, I must refer to younger and more capable lecturers than myself.

I am informed that the young blind man, Henry W Stratton of No. 3 Concord Square, Boston, Mass., is to enter the field as a lecturer, and I am sure that all who heard him at Onset must be pleased to know that he will not be obliged to hide his light longer. A young man with pure habits and a cultivated mind can but do good, and I hope Mr. S. may be constantly employed. I am proud of such young men as Mr. Stratton and Edgar W. Emerson on our rostrum. How thankful and proud must be the mothers of such, and how very thankful they must be for mothers who have given them powers and influences to become what they are. When mothers become the confidants of their sons, and can thus lovingly counsel them, the world will be the better for it. Why do we come here, do you ask, to spend the winter? Well I some of you who visited Onset will remember a quiet, earnest little woman, (who sat near me on the rostrum at the auditorium.) about 76 years of age, whom many said I resembled, and she is my own dear mother; she has been my confidant and soul-companion from childhood, the wise counsellor of my life, and according to the natural course of changes, will not occupy her habitation of clay many years longer. Neither my precious husband nor self can bear the changes of homes in winter as once we could; and since our good mother and sister on the home farm have invited us to stay with them and mother, do you wonder we accepted the invitation? I think you would, under like circumstances.

What a growing time Spiritualism had at Onset, and I presume at other camps also. To see, hear and ifeel the presence of materialized beings with whom in medium's powers are increasing every day, are now other years we have been familiar, is no small item in much greater than when she came to the Pacific coast,

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She then was controlled by Mego, the Indian girl, and taken into the cabinet. In a few moments the cur-tains opened and my husband's father appeared, looking very natural. He had a white cloth around his head, just as he used to wear one before he passed away, as he had a cancer on his head. Then my fath-er came. I recognized him at once, but he could not speak, as he had a paralytic shock and could not for over two weeks before he passed away. A young girl came out, but could not speak. Mego said she told her that she shot herself. She was recognized by a man in the circle. Mego said there was a brave in the cabinet who had bung himself; that there was a gentleman in the circle he knew, and that he left writings with him that no one knew about but him before he passed away. The gentleman said it was all correot.

i Several flowers were materialized, among them one large white lily, different from any the company had ever seen. Lizzie Hatch came out with bare arms; showed her hands to all present, then stepped back in the middle of the circle. I stood at her side, looking at her hands every moment. Standing there she made a piece of lace, quarter of a yard long. She put it in my hands, and it dematerialized instantly; not one particle could be seen there. She materialized another plece and I divided it among the company. Over thirty forms emerged from the cabinet in about two hours, some tall, some medlum height, some children. I believe Mrs. W. H. Allen to be one of the best mate. rializing mediums in the country. All present were highly delighted with the wonderful phenomena they had witnessed."

California.

SANTA BARBARA,-"Spiritualist" writes : "On a visit to some friends, Mr. and Mrs. Blood, I was agreeably surprised, on arriving at their beautiful ranch in the Carpentaria valley, to find there the widely-celebrated medium, Mrs. Emma Hurst, formerly of Terre Haute, Ind., and also two personal friends. Mr. and Mrs. Morris, 'mine hosts' of the Morris House, in the city of Santa Barbara. (By the way, strangers, as well as friends, will always find the latch-string at Blood's ranch on the outside.) At the second of three scances with which we were favored by Mrs. H., Lucian, a lad of some seven summers, who had made himself rather conspicuous the night before, ringing a bell, etc., being heard nothing of for several minutes, I said to White Dove, the spirit control (a little Indian girl), 'Where is Lucian to-night?' 'Oh i' she replied, 'he is out in the yard after flow-ers; he will be in directly.' In a few minutes she said, 'There, he has come,' which the circle were soon aware of, as he commenced to fillour laps with flowers wet with dew. There were two varieties of geranium, branches of cypress, and a lot of red honeysuckle. The flowers he must have got at three different corners of the house; the cypress some two hundred feet away, for in the morning we could plainly see where they had been broken off. On the night of the 20th there were present beside myself, Mr. and Mrs. Blood, Mrs. Morris, Mr. Benn, a native of Eugland, but for many years a resident of California, and at present a neighbor of the Bloods. The manifestations began with beautiful spirit lights. Understand that the medium was under strict test conditions, and most of the time in a deep trance. Soon as the medium became entranced it was evident that Lucian was at his pranks, for we could hear White Dove teiling him to 'take them things out. Ob t he is bringing in all of your dry goods.' We soon found what she meant by that; there was something thrown on our laps that seemed like a bead blanket. Then he took hold of the lower side and shook it, as if shaking a carpet. Mr. Benn's daughter, who passed away in England, cameand sent by her father many words of love to hermother, who was at home, a short distance away, pa-tiently awaiting the summons to join her loved ones in the Summer-Land, which came at about 2 P. M. the next day, but not before she had heard the glad news that her daughter was there to welcome her. After talking with her father a few moments, Janey called for music, and she and three of Mrs. Morris's daughters accompanied it in unison. John Blood came, and after talking a little with his brother, sang 'Sweet Home,' Mrs. Morris accompanying him. This singing by the spirit was without the aid of the trumpet; another spirit was talking through it to friends in the circle at the same time. A daughter of Mrs. Morris sang through the trumpet three stanzas, improvising the words and music. Over forty came and talked to their friends, most of them as distinct as ordinary conversation, some of whom had been in the spirit-world more than half a century. Many more made their presence known in other ways. Capt. Matt. Clary, who passed away at Kansas City, came, and said the

Verifications of Spirit-Messages. JOSEPH CRAIG.

Spirits do return, and within a few months several have appeared at the Banner of Light Circle Room.

CASE reversed. ANOTHER BACKSLIDING MEDIUM. Charles H. Reed was one of the most powerful in-struments for physical manifestations I ever saw. Many years ago I was present at a scance held by Reed in Washington street, near Boyiston, Boston, at which the medium was tied with a long, soit cord by a com-mittee of seafaring experts os securely that it was im-possible that he should be able to undo the compil cated knots unaided, by any process known to mortals. Wullst in this condition the light was turned out, and Reed was left sitting in a chair in total darkness by the side of a platform that had been improvised for the occasion. On the instant an Indian war-dance, attend-ed with loud shoulings of the warrior cillef, commenced on the platform with such noiss and violent demon-strations that I really feared the platform would be de-molished, or the police feel themselves summoned from the street to queil the disturbance. Sitting a lit-tle to my right was Mrs. Friend (now Mrs. Garpenter), an excellent clairvoyant medium. Mrs. Friend be-came greaily excited, and declared again and again that it was Keed himself who was shouting and exe-cuting the war-dance, and that she could plainly see the now loosened ropes flying in all directions around the person of the protended war-chief. The services of an expert employ of the gas-works had been se-cured to attend on the lowering and raising of the gas, a chromistances might require. the person of the pretended war chief. The services of an expert employé of the gas works had been se-cured to attend on the lowering and raising of the gas, as circumstances might require. This man stood all the time holding the gas-key in one hand ready for action, when suddenly up went the full light, and there sat Reed securely tied in his chair, but apparently dead. It took the expert committee some minutes to undo the complicated knois and fastenings, after which, by the application of restoratives and magnetic paper and rubbing, the medium slowly reganed con-sciousness. As an excuse for his ill-judged, unau-thorized turning on the light, the gas-tender pleaded that it arose from his over excitement; but doublees the skeptic thought a fair opportunity was now pre-sented for him to expose a tricky medium. It was un-doubtedly Reed's "double" or second self that was personating the Indian war-chief on the occasion. Reed was also an expert in what is called the ring test, and I have seen several rings, some of iron and others of wood, thrown in an instant of time on the arm of an investigator at the moment he was holding the medium securely by both his hands. DESCRIFTION OF THE COAT FEAT.

ANOTHER BACKSLIDING MEDIUM.

Spiritual Phenomena.

SPIRITUAL EXPERIENCES OF THOMAS

. HAZARD. From the Phl'adelphia North American.

NUMBER TEN.

MR HELLER'S EXPOSURES IN BOSTON.

Verifications of Spirit-Blessages.
 Josenz GARG.
 Spirit do return, and within a for months several have appeared at the Banner of Light Citels Joom, who announced that they left the earth from places the work of the several type of the bands.
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our experiences, and what fine opportunities we had with Mrs. Ross, Mrs. Fay, Miss Berry, Mrs. Stoddard Gray, Mrs. Bliss, Mrs. Fairchild, Mrs. Beste, Dr. Rothermel, and others. When more than twenty persons saw Ed. S. Wheeler, at Miss Berry's, come out into the room with Mr. Wood and myself on either side of him, with our arms crossing upon his back, and he shaking hands with various persons, and then, as we stepped back a little, Mr. Albro turned on all the light, and put his arm out as Ed. began to dematerialize, and sustained the form until it went down and out, like a light, in front of the cabinet ; and when several forms came up beside my mother, putting their arms around her neck, kissing her, and giving their names and circumstances in life, in full sight of all present, and then went down just as they came, without coming from, or going to, the cabinet-when we have three out of our five senses as witnesses, shall we consider ourselves humbugged? If so, when can we trust our faculties, and how? I think that when every person who attends séances will submit to as trying tests of their own honesty and sincerity as they require of mediums, they will have better manifestations; at any rate, they will attract a more honest class of spirits. and good company, whether visible or invisible, is most to be desired.

Accept my congratulations. Mr. Editor, upon the happy meeting of your friends to commemorate your 71st birthday. May you live many years longer, and be permitted to conduct the BANNER OF LIGHT and keep the Splift of Peace as faithfully to the front as you have in the past. Long live the BANNER, long live its editor and friends,

Both my husband and self send kindly greetings and best wishes to all our friends, hoping to meet them again at Onset another season to enjoy the feasts prepared by the angels."

Bhode Island.

PROVIDENCE. - A correspondent writes: "On Wednesday evening, Oct. 21st, Mrs. H. V. Ross invited several of her friends to witness her first seance of the season. Some sixty persons responded and filled the séance-room to overflowing with a very harmonious company, many of the visitors bringing with them some little testimonial of love and respect.

Mr. Boss made a few very pleasant remarks, and then called upon Mr. L. L. Whitlock to speak, who seemed to think others should have been called rather than he: he did not think this was much of a place for speech-making, as the people present were waiting to see their spirit-friends, who he had no doubt were more numerous than the mortals. He further said:

more numerous than the mortals. He further said: "From these four walls I probably owe as much as to any other for what I hope to be by progression in a future life; here I have witnessed hundreds of evi-dences of the truth of materialization; and with all that has been said and written about confederates coming into that door, I have never had but one opin-ion-and I am glad to night, Sister Ross, that it is to be closed, to prove beyond question that none of these manifestations are dependent upon it. I am thank-ful that with all these accusations there has never been one proven dogint your mediumahio, and that you not super which all these accusations there has never been one proven against your mediumship, and that you take this stand to night to prove beyond question to a doubiful public the possibility of these phenomena under the best conditions. Go on, sister, in your good work."

MOOSUP VALLEY .- Mrs. G. W. Bathbun writes: I invited Mrs. W. H. Allen of Providence to come to my house to remain over Sunday. She arrived Satur day. Sept. 26th. When she came she had no intention of holding a seance, but so many were anxious for her to hold one that she consented, and told me I could invite a few of the neighbors. At the hour appointed there were thirteen present, all strangers to Mrs. Allen but my family. The cabinet, was a small room with black curtains hung, at the door. Mrs. A was an tranced and gave utterance to a beautiful invocation. A lemale spirit appeared here

and that phenomena will soon be given through her mediumship superior to any hitherto occurring in her presence."

Maryland.

TOWSON. -- George Yellott writes: " In the BAN-NER of July 4th, 1885, is a very interesting account of Mrs. Conant's dog, and of the existence of these noble animals in the spirit-world. In corroboration of what was said on this subject I would say that I had a magnificent dog of the St. Bernard species. He had been mycompanion for years. Last winter he was taken sick, and, although nursed as carefully as if he were a human being, he finally died. I held my poor friend's head in his last moments, while, with his eyes fixed on me, he breathed his last. I then turned to a gentleman who stood by and remarked, ' If that noble dog is now extinct, then will I be extinct when my mortal life terminates; but as I know I cannot die I feel certain that he has not ceased to exist, for I could almost see the living spirit leaving the body. A few days af. terward I transmitted a sealed letter to Dr. Mansfield, addressed to a friend who has been in spirit-life about forty years. In about a week I received an answer containing a warm greeting from my old friend, and then the following in relation to my lost compan-

'The dear, faithful '-here the spirit, instead of writing the word dog, drew his likeness with the pencilhe follows you from place to place, and you see him not. He exists as truly as he ever existed in the earthly form. He will recognize you and you him when your bark reaches the eternal shores. At the mention of your name he jumps and leaps for joy."

I afterward received a communication through Dr. Mansfield, from a brother in spirit-life, who said, in relation to the dog, 'He is by you day and night.'

In a communication from Ralph Waldo Emerson, that great man said, ' Does affection ever die? I answer no! It is as eternal as nature." He then 'assured me that the dog still continued to exist. This was corroborated by a subsequent communication from James Hogg, the poet, and formerly known to the world as 'The Ettrick Shepherd,' who wrote, in answer to my questions, ' Does a dog live after death and have a spiritual body just as man has?! ! Most assuredly he does. In the spirit-world I am surrounded by the dogs I owned in mortal life. If I had not these dogs my spirit would be devoid of happiness.'

I hope you may find a place in your columns for what I have written, as others besides myself may be rejoiced to know that

"The poor dog, in life the firmest friend," The first to welcome, foremost to defend, does not cease to exist when his earthly life has ended."

New Jersey.

PATERSON.-J. R. P. Drew writes : "At a scance Oct. 19th, at the residence, of Henry Rose, Esq. 49 Washington street, this city. Dr. A. W. S. Rothermel was the medium. At eight o'clock be entered the cabinet, and in less than a minute materialized hands made their appearance, one of them plainly observed by all playing on the rither. Written communications on handkerchiefs, were received, and inta few minutes full form materialization commenced. The first was, a young lady whom , my daughter Lizzie always thought much of, by the name of . Bell Carpenter' ; she came to Mrs. Martin. The next was "Kate." sister of Mrs. Martha Angus, who was present seemed so much rejoiced that she trembled like a leaf. She kissed Mrs. Angus, and promised to come again. An old man, with long grey hair and beard, appeared ALC: NO S. 1. 1. 1. 1.

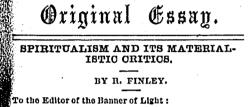
\mathbf{OF} BANNER LIGHT.

shoulders taller than the medium. In all fifteen or more appeared. We consider Dr. Rothermel one of the best mediums. There were about twenty persons present, all of whom seemed to be perfectly satisfied."

New York.

NEW YORK CITY .- F. H. Gregory writes : " That untiring worker for the promotion of the cause of Modern Spiritualism, Dr. W. L. Jack of Haverbill, Mass., has just made a flying visit here on his journey northward. I say untiring, but we all know that there is a limit to human endurance. Of this I was sadly reminded by the Doctor's reduced condition physically. He is obliged to beg the indulgence of his hosts of correspondents until he has recuperated his strength. A trip South is contemplated during the winter, but in the meantime he will endeavor to be amongst his numerous friends in Western Massachuchusetts for a while. He and his wonderfully intelligent band of spirit co workers and guardians hope to renew their active usefulness after the inclement season has passed. Though the encroachments of time upon the physical frame are sad to contemplate by one so intimate as myself with his early trials and triumphs as a medium, yet the perpetual youth of spirit communion, revived at intervals, is delightful and ecstatic, making or bringing to view new links in the chain of life, vitalizing the vistas of the future and the past; for the future hopes and bright prospects, for the past a grand retrospect of manifestations. The strong arm of unseen guidance is more apparent as we grow older in the Spiritual Philosophy."

MORRIS .- Dr. J. W. Still writes that the spirit guides of his wife gave from Aug. 10th to Oct. 18th thirtyfive lectures. At some of the places visited the clergy were challenged to discuss any subject having a bearing upon the facts and philosophy of Spiritualism, the decision upon the merits of positions assumed and arguments advanced being left to the audience, who should express their judgment by ballot. No one accepted the challenge. Dr. Still subsequently learned the reason to be that they looked upon Mrs. Still as "a Witch of Endor." After each lecture names of spirits were given, on some occasions from fifty to sixty. Mrs. Still will all engagements in any State, and may be addressed as above.



I have noticed, as a most deplorable condition of the affected "liberal" status of the present decade, that outside the domain of pure, unhypothecated Spiritualism the great majority of such professedly "independent" liberals are imitating the disingenuous and cowardly fence striding wiles that have characterized the journalists and public speakers of every decade in the past in their opposition to all true progress. Although a volume might well be employed in elucidating this vital bar to truth's empire, I will, in deference to the value of your time and space, only endeavor in this letter to depict one most prominent phase of this characteristic, as relating to material-

istic strictures against Spiritualism. You must have noticed how frequently the ohronic, sodden worshiper of pure (?) undiluted "matter" uses, in substance, language like this to combat the facts, the phenomena and (thank God!) the viriue of Spiritualism: "Suppose it is true-that spirits of Mr. So-and-So's wife, mother, sister, brother or friend have in reality manifested, communed and materialized-we have to be told, for the first time, of any possible good it has done, or ever will do; they are nothing but wraiths or ghosts, like those of all ages, and used only to frighten children or excite the ignorant lover of the marvelous and darkly mysterious!" Well, reader, if the utterly superficial, insensate 'spirit" of this logic does not strike you squarely in your mental countenance at once, both reason and humanity must be absent factors in your make-up! Let us analyze briefly this dust-heap of stale negatives and platitudinal, silly assertions against the gloricause to seriously criticise would be an unmerous truths of Spiritualism. We say analyze, be-Truly such disingenuous carpers might say athat they had never for the "first," last, or any other "time" reflected, considered, or honestly thought at all of any "good" that might result to such as they, from intelligent, sure communion with the spirits of loved ones gone to the Summer-Land; that would go without the saying, since their estimate of such a blessed privilege is evidently on a plane with the unenviable aroma which they exude both in spirit and "matter"; but when as intelligent writers (i) they assert that they have for the "first time to hear, (learn, or be informed.) through authentic or creditable channels, of any good resulting therefrom," they place themselves in a dilemma most palpable and dishonoring alike to reason and morals. If one thing has been claimed more than another by Spiritualists, as having been established beyond cavil, it is that advanced or progressed spirits possess the power to unlock and communicate to mortals truths, facts, (" matters," if you will.) of incalculable value and number. They tell us-not isolatedly and inconsistently, but as one, persistently and consistently-that the spiritual vision, unclouded by physical grossness, spontaneously discerns, both in our atmosphere and in their own, elements of power, beauty and beneficence of incalculable use to their brethren who have not yet shed the earthy skin or shell; they have illustrated, proven this superior knowledge and power, by revealing through media, or by impressions, cures for chronic diseases, dislocations, lesions and pains innumerable. Not only is this marvelous power fully corroborated by their massing and materializing from the atmosphere and from the persons and the conditions generally surrounding seances, forms more or less the counterparts of the loved ones that have been buried from sight in cold earth or sunk irretrievably in the ocean's depthsbut the living monuments of such triumphs over disease, as have made the Regular Faculty green with envy, can be seen and conversed with by all who are willing to see and to believe on testimony equivalent to that which would convict a criminal in a court of justice. What wonder indeed is it that such utterly irreverent hearts as scout in advance the very idea of spiritual existence, should also combat every fact, every "good" in Spiritualism? Do scientists or materialists accord glory and renown to investigators in their realm who oppose the intuitions, the very birth-thoughtsthe divinations that have ever preceded great inventions, discoveries, and even revolutions in science? What sublime mendacity must pervade the spirit of the mortal who antagonizes the glorious propositions to disenthrall both soul and body of all the torments of a possible Orthodox damnation; to furnish evidence; through Intelligent communication with those gone before, that life, after apparent death, in-stead of being superlatively heavenly or hell. where the second second second of the second s

ish, is worthy of its great Author-progressive, inalienable, eternal, with sufficient effort and sympathy required for those around and below us to make progression a heaven of itself; and sufficient body to enjoy its spiritual counter-

part, without being liable to the diseases, accidents, decomposition or destruction, which constitute the suffering of mortals on earth, which is, in fact, only their preparatory school? What wonder, we repeat, that the inquirer or critic, who is obtuse, indifferent and antagonistic to such plausible, worthy intuitions as these, should, like the swine, prefer the sty to the parlor, and demand as a condition of his acceptance of such blessed reformatory truths, that they shall first be brought down to his own plane ere he will even consider, much less believe?

In truth, I am far from feeling the acrimony or contempt for such egotistic railers that my strictures herein against their principles might imply; for language fails to depict the mournful plaintiveness and sorrow confessed by many spirits returning from their dread experience of soul-life, whose self-denunciation and contempt, when the fleshly garb was removed from the pure spirit-sight, revealing their selfish, dishonest motives in dealing with Spiritualism when on the earth-plane, are more than its sternest defenders would require as recompense. Oh ! be warned, ye "liberal" detractors of all that is good and progressive. Shun the vicious "circle" of those who meet not to confirm and aspire, but to destroy and traduce. Stoop not to the ignoble expedient of searching diligently for the fraudulent and false, that you may besmirch the grand and the pure. Turn not to the learnedly-ignorant philliples of any professedly scientific or other opponent of Spiritualism for truths of divine essence. They are confessedly the open or else the too surely proven secret enemies of the only Light destined to emancipate humanity. They, in common with all such learned bigots, but repeat, parrot-fashion, the stale aphorisms and slanders long since disproven by absolute scientific tests of such noble scientists as Wallace, Crookes, Zöllner, and a host of like fearless exemplars and explorers of mind and matter. For one, I can say, with a force of conviction equal to mathematical demonstration, that I know life is not all earthen, unprophetic and destructible, but spiritual, full of promise, and eternal; that I know it from evidence intelligently communicated by denizens of the spiritworld, as well as by a pure rationalism born of intuition, that never fails to lead the sincere

inquirer to the goal of truth.

Soldiers' Home, Montgomery Co., O.

J. J. Morse in New York City. To the Editor of the Banner of Light:

On the morning of Sunday, Oct. 18th, Mr. J. J. Morse spoke from the platform of the First Society of Spiritualists at their hall in the Grand Opera House, to a large and attentive audience, as usual answering such questions as were presented. The first question read for consideration was:

consideration was: Q.--Is man an organized unit of the primal substances of being? If so, what are the evi-dences that demonstrate it? If man is not such an organized unit, on what is his declared im-mortality predicated? A.--If the immortality of man rested with the pleasure of an Infinite God, then the loss of or the forfeiture of such divine pleasure would necessarily imply the loss of man's immortality; and if such divine pleasure were more easily seand if such divine pleasure were more easily se-cured by entertaining certain forms of belief and practicing certain kinds of worship, then not to so believe or worship would imply that the gift of immortality would not be imparted, the glit of immortality would not be imparted, or given to man. If man is immortal, it is be-cause of his own inherent qualities, and if he does not now and here embody the principles and potentialities that constitute an indes ructi-ble personality of continuous being, then im-mortality cannot be given to him in the future. It has been said that Spiritualism demonstrates the immortality of mon but it does not do so the immortality of man, but it does not do so While it goes a long way toward such demon-stration, it falls short of accomplishing it. The immortality of man can only be demonstrated by showing that the human form is the ulting that numan forn 18 the ult mate of forms, and that it constitutes a cosmi-cal unit of the substances of being. This can be shown, and will be scientifically demonstrated in the future, and until it is so demonstrated and proven, philosophic minds will hold the question in absyance. What careful and inde-pendent thinkers require and demand is, that it shall be shown that man is immortal new, because of his inherent potentialities, and unless this is shown they can at most but say it may be so. It is, however, as we have stated, capable of proof that man is a cosmic unit, the ulti-mate of evolved forms, and consequently inde-

of intelligence except by or through organized forms, and the degree of manifestation is gov-erned by the organism. It is the same intelli-gence in the animal and the man, only different in degree. What was said in answer to the first question would indicate the reply to this. No form of being can be permanent that does not constitute a cosmic unit of the substances of being, and which is not the ultimate of forms. Therefore, as all forms below the human fall short of the ultimate, and do not, therefore, constitute cosmic units, they must of necessity be transitory in duration, and at the death of their bodies the substances constituting the spirit and the matter flow back into their origi-nal elements, to reäppear in a higher form, and of intelligence except by or through organized spirit and the matter flow back into their origi-nal elements, to reäppear in a higher form, and so onward and upward until they attain to ex-pression in the human or ultimate form, toward which all being is ever tending. There were several other questions, all of which were treated satisfactorily. In the afternoon the Conference held its ses-sion in the same hall, the opening address be-ing by Mr. Wilson McDonald, the subject, "The Use and Abuse of Modern Spiritualism." Mr. McDonald insisted upon the presentation

. McDonald insisted upon the presentation facts as the essential thing to bring the peo-to a lively sense of the truth that through piritualism the fact of the continuity of life demonstrated, and condemned the practice of following in the footsteps of the churches as an abuse to be abolished. He was followed by several gentlemen, the Conference continuing as usual for two and a half hours. The audi-ence was large and the session an interesting

In the evening Mr. Morse spoke upon the subject, "The Making of Man." He treated the subject with great ability and perspicity, but we cannot add exhaustively, for although

but we cannot add exhaustively, for although he spoke for an hour, such a subject can only be broached in that short time. He began at the point where the earth was thrown off from the sun, and briefly traced its course through its sun-stage up to the planeta-ry, declaring that from the moment of its birth as an independent world it contained poten-tally within its of every form of existence that tially within itself every form of existence that had since been manifested within and upon it, and that its progress and development from its earliest stage up to man as he exists to-day had been directed and controlled by its own inhe-rent principles, potentialities, powers and forces, and had not been guided, directed nor con-trolled in this development by any being or power outside itself. power outside itself.

As the control said, the first question of the morning was closely related to the subject of the evening, and they would try and point out the gradual evolution of the substances of being from the earliest independent existence of this world up to man. This process was traced step by step, from the igneous to the mineral, the vegetable, the animal, showing that the be-ginning of each was but a line beyond the lower ginning of each was but a line beyond the lower or preceding stage, and that man was but a line beyond the animal. Athis first appearance, he was simply a physical man, the human attain-ments and attributes having been unfolded through the gradual operations of the princi-ples of nature in the process of making man what he is to day. This process will ever con-tinue, developing the human attributes into higher and still higher states of perfection. It is wholly impossible to give any just report of Mr. Morse's, or his control's, treatment of the subject in the brief notice we must confine ourselves to, but we gladly add that in our opinion his discourses are the most profound that we have listened to from entranced lips. In his discourse Sunday evening he gave his

In his discourse Sunday evening he gave his audience, which filled the large hall, subject for reflection that could profitably occupy their reflection that could minds for a long time. JOHN FRANKLIN CLARK.

For the Banner of Light. LIFE PROBLEMS. BY E. P. COOK.

T was evening; far adown the western sky The glorious king of day had slowly set; But up above the mountains towering high His aureol'd orimson radiance lingered yet.

A stranger sat him down, and pondered long— With feelings of deep pleasure and of awe-Upon the beauties that of Nature born O'er earth are scattered by unerring law.

He pondered long upon the problem hoary,

That to his soul had been its greatest care: What is this wondrous life? and where the glory?

And what its destiny-its whence and where? The more he thought the more his thought resembled

The vague imaginings of a weary soul; His hand, 'mong keys that lock life's secrets, trembled

He could not forge a chain to bind the whole.

Miscellaneous. LYDIA E. PINKHAM'S VEGETABLE COMPOUND

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and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, secure-by lacked in a box, and sent by inail, postago free. NOTICE TO IRKSIDENTS OF CANADA AND THE PROVINCES, --Under existing postal arrangements ho-tween the United States and Canada, PLANCHETTES cannot be sont through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by OLLBY & RICH. tf

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WATCHMAN, Spirit Editor.

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Q.-Mat'. xx. c., 17th and 18th vs.: "And Jesus going up to Jerusalem took his twelve disciples apait and said unto them. Behold we go up to Jerusalem, and the son of man shall be betrayed unto the chief priest and unto the scribes, and they shall condemn him to death." Please inform us how the son of man, which are Christ's own words, can be an immaculate concention? conception?

A.—We do not believe there ever was an im-maculate conception; we certainly do not know anything about it, and cannot, therefore, tell you anything about it. Q.—Explain the law by which a spirit is en-

G.-Explain the law by which a spirit is en-abled to control a human organism? A.-There are so many forms of control that it would be difficult in the limited time at our disposal to answer the question fully. We might say, however, that in order for those on the spiritual plane to produce effects on the mate-rial plane, it is necessary for them to operate through the organism of some form still on the material plane. The characteristics of the me-dium will in a measure determine the nature and method of the control and the manifesta-tions that will be produced. If the manifesta-tions are of a physical nature, then the control utilizes and manipulates the physical elements emanating from the medium's body; if the manifestations are of the intellectual order, the control uses the nervous forces of the me-dium. dium.

Q.—Is Mr. Kellar, the prestidigitateur, a me-dium? If not, how does he perform his slate-

writing trick? A.-We are not the keepers of any man's con-A.-We are not the keepers of any man's con-science. Ask Kellar to answer your question. Q.-When a spirit comes in contact and sym-pathy with a person, may he not read the mind and memory, and so know the past history of the person? If a spirit can do it, may not a very sympathetic and sensitive medium? A.-Most certainly a spirit can, by coming into rapport with a person, read his thoughts, or as Nwadanborg expresses it. "explore their

or, as Swedenborg expresses it, "explore their memory," and thus become cognizant of their memory," and thus become cognizant of their past history; and as you are as much of a spirit now as you ever will be, only less developed, it is plain that if two or more persons are suffi-ciently developed sensitively, and they can bring their minds or thought waves to synchronize, they can understand or read each other's thoughts. The time will surely come in man's development, while still in earth-life, when he will be able to converse by simply interblend-ing his sphere of thought with that of another. "Q.—The monkey, the elephant, the dog, the horse, and some other animals not of the human species, are known to be possessed of great in telligence." Is this intelligence material or im-material? If the latter, what becomes of it when the material body diea? Is there any-thing, either in the experience of this life or in the knowledge to be derived from the spiritual world, that can throw any light upon this sub-

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And as he sat the evening shadows deepened-Night's curtain falling over hill and plain. Perhaps he slept: he thought his soul was quickened-

And to his side a radiant angel came.

An angel robed in garb of snowy whiteness, Around whose head a blazing halo shone:

Whose eyes outvied the evening star in brightness, And seemed to look through space to worlds unknown.

Who said: "I bring to night from life supernal. Truths that your soul so long has sought to glean-Truths that are old as life, that are eternal, Telling of laws that are and e'er have been.

Know thou, a law by which all worlds are molded-That ruled this earth ere man its soil had trod-That ever-changing law of life unfolded The out working of that inner self called God

Know that the life that moves yon winged songster That sings so gayly as he cleaves the air, Or that which brings the jungle's savage monster At evening's hour forth from his noon-day lair,

Is the same principle of life, of motion, That moves and animates your mortal form: Of God himself a very part and portion, That never can be lost, that ne'er was born.

Know, then, that life's a principle in nature: Immortal life, depending not on creeds, Exists alike in each and every creature: Man's destiny the outcome of his deeds.

And now, oh I man, remember well this lesson. And live this primal, conscious life so well, That when your inner self bursts from its prison. As bursts the butterfly from out its shell,

You may look back with never vain repining Upon your life in this your earthly cell,

And so go onward, evermore divining Those laws that rule and govern all things well."

The angel vanished as he ceased his speaking: The stranger sprang from off his mossy bed: The forest's voices to his ears came shricking. While stars of evening shone above his head.

With lighter heart his road of life pursuing, He cried aloud with free and joyous breath (The angel's words within his mind reviewing):

"Great Law of Life, for you there is no death !" Brunswick, Me.

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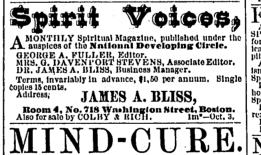
Passed to Spirit-Life

From Wiscastet, Me., Oct. 6th, Mrs. Ann J. Call, wife of

Thomas Call. Thomas Call. For many months our friend endured great suffering. Which are bore with much patience. She was firm believer in the Spiritual Philosophy. A loving wile, a good mother, an affectionate daughter and a kind neighbor has joined loved ones on the other short. Those of us left to mourn her physical absence find: consolation in the grand truths of Spiritualism. A liberal Methodist, "Lev. Mr. Crosby, conducted the funeral services. Fine almsing by a quartet, Mrr. R. I. Huil of Boston read one of Miss Lizzte Doten's poems entitled "Gone Home." R. I. H.

From Plaistow, N. H., Oct. 22d, 1885, Mrs. Louisa N. Langmaid, aged 65 years and 2 months,

world, that can throw any light upon this sub-ject? A.—There is but one principle of intelligence, and all manifestations of intelligence have their base in it. There is no compolous manifestation a thread shall and bit



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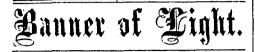
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BOSTON, SATURDAY, OCTOBER 31, 1885.

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

"The New Political State." 🐃

We shall print next week a truly inspired and inspiring discourse, titled as above, delivered in England, Oct. 4th, through the medial instrumentality of Mrs. Cora L. V. Richmond.

Old and New.

In a discourse by R. S. Clarke, delivered in the Unitarian Church, Plymouth, Eng., and published in the Medium and Daybreak, the process of reconstruction which has for some time been going on, and is still going on, is made the leading topic of discussion, the speaker asserting that "the cherished and revered things of the past are being mercilessly scrutinized, while dogmas hoary with age are being tested in the crucible of criticism, to be rejected if found wanting, or if deemed incapable of ministering to humanity." The belief that certain teachings are too sacred for inquiry he declared to be passing away, and that formularies and ecclesiastical institutions are, instead, to be subjected to the examination of those anxious only to know the truth. He speaks of "the barbarities of two and three hundred years ago in this England of ours, when mobs of the so-called educated and lower classes vied with each other in maltreating and murdering numbers of persons who were supposed to be in partnership with his Satanic Majesty," and asserts that all these brutalities sprang from a

and ourselves there can be no comparison. He thinks that "with Jesus as a brother only," the great need of man is satisfied, for then he comes close to our throbbing hearts, and teaches grander lessons in his human capacity than he could if he were a god. In this important respect, he thinks, we see the current process of change and modification in the doctrines of the Christian religion. The inspiration and infallibility of the Bible; the oruel dogma of the atonement and total depravity; the old notions of heaven and hell; these are all fast disappearing. He held that the teaching of Jesus, that "the kingdom of heaven is within" man, is being learned anew; that the truth is coming back in noble deeds, kindly words and thoughts, and the earnest desire to elevate the race.

Upon this truth are borne, he said, inspirations to greater self-sacrifice and heroism, to nurer ideals, and more rational views of the future. And hell is only within man, too-the lot of all whose lives are not obedient to conscience and right. The changes which are overtaking religions cannot destroy religion, because its sentiment is the mightiest thing in humanity. Quoting the words of another, he declares religion itself to be safe; that what is taking place is a birth-throe, not a death-pang. Considering what the devotees of religion have done in the past, with their intellects so narrowed down to a conception of the origin of things-considering their invincible spirit of heroism, how they have sown broadcast over the world the seeds of a regenerating powerthe question is a natural one, what sublimer prophecies are to be uttered, what days of joy and peace are to dawn on earth, when religion is wholly extricated from fanaticism, superstition and tradition? But it will never come through any human creeds, but above them, and in spite of them. Humanity advances by the path of its yearnings and sympathies, not along the line of its dogmas and doctrines. And this is the new thing that is come to the world.

Astronomy, Planetary Disturbances, Etc.

An exposition of the problem which the heavens present for solution is one of the grandest that has ever received the attention of mankind. But while modern astronomy is being demonstrated more and more by the scientific, from day to day, it is to be regretted that this class of individuals do not come to some sort of conclusion in regard to the important fact of the perihelion of the planets, which is unquestionably the prime cause of the repeated cyclones or tornadoes that so frequently devastate our land, causing so much destruction in their path. Evidently these disasters are caused by the conjunction of certain planets at the present period. Our spirit-friends have from time to time alluded to the disturbances in question. Noticeably in a lecture given through the instrumentality of Mrs. Richmond, published some time since in the BANNER, the speaker intimated that these occurrences would take place and continue occasionally until 1887. We believe the solution is within the power of man to demonstrate as scientifically as has been demonstrated the fact of eclipses of the sun and moon, thus putting mortals on their guard in advance. Why is it not done? is the question, to the end that some plan may be devised whereby these whirlwinds of the air. when observed in the localities where they are liable to strike the earth, and ere they come upon it with such tremendous force, may be impeded or diverted from their course? We believe that the explosion of gunpowder or dynamite, when the black clouds are seen gathering, would, by and through such explosions, dispel in a great measure their force, if not wholly dissipate them before doing much or any damage. This of course is only an hypothesis. But

would it not be well to try the experiment?

The Coming Religion and Future Faith.

Rev. G. L. Perin, of the Shawmut Avenue Universalist Church, of this city, recently delivered a discourse from his own pulpit on the above topic, that contained much more than the suggestiveness ordinarily to be met with in discourses of a similar character. He took his text from the well-known verse of St. John's Gospel, "My sheep hear my voice, and I know them, and they follow me." All past progress and achievement, in the speaker's view, justifles us in expecting a continuance of them for the future. Because of this consciousness we are naturally led to ask what the religion of the future is likely to be. Judging from the direction and course in which the great stream of religion had been flowing, it was his belief that the coming religion would be, above all, a nat ural religion; in other words, a religion native to the human soul; not unnatural, and not supernatural; a germ planted by God in the human soul at the time it was bern into this world; a germ nourished by the world's experiences, sustained by all the suggestions of nature, guickened and warmed by the revelation that came through Christ.

Expanding his view, he asserted his belief that "it would be a faith recognized as something not wholly committed to the care of any one nation, but as natural to Egyptians as to Jews, to the followers of Buddha as to those of Moses. And he further believed that the coming faith would be a reasonable religion-a religion of faith and of love also. Faith would be united with reason in divine and indissoluble wedlock. It would lead to a more intimate communication of men with God. Moreover, the religion of the future would inevitably be a religion of tolerance-though for ourselves we repudiate that particular term. We ask nobody to tolerate our belief because it does not happen to be his belief. It is enough for us that it is our own, and not acquired by anybody's permission. Men, added the preacher, would in the future feel a greater need of union among themselves than they had felt in the past, and this of itself would generate toleration. Neverfruit of policy more than of pure justice, much less of a sincere mutual love. All the different streams, thought the preacher, would in the future go to the central stream of religious thought and feeling. Then we should know God, and know that we had heard his voice; and then we should have followed him until we had all come home at last to dwell with him.

No More Miracles.

Looking over the briefly reported discourses of the pulpit preachers in the daily press from week to week, the observant person will not fail to be struck with the variety of ways in which the preachers deal with the same texts. and the combined weariness and desperation with which they attack the texts from which all things are to be made perfectly plain to all men in this age of inquiry and agitation. Rev. John Gordon of Buffalo rises in the Dudley Street Baptist Church in Boston to venture the observation that the age of miracles is past though for what particular reason he objects to them now if he accepts them in Scripture times he fails to explain. He says that signs are demanded in the present age to verify Christianity; that we live in an age of skepticism; that everything must be subjected to the test of reason; that it is asked, if geology and chemistry give their signs, why may not Christianity attest its existence by visible signs? that if there is a soul, why cannot it be discovered by the scalpel? that if there is a future state, why cannot some one come back and establish its existence? Before all these questions, he said, the Church stands silent.

This preacher evidently prefers that there There is no question that the wandering stars i not trouble himself to find out the reason for ply say that "the age for signs is past." Mir-

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 columns ; also to request all persons, male and female, resident in that State, who are interested in preserving their constitutional rights, to out 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 !

Anniversary Re-union at Louisville, Ky.

It was mentioned in these columns few weeks since that the Southern Association of Spiritualists had proposed to hold an Anniversary Reünlon in Louisville, Ky., next March, provided the aid and coöperation of the local Society in that city could be obtained. The proposed meeting is now an assured fact, as we learn from Light for Thinkers, wherein a letter theless, in our view, that would seem to be the to its editor, G. W. Kates, from the Secretary of the Louisville Society, H. C. Krell, appears, stating that Liederkranz Hall, on Jefferson street, the most popular hall in Louisville, has been rented for eight days, March 28th to April 4th, inclusive, and that the Society recommends that three sessions be held on each Sunday and on the Anniversary Day (March 31st), and two sessions on each of the other days. Further, that no collections be taken at any of the meetings, nor any stated admission fee charged; but that voluntary donations be asked at the door, unless the Association should offer some extraordinary special attractions on any evening during the session, when an admission fee of 25 cents shall be taken, and proceeds equally divided with the two Associations.

> The Louisville Society very cheerfully take these steps for the purpose, as Mr. Krell says, of "creating an enthusiasm among the members of the Southern Association and Spiritualists generally, thereby infusing new life and energy into our common cause in this section."

Form Manifestations

Of a very satisfactory nature are taking place in England at this time, as we learn from the last number of The Medium and Daybreak. We shall reproduce the account of a highly interesting séance, from The Medium, in the next number of the BANNER, which took place in the presence of a select company of ladies and gentlemen of undoubted veracity. It was held at the residence of Mr. and Mrs. Mellon, (Mrs. M. being the medium,) 61 Heaton Park Road, Newcastle, Oct. 1st.

THE SPIRIT MESSAGE DEPARTMENT ON our sixth page has for contents an Invocation should be no more signs, or miracles. He does replete with the sentiment of trust that the love and power of the All-Father will not be withdrawn from souls seeking for knowledge of eternal things; Answers by the Controlling Spirit to Questions regarding the culture and uplifting of the undeveloped ones in spirit-life, spirits acting one for another at materializing Sances, re-incarnation, and animal life in the spirit-spheres; and messages from Mary Hunter of Worcester, Mass. (who wishes to inform her friends there that spirit-return and its revelations convey a demonstration "that those who depart from the body are not cold and lifeless, and dead to all external things, but that they are warm and loving and true, conscious of the welfare of their mortal friends, and seeking to assist them spiritually and in other ways)"; Miranda G. Woodward of Harrison, Me. (who desires the coöperation of her friends there to awaken an interest in spirit-communion in the neighborhood); Bessie Shaw of Boston (who speaks words of comfort to her sorrowing mother); Spirit Violet (who brings encouragement for her father, also "to a dear friend who is present);" Dr. Samuel Maxwell of Philadelphia, Pa. (who greets his friends, assures them of his continued activity, and speaks of the glorious future of magnetism as an alleviator of human suffering-a future which earnest workers in spirit-life, like himfull column to a commendatory notice of Mr. | self, are laboring to bring near); Mary Jane Fisher of Scranton, Pa. (who sends remembrances to loved ones in that place and in Philadelphia); Jeremiah Van Reed of Amity, Pa. (who assures those who knew him that "none who have gone over are dead." as the word is generally understood - death being only a change of conditions to the spirit); Charlie Warren of Boston (who speaks of his travels and his death, near San Francisco); "Eolia" (who speaks eloquently of the kindly offices of that which past theology has taught to be "the last enemy," ushering the excarnated spirits, as it does, "through the vale of earthly life into the glorious realities of the spiritual, guiding them through the canons below, where the shadow often rests, and the sunlight perhaps seldom comes, to the glorified heights of eternal life, where all is brightness and joy and peace"); and John Pierpont (who delivers the closing address of the summer season): The hope of their Spirit President that these seances might be opened again in the fall with renewed strength and magnetism for medium and spirits, has been fulfilled, as any one can easily see by a visit to the Banner of Light Free Meetings, which convene each week at 3 o'clock on the afternoons of Tuesday and Friday, at our Circle Room.

OCTOBER 31, 1885.

Foreign Notes.

La Revue Spirite prints extracts from records published in the Revue Scientifique, made over a hundred. years ago, showing that the natives of the Caroline Islands (a locality late events have made prominent) had ideas which we will recognize as closely related to our modern spiritual ideas. The records say these islanders had no belief in a God or a Devil; they had neither temples, idols, nor priests; they venerated some of their dead relations and friends, supposing they had passed from a mortal to an immortal life in the sky. They also had among them men and women who claimed to be in communion with the dead; they believed that some or most of them lived always, quietly taking their ease in space; some were elected who descended from these celestial heights, who, on the fourth day after death, began to wander invisibly among their living relations and friends. They called these good spirits : the natives had recourse to them in times of necessity or danger; the sick implored of them health; the sailors, good wind; the fishermen, plenty of fish.

This writer, speaking of the natives of Palaos, a neighboring island, thought them, in some respects. superior to the Carolins. One of their beliefs struck him as singular, which he mentions, as follows: "Wicked men, when they die, rot in the ground; the good survive in the sky, borne upon light clouds, with bodies more beautiful than those they had on earth. Reflecting on this, each decides for himself : they consider the bad are those who oppress the weaker and those who act or proclaim that force is better than the right-and the good." It is, the writer says, perhaps such an act as these natives of Palaos did to the shipwrecked English, returning to their country those unfortunates that fate had banished, and by a note refers to the following circumstance: "In 1783 an English vessel of the East India Company was wrecked on the reefs of Palaos. The unfortunates were received by the islanders with the most cordial welcome, and when they were ready to embark for their country they were sent back with their hands full of presents." We will add to the foregoing that it seems to us a missionary sent to this people would be a superfluity.

In the same periodical the Miller trial in St. Louis is continued in detail. Spiritualism in Court reads very interestingly and some of the points are very strong. It is hardly worth while to quote from foreign publications experiences in this country and familiar as printed matter, and yet the production there shows their importance, and reading the account is a pleasant freshening of one's memory, hence our notice of the fact. Among the details of evidence we quote the following, not as superior to the article in general, but as a sample of it and to accent an interesting fact:

"The next witness was Dr. David Pottinger. Q.--What is your profession? R.--I am a doctor. Q.--How long have you been a doctor? R.--About

Q.—What is your profession? R.—I am a doctor. Q.—What is your profession? R.—I am a doctor. Q.—How long have you been a doctor? R.—About twenty-live years. Q.—Are you a Spiritualist? R.—I am, It has been my belief since June 3d, 1883. Q.—Do you believe in the medium? R.—Yes, I know that she is an honest medium. Q.—Desoribe some of the manifestations you have seen at her scances. R.—I have seen the apparitions of one of my friends who was a head shorter than the medium. This female form had a Roman nose. I knew who it was. When I got over my surprise she said to me: 'This is an anniversary relation.' What anniversary 'I asked the spirit. 'The 7th of June. It is ten years to day that I was laid in my tomb in the cemetery at Belfontaine.' I said to her: 'I am not certain of the day, but think it was buried on the 7th. Finally she added: 'To-morrow consuit the book of Lynch and it will prove what I say.' I con-suited the book of Lynch as she had told me. Tiooked at the report of June 7th I found it there; just as the spirit of my friend had said. I have seen with equal certainty the form of a friend who died thirty years ago. Dr. Pottinger gives further testimony, but the above will suffice."

Mrs. H. V. Ross's Seauces.

As will be seen by her announcement on our fifth page, Mrs. H. V. Ross is now holding seances regularly at dates specified, at No. 172 South Main street, Providence, R. I. Her sittings were inaugurated for the season of 1885-6, by a reception held at her home, Wednesday evening, Oct. 21st-a brief account of which meeting will be found under "Banner Correspondence" heading in the present issue. Some sixty forms-two and three at a time in several instances—appeared on that occasion, so we are informed, and a company of friends in the

mortal which filled the house to overflowing united in best wishes for the future success and

belief in a Supreme Being invested with attri butes of the most incredible character.

The same spirit, said the speaker, exists today in the teachings of the atonement and eternal torment. But the fact that efforts are continually made to gloss over the darker parts of the creeds is an indication that the light has dawned in certain quarters and that the old dogmas are trembling. Grander conceptions, said the speaker, are growing inside as well as outside Orthodox communities, and men are beginning to feel ashamed of a God who, as presented to them, is no better than themselves, and often much worse. Theological wrangling is being superseded by the recognition of the fact that an infinite being must be superior to all representations of him, and hence the conceptions which invest such a being with our frailties and shortcomings are being rejected. Herbert Spencer's "infinite and eternal Energy," and Matthew Arnold's "the Power that makes for righteousness." are characterized as a tremendous advance on the puny ideal of the past, at whose supposed command deeds were done and attempted which it makes the flesh creep to think of. We now see that we can never comprehend the Creator of the Universe. Nevertheless the speaker considered that the principle which is now coming to the front is "the fatherhood of God."

He admits that it was acknowledged theoretically by the Christianity of preceding ages, and 'holds that it is "an important factor in the renovation of our conditions." Adopting it he says that the fanciful "plan of salvation" disappears, involving the "monstrous dogmas of divine wrath, the sacrifice of the innocent, and eternal torment." In their places will be substituted in the popular minds the more reasonable views "that evil is but a relative quality, dependent to a large extent on the past and present environments of humanity; that not one soul can be lost; that responsibility is an individual matter." Next will follow, in the place of the exploded dogmas, a belief in "the brotherhood of man." The speaker thought that most of the evils of the past and the present are owing to the fact that the lessons of this brotherhood have not yet been properly learned. Hence men have preyed upon each other like wild beasts. The results are everywhere visible in discontents and outrage, in the orusade against private property in land at home as well as in the social anarchy abroad, in the curse of standing armies, in desolating and oruel wars, and in the struggles of classes. All proceed from the triumph of might over right, the consideration for the few as opposed to thought for the many.

Having himself emerged from the ranks of Orthodoxy, the speaker said he was startled to find old associates giving utterance to sentiments so much at variance with the creed they professed; and he gathered the impression that men are beginning to study the human side of Jesus more than ever before, and more and more saking of what value and real use his career was to us. He thinks it simply cruel to admonish us to follow after one between whom ginning.""

or planets whirling in space have much to do their alleged impossibility, but assumes to simwith these mundane events which periodically occur.

As the wonders of the heavens become more and more developed by the human mind devoid of bigotry and superstition-for the benefit of the race-humanity will rise to a vastly higher level than at present. No wonder the astronomer was overwhelmed by the vastness of the grand subject he contemplated, when he ascertained that one of the large clusters of stars is plunged so deep in space that it would take three hundred and fifty thousand years for its light to reach the earth; and what was conisctured but "the wild dream of the German poet," proves in reality to have been simply an inspiration from the spirit-world :

"God called up from dreams [manifestations of spirit-influx] a man into the vestibule of heaven, saying, 'Come thou hither, and see the glory of my house, and to the servants that stood around he said, ' Take him, and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heartthe heart that weeps and trembles'! It was done: And with a mighty angel for his guide, the man stood ready for his infinite voyage: and from the terraces o heaven, without sound or farewells, at once they wheeled away into endless space. Sometimes with the solemn flight of angel-wing [the power of electric ity] they fied through Zaärrahs of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers, that were quickened under prophetic motions from God. Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unuiterable pace the light swept to them; they by unutterable pace to the light. In a moment the rushing of planets was upon them-in a moment the blazing of suns was around them.

"Then came eternities of twilight, that revealed, but were not revealed. On the right hand and on the left towered mighty constellations, that by self-repetitions and answers from afar, that by counter-positions, built up triumphant gates, whose architraves, whose arch ways-horizontal, upright-rested, rose-at an altitude by spans-that seemed ghostly from infinitude. Without measure were the architraves; past number were the archways; beyond memory the gates. Within were stairs that scaled the eternities below; above was below-below was above, to the man stripped of grav-itating body; depth was swallowed up in height insurmountable-height was swallowed up in depth unfathomable. Suddenly, as they thus rode from infinite to infinite-suddenly, as thus they tilted over abysmal worlds, a mighty cry arose, that systems more myste rious, that worlds more billowy, other heights and other depths were coming, were rearing, were at hand.

"Then the man sighed, and stopped, shuddered and wept. His overladen heart uttered itself in tears ; and he said : 'Angel, I will go no-farther; for the spirit of man scheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecution of the infinite; for end, I see, there is none.' And from all the listening stars that shone around issued a choral voice. 'The man speaks trnly; end there is none, that ever yet was heard of. End is there none?' the angel solemnly demanded Is there indeed no end?-and is this the sorrow that kills you ?! But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, ' End is there none to the universe of God. Lot also there is no be

acles, in his view, were credentials in an age when credentials were needed; he compares them to the scaffolding of a building, put up only to be pulled away. To seek their restoration, he suggests, would be like kindling a lamp by daylight, to make more brilliant the refulgence of the sun. He thinks no man was ever 'converted" by a miracle, or ever will be. He would appeal simply to "the miracle of miracles, Christ's resurrection," which, he said, 'encircles every doctrine of our faith." And he then went on to cite the accomplishments of Christianity, telling of the temples and idols in Buddha land crumbling into dust, and of thousands becoming the followers of Christ, which he thought were signs sufficient to convince

any one of the power of Christianity. There is nothing more to be done, he said, but for (us) ministers and (us) Sunday school teachers to go on preaching and teaching "the everlasting gospel." But one of the "signs" he cannot like is the increasing refusal of the people to lend their ears to this kind of pointless talk.

"Facts" in England.

Our London contemporary, Light, devotes a Whitlock's very interesting and useful magazine, Facts, the particular number mentioned being the eighth of the fourth volume, several statements of materializations and other phenomena being reprinted from it to give English readers specimens of its general character, and impress their minds with its value as an aid in the dissemination of the truth of spirit-return, We trust the liberality of Light in thus calling attention to the magazine will be the means of largely increasing the number of Mr. Whitlock's list of transatlantic subscribers.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have personally witnessed and editorially endorsed : Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.

BF We fully agree with Mr. G. O. Paine, the Corresponding Secretary of the Spiritualistic Phenomena Association, that Dr. H. B. Storer, one of our oldest Spiritualists, should be called oftener than he is to speak from the public plat form, as he is an earnest soul, a grand lecturer, and has done a vast amount of good work for the cause. and the marge of the start

15 Thanks to Mrs. Southworth Loring and other friends for beautiful flowers for our Publie Free Circle Room table.

13 The numerous friends of E. J. Durant. Esq., of Lebanon, N. H .- President of the State Association of Spiritualists, and a leading citizen of New Hampshire-whose severe sickness while at Sunapee Lake Camp the past summer occasioned universal anxiety, will be glad to bear of his safe arrival at Los Angeles, Cal., Sc-companied by his wife, and Mrs. Gilbert, their daughter. They intend spending the winter in that bealthful oity.

prosperity of their hostess.

Mrs. Cora L. V. Richmond.

This grand mouthpiece of the angel-world, who has been arduously at work in England for over five months, was to leave Liverpool for New York on the 20th inst. She has delivered fortyfive public lectures, held thirty private meetings and receptions, besides engaging in other labors in behalf of the cause of Modern Spiritualism in that country, and now we cordially welcome her back to her native land, and hope to listen to the teachings of her angel-guides ere long in the goodly city of Boston, where she will indeed be warmly received.

BY We are informed by the London Medium and Daybreak that there is promise of great activity in the cause in England at this time, especially in various parts of London, and it hopes to see a more glorious work than ever accomplished in that metropolis the coming winter.

15 The Cornubian and Redruth Times, England, is republishing (crediting the BANNEB in due form) an abridgment of Miss M. T. Shelhamer's fine story entitled "Outside the Gates," which appeared originally in our columns.

195 Attention is called to the announcement of the meeting (Nov. 2d, evening,) of the Working Union of Progressive Spiritualists. See fifth page.

Mrs. E. Trask Hill of this city delivered a lecture in Lynn, Oct. 11th, on temperance, basing her remarks on the laws of heredity, very truthfully claiming that we can reform mankind only by reforming parentage, all other efforts being compared to the cutting off the branches of a tree and allowing the roots to remain to produce other branches. Mrs. Hill is a daughter of the whilom well known and efficient reformer and philanthropist, Rev. George Trask. A writer in the Lynn Rem says that at the close of the lecture many crowded around her to express their gratitude, and that "her brave and fearless spirit will doubtless place her in the front ranks in the army of reformers."

The Commercial of Louisville, Ky., reports the leading points of a lecture delivered by G. H. Brooks before the First Spiritualist Church in that city, Sunday evening, Oct. 18th, the subject of which was " Death as Viewed from the Standpoint of the Spiritualist." A large audience listened to its delivery with the closest attention. Light for Thinkers says Mr. Brooks is highly spoken of as a good worker and inspired lecturer, that he has not made a single mistake in his psychometric readings, and that he has been engaged for another month (November) by the Louisville Society.

PROF. M. MILLESON holds meetings regularly on Sunday alternoons, 2:30, and evenings, 7:30, in the hall No. 502 Tremont street (corner Dover), Boston, whereat spirit art will be discussed, pletures executed through his mediumship adding their presence by way of 12-

A New Man. - Wm. E. Hantley, of Rock Island, Ill., writes ... I bought, one bottle of DR. GRAVES' HEART REGULATION and when used, found myself's new mus. Free pumpliet on Heart Disease of 3. E ingain, Calibridge Man. \$100 per bottle

OCTOBER 31, 1885.

ALL SORTS OF PARAGRAPHS.

WANTED.

WANTED. Wanted-Men. Not systems fit and wise, Not face with rigid eyes, Not wealth in mountain piles, Not power with gracious smiles, Not even the potent pen; Wanted-Men.

Wanted-Deeds. Not words of winning note, Not thoughts from life remote, Not fond religious airs, Not sweetly languid prayers, Not love of scent and creeds; ove of scent and vector Wanted-Deeds. —Duncan McGregor.

Père Hyacinthe has concluded, after examination, that his prejudices against cremation were not well founded, and that the arguments for cremation are unanswerable.

The National Liberal League, at its late Annual Congress in Cleveland, changed its name to the American Secular Union. Its old officers were reflected. and its methods of work will probably be the same as they have been the past year.

Prof. A. E. Carpenter, the expert mesmerizer, is at present exhibiting his psychic powers to large audiences at the Tremont Temple, this city. On Friday week, it seems, he issued a few free tickets to several of his patrons, on the sole condition that the recipients be accompanied by their lady friends. One of these special tickets chanced to fall into the hands of a promnent Shaker friend of ours who had attended the exhibition on a previous occasion ; but he was obliged to forego the double happiness the said ticket was intended to confer, on account of conscientions serunles. 'He looked sad, but pocketed the innocent joke with laudable equanimity.

The Post Office Department has decided that hereafter postal cards or any article on which letter postage is paid must be sent out on the special delivery provided the proper stamps are affixed.

• It is error only, and not truth, that shrinks from in-quiry.-Thomas Pains.

The Mexican government has two tremendous forces to contend against -- one the machinations of the church party with a hold of great strength on the common people through their still unwavering faith in religion; the second, the ignorance of the people With the army the government keeps the public peace, and with the free school it is fighting liliteracy.

Question for printers: Will a huckleberry pi?- Good-all's Sun. Yes, it you impose upon it.-Saratoga Ea-gle. Lock 'em up!

Having failed to secure the reversal of the sentence of their courts upon Riel, the Dominion government will now undertake to prove him crazy. A petition has been presented to Queen Victoria to mitigate his sentence.

Recreation is to labor what poetry is to life, and what would life be without sentiment? The noble worker is entitled to his rest.

FALL EPIDEMICS .- That every season has its special developments of human weakness is acknowledged by other philosophers than those of Concord.

Ex-cashiers in Canada who escape the smallpox will not be plitted.

All that is valuable in civilization rests upon the household at last. Cheap finery, gaudy display, music, pageanry, show, pretentious architecture, half fare excursions, profuse means of recreation and all that sort of thing are a ghasily mockery and sham, if, in returning from them, we come back to cold and deso-late hearths, a cheerless dinner of canned goods and tough baker's bread and general discomfort.— The St. Louis Republican. Louis Republican.

The press records that an immense Newfoundland dog, belonging to a gentleman of San Francisco, re-cently snapped at a child who was annoying him. The child's mother upbraided the dog, who slunk away, but soon returned with a rose, and, with very extravagant capers, laid it at the feet of the child. Then it hurried to its mistress for a caress.

China is to have a new railroad. Of course the T rail will be used.

There is a poor blind Samson in this land, Shorn of his strength, and bound in chains of steel, Who may in some grim reyel raise his hand, And shake the plilars of our commonweal.

An Italian doctor recommends the internal administration of borax for cholera, in doses of 77 grains each day. He believes that it not only destroys the miin the intestinal canal, but also in the blood

LIGHT. OF BANNER

The Blockheads of the Medical Profession.

To the Editor of the Banner of Lighti

To the Editor of the Banner of Light: The Anderson will case, which has been tarrinated by the direction of the judge for the jury to find för the defendant, attracted a large share of public attention. John Anderson was a wealthy tobacconist of this city, his second wife (now, a widow) being the authoress of a very creditable volume, entitled, "Clear Light from the Spirit World." Mr. Anderson died some years ago leaving a large estate, disposed of by will, and the present controversy springs out of the endeavor to set aside this will on the part of a relative. A mong the winesses recently examined on behalf of the contestants, is one Dr. Theodore Dimond, infroduced as a medical expert upon the subject of insanity. This luminary of the nineteenth century has given it as his opinion (as is an opinion) that a person believing in his ability through medial agencies to hold intercourse with departed spirits, is of unsoond mind to such an extent as to be incapable of making a will for the legal disposition of his property. Nay more: That all persons holding to this belief (Bpiritualists, if you please) are more or less demented. Bupposing we were to put this witness on his voir dire Bst bits on believ bible of course according

of his property. Nay more: That all persons holding to this belief (Brittualists, if you please) are more or less demented. Supposing we were to put this witness on his voir dire as to his own belief, which of course, according to his view, would be the criterion of "a sound and disposing mind and memery," something after this manner: Dr. Dimond, you are an expert on questions of insanity. Will you state how you became so? Who besides yourself ever pronounced you an expert? and how many certificates have you algoed professionally consigning victims to mad houses, a ta J. B. Slikman, the able counselor of New York City? Since you do not believe in the intercommunication of spirils with mortais, will you state what you do believe. If any-thing, concerning the future state? Are you a Mate-rialist, Agnostic, Athelst. Infield, Mahometan, Pagan or Christian, do you believe in the Bible as the inspired word of God? This, too, we will assume, and also that you are a gospel as well as an insame expert; and can tell us all about the Garden of Eden; the inst pair; the fall of man; the ourse; the birth of God's foor, his subsequent murder, whereby the wrath of God's foor, sound mind, and wholly competent to pronounce on the soundness of other minds. In your jadgment, under oath, belief or unbelief in certain theological dogmas or spiritual teaching is the measure of mental capacity to dispose by will of prop-erty. Encough I you can stand aside. Let all those who have rich relations at all disposed to have their form way concerning the disposition of the interproperty after death apply to Dr. Theodore Dimond, the expert on insatity, for the necessary certificate and means of preventing such an outrage upon the rights of im-provident relations. There is nothing like taking time by the forelock. Net.Son CROSS. New York, Oct. 22d, 1885.

From the New York Sun.

From the New York Sun. Mrs. Mary Maud Watson, who is trying to show that her grandfather, John Anderson, the tobacconist, was incompetent to make the will which has been admit-ted to probate, called Dr. Theodore Dimond as an ex-pert witness in Judge Van Brunt's court. This is part of the testimory : Q_{-} Is belief in the appearance of the spirits of a human being evidence of insanity, and if so to what extent? A.-Often; yes, sir. Q_{-} Is ty your belief that all believers in Spiritualism are insane? A.-By no means. The world is full of fools on all sides not necessarily insane.

extent? A.-Often; yes, sir. Q.-Is it your belief that all believers in Spiritualism are insame? A.-By no means. The world is full of fools on all sides not necessarily insane. Q.-Suppose a person sits and taiks with the spirit of a person long since dead, what would that indicate? A.-That he is probably insane. Q.-What would you think of a man who supposes that his family are attempting to get rid of him in or-der to possess his property? A.-That he was proba-bly laboring under an insane delusion. Q.-Suppose a person, without any apparent cause. is under the impression that members of his family are attempting to put him out of the way for the pur-pose of getting his property. Is he same or insane? A.-Probably insane. Q.-Is such a person competent to make a will? A.-No, sir. Cross examined by Mr. Arnoux.-What is the differ-ence between a same Spiritualist and an insane Spirit-ualist? A.-A same Spiritualist is capable by the ex-ercise of reason and judgment of being convinced of his error, whereas an insane Spiritualist is not. Q.-What kind of a delusion is a person affected by who says he is haunted by ghosts? A.-An insane de-lusion. Q.-Do you remember that Martin Luther thought

who says he is haunted by ghosts? A.—An instant de-lusion. Q.—Do you remember that Martin Luther thought he was being haunted by the devil, and that he threw his inkstand after him? Would you call him insane? A.—I think he had an insane delusion; I always thought so. [Laughter.] Q.—Don't you know that Swedenborg claimed to commune with spirits? A.—He might claim to talk with them, but they did not talk with him. Q.—You would not consider a man who swears in-sane? A.—If a man who is very plous suddenly be-came profane it would be an evidence of insanity. Dr. James B. Milne was another expert called. On cross-examination he said to Mr. Arnoux that it was an evidence of insane doulson that Mr. Anderson pro-posed to aid in the establishment first of Italian unity, and therein making the whole of Europe into one uni-versal republic. He also said that a shuffling gait and shaking of the head and limbs indicate a diseased con-dition of the mind. Q.—Do you think it at all indicates that he is of un-sound mind? A.—It indicates an unsound body; I would u't say an unsound mind. Q.—Did you ever hear of any person having enter-tained the idea of the establishment of a universal

A New King on the Throne!

"Malaria," as a "popular ailment," has given place to a new potentate.

If you have Rheumatism now, the medical wiseacres exclaim-"Urio Aold !"

If you have frequent headaches, they sagely femark-"Urio Acid !"

If you have softening of the brain, they insist that it is-" Urlo Acid !"

If Solatica or Neuralgia makes life miserable, it is-" Urio Acid !"

If your skin breaks out in Bolls and Pimples, it is-" Urio Aold !"

If you have A baceases and Piles, "Urio Acid" has set your bloo. I on fire.

If you have dull, i. nguid feelings, backache, kidney or bladder troubles, gout, gravel, poor blood; are ill at ease, th. "eatened with paralysis or apoplexy, vertigo: are billious, dropsical, constipated or dyspeptic-" U'vic Acid" is the key to the situation, the cause of all your diffloulties I

We do not know as madam Malaria Nill take kindly to this Masculine Usurper, but he has evidently come to stay.

"Urio Acid"-this Monster is the product of the decomposition-death-constantly taking place within us, and unless he is every day routed from the system, through the kidneys, by means of some great blood specific like War-ner's Safe Cure, which Senator B. K. Bruce says snatched him from its grasp, there is not the least doubt but that it will utterly ruin the strongest human constitution i

strongest human constitution 1 It is not a young fellow by any means. It has a long and well-known line of ancestors. It is undoubtedly the father of a very great family of diseases, and though it may be the fashion to ascribe progeny to it that are not directly its own, there can be little doubt that if it once gets thoroughly seated in the human system, it really does introduce into it most of the all-ments now, mer force of fashion attributed to ments now, per force of fashion, attributed to its baleful influence.

Movements of Mediumsand Lecturers

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

Miss Carrie E. Downer, of Baldwinsville, N. Y., spoke in King's Hall, Mantua, O., to fine audiences Oct. 11th and Oct. 18th, and in Rayenna the 25th; she speaks at Kent, O., Nov. 18t, Will also attend funerais. Her address for the next few weeks will be Mantua Station, O.

Mrs. H. S. Lake and Prof. W. F. Peck are speaking at Grand Rapids, Mich., each Sunday, to large and interested audiences. Parties desiring lectures will address them 147 Gold street, Grand Rapids, Mich.

Dr. O. H. Harding occupied the platform at Lynn Sunday, the 18th; and attended the anniversary Oct. 23d; was at North Scituate Oct. 27th; will occupy the platform at Lynn also Nov. 1st. For Sunday engage-ments address him No. 633 Tremout street, Boston.

Harry Stratton will deliver a lecture upon "Mate-rialization" at New Kra Parlors, 176 Tremont street, Boston, on Sunday afternoon, Nov. 1st,

Boston, on Sunday atternood, Nov. 1st, Frank T. Ripley has closed a successful engage-ment in Malue, so we are informed, and goes next to Massachusetts, where he would like engagements for December and January. Address him P. O. box 164, Corinna, Me. Will also answer calls to speak in Ver-mont and New Hampshire. Mrs. Clara A. Field can be addressed for lectures and psychometric tests at 2 Hamilton Place, Boston.

Amelia H. Colby will speak for the Spiritual Temple Society in Horticultural Hall the Sundays of Novem-ber. Her address is 112 Chester Park, Boston.

ber. Her address is 112 Unester Park, Boston. Prof. Milleson is now possessed of several new works done through his organism, as a psychic artist; these have been shown, with descriptive lectures, at 502 Tremont street, Boston, every Sunday at 2:30 P. M. for many weeks. Booleties will be visited if desired, and works of spirit art shown. These works, it is said, attract large audiences wherever exhibited. Ad-dress care of this office.

Dr. Dumont C. Dake is now located at No. 47 West 28th street, New York City.

J. Frank Barter lectured, Sunday last, in Haverhill, Mass. to great acceptance; next Sunday, Nov. 1st, he begins a series of ten lectures in Portland, Me. On Thursday evening, Oct. 29th, he lectures in the Uni-versalist church at Pigeon Cove, Rockport.

Miss Jennie Rhind lectured in Good Templars' Hall, Haverhill, Mass., Bunday, Oct. 25th, atternoon and evening, to intelligent audiences.

Prof. A. E. Carpenter will lecture on Sundays for scoleties, in places that are accessible to Boston, if de-sired. Address A. E. Carpenter, 3 Concord Square, Boston, Mass.

Mr. J. William Fletcher will begin an engagement in Cincinnati, Ohio, on Sunday next. Hon. Warren Chase lectures in Norwich, Ct., Nov. Ist and 8th; in Willimantic, Ct., Nov. 15th and 22d; in Keene, N. H., Nov. 20th; in Worcester, Mass., the four Sundays in December; in Springfield, Mass., first two

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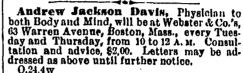
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AF Advertisements to be renewed at continued rates must be left at our Office before 18 M, on Saturday, a week in advance of the date where-on they are to appear.

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Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w*.O.31.

Dr. F. L. H. Willis may be addressed until further notice care BANNER of LIGHT, Boston, 03

To Foreign Subscribers the subscription or \$1,75 per six months. It will be sont at the price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sont at the price named above to any foreign country em-braced in the Universal Postal Union.

H. A. Kerney, 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.

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FACTS PUBLICATION COMPANY, NO. 9 BOSWORTH STREET, (P. O. Box 3339,) BOSTON, MASS.

COLBY & RICH, Publishers of the BANNER OF LIGHT, Agents. Oct. 31.

DR. BURK. MAGNETIC HEALER,

THE FINEST PICTURE PUBLISHED OF THE **Boston Spiritual Temple**

"The night of heathenism still hangs heavy and dark over the nations," says the report of the secreta-ry of the Board of Foreign Missions. No Wyoming massacres have been reported from China or Japan. These countries are not Onristianized, but they are in many ways more civilized than some portions of our own country.—Herald.

Justice Forsaith of the Boston municipal court has proved himself to be well fitted for his place by his taking the "herdie" bull by the horns-he having fined one of these Jehus roundly for reckless driving. We hope the lesson will be taken to heart by the rest of these pedestrian threatening gentry. And they make night hideous with their noise, which should be -summarily put an end to.

The New York Court of Appeals has decided that the alteration of a date in a check constitutes forgery.

A grocer's boy complained to his employer that he was worked too hard, and did not get sufficient rest. "I'know, Johnny," admitted the grocer, "that you are kept pretty busy most of the time, but I 'll see what can be done. Perhaps when cold weather sets in I 'll let you draw molasses once in a while."—New York

Counsel: "Your age?" Young Lady (bashfully): "Oh ! I hardly like to tell you." Counsel: "Yet I must insist on knowing it. Can you tell me how old you were ten years ago?" Young Lady (cheerfully): "Oh I twenty-three !"

A woman scored the highest percentage ever reached in a civil service examination in this country. It was ninety-seven.

Two trains of cars run wholly by electricity will soon be in regular operation on the New York Elevated Railroad on the Ninth Avenue line.

Evangelist Sam Jones is hard on every small vice except smoking. As he owns a two hundred dollar meerschaum pipe he is silent regarding it. It is in Hundbras that we find the lines :

"Compound the sins we are inclined to, By damning those we have no mind to." -Baltimore American.

'A Sunday school teacher asked a scholar, " Is your father & Christian ?" The answer was unexpected Yes, sir, I believe father is, but he has not worked at it lately."

Regarding the solution of the problem of Indian citi-zenship it would seem as if the St. Louis Globe-Democrathad made a suggestion of practical value: It is that the Indians shall become the cow-boys of the great prairies. The work is roving, like that of the hunter, and the Indians might be led to it by an easy or gradual gradation. It would be profitable to the whites, and would give to the Indians a kind of industry for which they seem naturally fitted.

Feter was the first man who went out on a fowl-Boston Commercial Bulletin.

THE NEWS .- A Cattaro despatch, Oct. 26th, states that a fight took place on the frontier of Montenegro between Albanian and Montenegrin troops on that date, in which three Albanians and six Montenegrins were killed .--- Gen. DeCourcy, so despatches of the 20th assert, has led his troops in Annam-Gen. Jon-mont being executive officer-to a decided victory over some six thousand Black Flags, Annamites and deseriers from the Chinese army, the strong town of Thoumai being captured in the engagement.-There were thirty-seven deaths from smallpox in Montreal on Saturday, and fifty-two deaths on Sunday.

would n't say an unsound mind. Q.—Did you ever hear of any person having enter-tained the idea of the establishment of a universal European republic? A.—Yes, sir. Q.—Did n't you ever hear that Castelar and Mazzini wrote in favor of that project? A.—Yes, sir. Q.—And a number of other distinguished men in Europe? A.—Yes, sir. Q.—Did you consider them all insane? A.—I con-sidered them same, but as persons harboring fanciful and wild notions.

Judge Van Brunt, Oct. 21st, in the Supreme Court, dismissed the complaint in the suit of Mrs. Mary Maud Watson, a granddaughter of the late John Anderson, the millionaire tobacconist, to establish her claim to more of her grandfather's money than she was award-ed by the will. The Judge held that although Mr. Anderson might have been fanciful, yet his mind was perfectly sound.

Light at Last.

Light at Last. To the Editor of the Banner of Light: Some ten years since I left New York City, and with my wife located in Lynn, Mass. Since that time I have often come in contact with believers in Spiritualism, and through them have been led to investigate what I then considered wholly unworthy of credence. Upon witnessing the phenomena of materialization I became interested, and knowing that nothing is so convincing to a skeptical person as the experience of his own senses, I wrote to Prof. Henry Kiddle (my old and esteemed teacher) for information and guidance. I had become satisfied that there was something in Spiritualism, and that both intelligent and interesting. At this period I noticed in the BANNER OF LIGHT Dr. James B. Cocke's advertisement in reference to the " Deretopment of Mediums," and placed myself in care of his guides. I speeding from articles of jeweiry, letters, eds., which were pronounced remark-able. Bhortly after this I became eutranced, and with the greatest case discoursed upon disease, gave diag-nozes of the same, and when as i leisure gave, without money or price, magnetic treatiments which produced excellent results in the case whole tame before me. I feel that at last I have been brought to the light of understanding and knowledge, and would advise verance their development, and prove by their ours powers the traths and blessings of Spiritualism. Lynn, Mass., Oct. 23d, 1885. CHAS. H. JACKSON.

New York Medical Law. To the Editor of the Banner of Light :

I was delighted to see in the issue of your paper for Oct. 24th a request to the people of New York to roll up a petition for the repeal of the close monopoly med-Ical law that disgraces the statute books of the Empire State. Without question, this call will be complied with by all citizens of the State who know or have received benefit from the different modes of eradicating disease the practice of which the law now prohibits. EQUAL RIGHTS.

Mrs. J. C. Ewell has removed to 194 Northampton street (near Shawmut Avenue), Boston, where she will exercise her spiritual gifts. Her advertisement. appears on page seven of the BANNEB OF LIGHT.

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 centa to any one who will kindly aid the cause by ordering in dozen lots, more or less, to give their friends. One thousand extra at this price.

To the Editor of the Banner of Light: on Saturday, and filty-two deaths on Sunday. "If you address the poorest person in Sweden, it is the universal enston to raise your lat." But how are you going to 'mony who is' the poorest person in "Sweden". It is hoped they will give a sometrin Boates. "Sweden".

Sundays of January. Is open for further engagemente. Address as show

H. F. Merrill will speak in Good Templars' Hall, Ha verhill, Mass., Nov. 1st, afternoon and evening; Nov. sth, in Greenfield, Mass. Address for the month of November, Montague, Mass.

Miss L. Barnicoat will lecture, followed by tests and psychometric readings, in Manchester, N. H., on Sun-day, Nov. 1st. Address for Sundays and week even-ings at her office, 175 Tremont street, Boston.

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

Special Notice.

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

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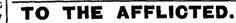
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The Working Union of Progressive Spiritualists.

A RE-UNION of the members and friends of this So-clety will be held at the LADIES' AID PARLORS, Sit Washington street, Boston, Monday sevening, Nov. 21, at 7:30 v'clock. All friends of Harmonial Spiritual Pro-gression are invited to be present. O31 IW PER ORDER THE SECRETARY.

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COME and learn the Power of Mind over Matter. Con-constantion free. Free treatments to women and children from Nov. 1st, one week, from 9 till 12. Board and rooms if desired. Pattents will have the benefit of parlor discus-sions on healing. MRS. E. W. PHILBROOK, 60 West Newton street, Boston. 1w 031

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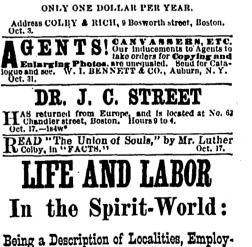
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Message Department.

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Public Free-Circle Meetings Are held at the HANNER OF LIGHT OFFICE, 9 Hosworth street (formerly Monigomery Fiace), every TUESDAY and FRIDAY AYERNOON. The Hall (which is used only for these shances) will be open at 2 0 clock, and services com-mence at 30 clock precisely, at which time the deors will be closed, allowing no egress until the conclusion of the shance, ercept in case of absolute necessity. The public are cordially invited. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond - whether for good or cell; that these who pass from the earthly sphere in an undeveloped state, erentually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-bon. All express as much of truth as they percive-morts.

these columns that does not compare they perceive-no more. All express as much of truth as they perceive-no more. All express as much of truth as they perceive-no more. The new perceive that these who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. All Natural lowers aponour Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from their friends in earth-life who may feel that it is a pleasure to place upon the altar of Spiritual-ity their floral offerings. All We invite suitable written questions for answer at these scances from all parts of the country. (Miss Sheihamer desires it distinctify understood that she gives no private sittings at any time; neither does shore-ceive visitors on Tuesdays, We dheedays or Fridays.] All Letters of inquiry in regard to this department of the HANNER should not be altared to the modum in any Case. I kewife B. Witson, Chafrman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held J [Continued from our last issue,]

85.

Mary Hunter.

My name is Mary Hunter. My friends are in Worcester. I hope to reach them. I bring them very much love. I wish to tell them how happy I am with Julia in the spirit-world. We are constantly together, pursuing our studies and works in company. Where one is, the other may be sure to be found. She sends her love, and wishes her friends to know she can come to them. She has succeeded in manifesting slightly a spirit influence on them. but they could not tell from whence it came. Her sister, slitling in the twillight on two separate occa-slong, has seen a beautiful blue light, appearing sions, has seen a beautiful blue light, appearing in the form of a sphere, but gradually unfold-ing to a five-pointed star. This star has risen to the celling, and ere it vanished or faded, re-vealed a pure white hand. Julia has given this manifestation twice. Her sister has wondered what it could mean. I wish to say that a beau-tiful spirit is attending her, and trying to bring bright influences to bless her life. It means that those who depart from the body are not cold and lifeless, and dead to all exter-nal things, but that they are warm and loving and true, conscious of the welfare of their mor-tal friends, and seeking to assist them snitual.

tal friends, and seeking to assist them spiritual-ly and in other ways. It means many things, if its lesson could be read aright, and we trust that it will be in the near future, for it means that it will be in the hear luture, for it means that this dear one on earth has fine mediumistic powers that should be developed for the benefit of humanity; that through her instrumentality evidences of immortal life can be given which will convince the hard, skeptical mind that there is a force, an intelligence, a life independ-ent of material things. We are working to un-fold that power, and to bring it into a field of usefulness, and my first step in this direction is in coming here to speak, for I am certain that in coming here to speak, for I am certain that I can guide my message to those who will un-derstand it, and I hope will do as I desire—that

derstand it, and I hope will do as I desire—that is, seek to unfold the power they possess and utilize it for good. I cannot fully express the love we bring; I cannot even, in looking back to the old time. give an adequate idea of the affection we hold for our friends on earth. Julia passed away be-fore I did, and I mourned bitterly for her. We understood and, other so wall, our friends weat fore I did, and I mourned bitterly for her. We understood each other so well our friends used to say we were like twins, as though one mind animated the two bodies, we moved together so lovingly. I think I required her magnetism, presence and support, for after she passed away I failed rapidly. I could not find, amid other scenes and associations, the strength that I hoped to, and after a while I, too, was sum-moned to the heavenly world. There I met my dear one, and we are constant companions, live dear one, and we are constant companions, liv-ing almost the same lives and doing the same work, only each in her particular way.

work, only each in her particular way. I have no regret for the past. I am glad to have faded from earth; and I want my friends in Worcester and near places to feel that all is for the best. I am happy, happier than I could be here. With the frait physical body my pow-ers could not express themselves, and I was not contented. Now I am perfectly satisfied, only anxious to learn all I can, and perform my best work as the time goes by.

the sky when the sun is going to sleep. Oh! you know, don' you-soft-like. It's real pret-

ty, it is. I'dlike to bring you some flowers; and I'll bring some for my mamma, too, 'cause I don' want her to cry. She thinks she do have lots and lots of trouble, an' I don' know, I think she do; but it hurts everybody to have her cry so much, don' it?

I think you 'ro real nice. Good-by.

Spirit Violet.

I have been privileged to speak here before, and I am always received with great kindness by the beautiful spirits who are here; but I never wish to intrude, to take the place of others, unless I feel that I can accomplish some work or explain some seeming mystery to those who are inquiring about spiritual things. I come here to-day to drop a word of love into the hearts of my friends, and to tell them that

indeed I am not idle. I am not stepping aside from the cares and responsibilities of a spirit's life, or remaining away from those who require watchful protection and influence of friends from above.

I wish to say to my dear father : I have been with you many times in the past few months. with you many times in the past few months. I have seen your aspirations and your hopes. I have known of your successes, spiritually I mean, as well as when you have failed to reach that mark which has been set up for you, and I have truly sympathized with you. I can under-stand you as perhaps many have not done, and I have tried to bring to you an influence of peace and strength that would enable you to obtain a clearce knowledge of these spiritual peace and strength that would enable you to obtain a clearer knowledge of those spiritual lessons and laws you so desire to possess. I am cognizant of, as are all your dear friends, the trials, the difficulties and the sufferings that have come to you. We have known certainly of that which befoll you very recently, and which, but for angel helpers and presences, would have resulted in a most serious manner. We knew of the danger; we could not avert it, but we could, to an extent, stay its evil consebut we could, to an extent, stay its evil conse-quences, and I can see that it would not have brought sudden death, but it might have per-manently injured the brain unless you had received the help of those influences who were coived the help of those inhuences who were about you; and they will not leave you, but will bring their protecting guidance and mag-netism just as long as you require it, because they know you are needed in certain ways and lines, for the pursuance of a special work. I speak of this to my dear father, that he may understand he is under the constant watchful.

understand he is under the constant watchful-ness of the dear ones who are about him, and to give him encouragement and cheer. I wish also to say that, as one of a band, I am inter-ested in the distribution of that work of which better not speak of more fully, only to explain that I can see it increasing in usefulness, as-sisting spirits who wish to learn of their spir-itual natures and of the life beyond, and in bringing knowledge to the ignorant, even while they are on earth. I am happy in this work, in connection with my dear ones, knowing that my sphere of usefulness is enlarged. I have fin-ished one line of experience and discipline, which has elevated me to my present condition of work of work

I wish to bring my love to a very dear friend who is present. Tell her that her beautiful daughter, Estelle, is with me to day. We bring our love, sympathy, and sweet tokens of heavenly affection. I wish, also, to send my own deep and abiding love to my precious mother, and to assure her that through all circumand to assure her that through all circum-stances and in every condition I will be with her, watch over and protect her, and try to make her heart happy, for I know she loves her child, and my own heart responds to her affec-

We may not understand all things in outward life, and sometimes we misconceive the motives and desires of others; we cannot realize the experience of any life but our own, but we can live in charity and seek to attribute the very best motives to all, until we are sure that

thinks she has a heap o' trouble. It makes her head ache an awful lot. I don' want her to cry so: my gran'ma 's been away a long, long while. My gran'ma 's been away a long, long while. She don' look like real old gran'mas-she do n't: she don' look keo to me: I don' think she looks as old as my mamma. When my mamma comes over where I live she'll stop crying, an' won't have any old headache, an' she won't look so tired, will she? [What is your papa's name?] His name is James. I want to tell my mamma that I come with a James. I want to tell my mamma that I come with a little pink dress on, like she put on me when I used to go away with her—a real pretty pink dress, only the one I 've got on now looks like dress, only the one I 've got on now l

upon a career of peace and well doing. Q.—Is it not sometimes the case that a spirit who is familiar with the process of becomingvisible to mortals acts for another not possessing that knowledge, and assumes to be, and really is, in a certain sense, the latter, acting, as it were, in the capacity of a medium, in spirit-life?

life? A.-Yes: we have seen such manifestations as this. We have been present at a materializ-ing scance, when each sitter present had his or her spirit friends in attendance, each one anx-ious to manifest. We have seen that the medi-um was unable to bear the strain of so many spirits changing, and each one personating him-self or herself as they were in life. We have perceived the guides of the medium materialize a hody, and present it before the circle as the a body, and present it before the circle as the friend of some mortal present; then we have seen the form withdrawn into the cabinet, the spirit guides making certain changes in its appearance, and sending it out again, to represent a friend of some other person present. We have seen this repeatedly done, the form at each appearance presenting, in some feature, a re-semblance to the spirit whom it purported semblance to the spirit whom it purported to be, and in that way the mortals present were satisfied that they had received a visit from their spirit friends. We do not mean to "ay that this form was sent out as a lay image by tricky spirits, or for the purpose of deception; we mean to say it was a form mate-rialized from the elements of the atmosphere, and from elements of the toro the medium rialized from the elements of the atmosphere, and from elements extracted from the medium and sitters present, by wise spirits, understand-ing the law of chemistry, who had been re-quested to do this work by those spiritual at-tendants of the sitters who found it impossible for them to manifest themselves in material-ized form, but were eager and anxious to give a manifest to its friends in order to as Ized form, but were eager and anxious to give a manifestation to their friends in order to as-sure them of their immortality, of their love and sympathy, and of the possibility of commu-cation between the two worlds. The form ma-terialized, and acting under the operation of these spiritual guides, was in reality but a ma-chine. But the guides themselves, undertak-ing the work and responsible for it, were acting simply as intermediary spirits or mediums for the spirits of these who were represented.

simply as intermediary spirits or mediums for the spirits of those who were represented. Q—In the case of re-incarnation, is it op-tional with a spirit desiring to repeat the earth-ly existence, what quality or condition he adopts; does he have a choice of parentage? A.—Upon this we might almost say vecced question of reëmbodiment, spirits hold various opinions. We can only gather these opinions from observation and study on the spiritual side. We do not consider that you have here on earth sufficient evidence to convince the human mind of the law of re-incarnation; but, studying this question from the spiritual side. studying this question from the spiritual side, we personally consider that we have received sufficient evidence to believe in such a law, and that while it is uniform in its operations, yet it is adapted to the wants and developments of the soul. From what we have learned in con-nection with this law, we do not understand it to be an arbitrary one, which determines that all spirits shall pass through successive em-bodiments on earth, but that it is one adapted specially to the requirements of each soul, so that if a spirit who has become sufficiently intelligent to understand his true position and status on the other side feels that he has been limited in his unfoldment, that he is in need of experience and discipline before he can beof experience and discipline before he can be-come rounded out as a progressive spirit, and which he can only gain by again coming in contact with matter, this law of re-incarnation provides that he shall have an opportunity of ireturning and passing through such an expe-rience with matter as will give him the requir-ed discipline. We believe that, to an extent, it is ontional with such a sainit under whet con-

rience with matter as will give him the requir-ed discipline. We believe that, to an extent, it is optional with such a spirit under what con-ditions he shall come to earth. After intelli-gently studying the question he understands where his soul is deficient in development, and, reasoning from that point, he learns what con-ditions will be required on earth to supply his deficiencies; therefore he seeks until he finds the conditions which will answer his nurnese the conditions which will answer his purpose. He may visit many homes and come into magnetic relationship with many families ere he selects one that he feels will provide him with what he needs. He then becomes magneticalthey act from other motives. In so doing we shall develop our own spiritual natures and be of assistance to other lives. I am happy in my spirit-home and in my work. I wish my friends to realize that death brought to me only a union is never severed. At the time of birt union is never a number and the time of birth he is in full possession of the infant form. Pre-vious to that time, however, he has come under such magnetic law and conditions, relative to physical life, as to lay aside the memories of physical file, as to hy aside the memories of his past experiences, in order to qualify him to fully take up those which are to come and mold them to his purpose, allow them full op-portunity of expression and of work in his spiritual organism. Let it be understood, how-ever, that when he has parted with this physi-cal experience he does not continue to he obcal experience he does not continue to be oblivious to the experiences or discipline of for-mer lives, but, entering the spirit-world upon a higher, grander plane than he occupied before, he is enabled to retrace the past, gather up its events, histories and experiences, which, add-ed to those he has just received, make up a vast volume of valuable matter for his soul's progress.

lieve the time is not far off when mankind will recognize this fact more universally, and will be able to absorb into their systems the magnetic fluid without contact with any external I am one of many spirits who are anxious to

have the laws of magnetism so well understood and applied to human life as to make it all poand applied to human me as to make it in po-tent in the alleviation of suffering and the pro-motion of vigorous health. I am also vitally in-terested in the spiritual welfare of mortals. I am always glad to know when a word of truth is spoken or good seed is sown in the hearts of men that may take root and grow, calling out their spiritual proclivities and pointing to a condition of purer living here and hereafter; for it does certainly appeal to my reason, this one grand truth, that when humanity learns to begin life here upon a purer plane, with an earnest desire to live in accordance with natural earnest desire to five in accordance with natural law, to be pure in spirit as well as in habits of body, people will have no reason to complain on passing from earth to spirit-life, for then their new plane of existence will be pure, noble and exalted, and they will become ready and anxious to assist others. I did not come here to speak of these things encoded by to give

specially-to-day. Mr. Chairman, but to give greeting to my friends and as ure them of my continued activity. I do not wish those dear souls who feel a strong attachment to me, and to whom I am bound by the most affectionate ties, whose thoughts are going out in love and helpfulness to mankind, doing their work so bravely, to feel that I am idle or silent. I know that at times my influence is felt by the one dearest to me. I know that at times my magnetic influence works out certain results, but yet it seems to me if I send them a few words of encouragement and cheer they may be of use. I bring them my sincere love and sympathy, with assurances of good work for the future.

I see a change before long to one who is dear to me. I see that conditions will be different, and a higher plane will be reached, where the soul-powers will expand, and be given fuller expression. I look forward to this with joy, knowing that it will bring enlargement of life and an understanding that cannot fail to be ap-predicted. I bring greating to all friends

and in understanding that cannot fail to be ap-preciated. I bring greeting to all friends. I am at work, especially in the city of Phila-delphia, in connection with spirits and Spirita-alists, and with mortals who do not know of our beautiful philosophy, and trying to exert a healthy magnetism where it is most needed. I sometimes see and come in contact with spirits who are easing to reach their friends of

spirits who are eager to reach their friends of earth, but do not understand just how to move, or what to do to accomplish the work. I have brought two or three such spirits here to day, and hope to be able to show them how to send out their influence from this place, so it will reach its mark. Even though external speech is not heeded, our influence itself, with the Im-pulse it receives when a spirit controls a medium and sends forth its thought, must have a cortain effect and reach its point, working in the hearts of those for whom it is intended.

the hearts of those for whom it is intended. While here, I wish to say that as one humble soul among many, some of whom are more ex-alted and intelligent than I claim to be, I am deeply interested in the Seybert Commission-ers of Philadelphia, who have been selected to investigate the claims of Spiritualism. I am persuaded, from what I have seen, that inter-ested spirits will not pause in their work until some good results have been accomplished. We have not felt altogether satisfied but yet some good results have been accomplished. We have not felt altogether entisfied, but yet we believe we shall be able to exert an influ-ence upon kindred souls that will bring this subject into fuller consideration, and demand for its claims a fair hearing. I think the time is not far distant when the people more gener-ally will rejoice that there are immortal souls waking a connecting for the arroad of such truth working earnestly for the spread of such traths upon earth as will convince mankind that there is no death, and that there is a highway of com-munion between the two worlds. We are not contented to have only the thousands or even millions of people accept this great truth, but are working for humanity as a whole, and whatever opposition we have to encounter, and whatever obstacles and snares are placed before our mediums and spirit-workers generally, we shall not hesitate to press forward until our claims are acknowledged, and our power understood. I am Dr. Samuel Maxwell, of Phila-delphia.

Mary Jane Fisher.

The gentleman who has just spoken, Mr. Chairman, kindly conducted me here to-day, and said: "I will try to open the way for you to reach your earthly friends. 1 can see how you long to give them a few words, and I can believe that they also yearn for some knowl-edge of your spirit-life. I will help you to get to them if possible." And so he has prepared the way for me, and I am very grateful to all **OCTOBER 31, 1885**.

take them with me; but after all, when I got safely over and met my sons who had gone be-fore, and all my relatives, I saw that they were established in homes, that they had occupations. of their own, and that the way of life yonder was pretty much as it is here, in many respects. I have no sons on this side, but I have rela-tives and those I am interested in, and I would like them to know I have got back in this way, and send them greeting. Tell them the old man is not dead, and none who have gone over are dead; they are all living, vigorous and hale, many of them with more strength than they had here, and each one filling his place, going on and on, doing the best he can: we have only changed conditions, that is all. I belong, sir, to Amity, Penn. I sometimes visit the old farm, look over its extensive grounds, and feel an interest in it. I left a por-tion of myself there in thought, so to speak; there are ties binding me, and drawing me back occasionally, and I like to see how all things. are getting on. If my friends want to hear from me, they can just hunt up a medium or instru-ment that L can employ. and I will be very plad

me, they can just hunt up a medium or instru-ment that I can employ, and I will be very glad

to come to them. My name, Mr. Chairman, if you wish it, is. Jeremiah Van Reed.

Charlie Warren.

I have been gone from the body upwards of fifteen years, and I feel older in many things-than I did when here. I have heard spirits say that they do not grow old—and they do not, comparatively speaking; I do not see them with grey hair and the lines of care or wrinkles in their faces, with bent forms and a decrenit aptheir faces, with bent forms and a decrepit ap-pearance generally. They do, of course, grow in years, progress in knowledge and in experi-rience; that is what I have been doing—learn-ing many things which I did not know when

ing many things which I did not know when here. I was a young man, between eighteen and nineteen, when I died. My home and relation-ships were here in Boston, but I did not die here. I went away in search of employment, in search of adventure, I might perhaps say. I wanted to see something of the world. I felt that I did not get what I wished here in the city, and there being an opening, as I thought, in New York, I left here for that place; but I did not stop in the great metropolis very long; it tired me, it was so strange and confusing; I had no friends there except one or two busi-ness acquaintances, and what they had to offer me did not at all suit my inclinations or an-swer my expectations, so I left and went to Philadelphia and other parts of Pennsylvania. Philadelphia and other parts of Pennsylvania. I kept up a correspondence with my friends. here for a while, but after a time I did not hear from them, and so I lost or broke connection. with them.

After I got out of the body I learned that the Asterigo but of the body i fearned that the last place they heard from me was Harris-burg; from there they received my letter. though not the last one, telling them where I was going. I wrote them several times on my way West, and when I reached Oregon, where I remained for over a year and a half, I con-tinued to write, but received no answer, and I now know they did not for some reason or now know they did not, for some reason or other, get my letters. I mention this to ex-plain to them, if they wish to know of my do-ings and whereabouts, why I seemed to neglect them.

I went to California, and met my death a short distance from San Francisco. My friends heard of my death, that is, there was a rumor of it, something given through the newspapers, I believe, away off in that section, and one was sent to a party here who knew some one of my friends. In that roundabout way they learned that a person by such a name, an-swering to the description, from the East, had died; but still at times there comes to me a something, I hardly know what, as though my friends were thinking of me and holding a lin-gering hope in their hearts that I am still liv-ing and will return to them at some future

Well, I come here to tell my story. I am Well, I come here to ten my story. A main alive, and have returned, not in the physical body, but then I do not feel that I am any more dead because I have parted with that. I am somewhat mature in thought and expression to what I was when I left them. Had I returned to them in the form after these years, I would not have seemed quite the same boy I was when I left. I was then full of youthful enthusiasm, thinking that the whole world was before me, in which to find my place and choose my emin which to find my place and choose my em-ployment. I am changed in appearance, and perhaps am a wiser, if not a better man, and come now to bring them my love and remem-brance. I have not forgotten them in the years past, but am happy to even make the effort to-reach them. I do not know as they will accept my statements, or believe that I, as a spirit, have returned; they may reject me, and say that "spirits cannot come back, there is no re-turn from the dend." I cannot help it if they do. I shall feel that I have done the best I could to reach them, and to bring them a token

Miranda G. Woodward.

I have only a few words to give. I thought if I could come here and send a brief message to friends in Harrison, Maine, that they might open their thoughts and their eyes to the truths of this thing, and it might do them good. I do n't know that I care to speak about material matters I left to be settled; but they attracted me for a while, for I wished to see that everything was straight and done well. I have been attracted to different parties in Massachusetts, who were looking up matters

Massachusetts, who were looking up matters connected with earthly affairs, and also trying to understand conditions in connection with mediums, by which a spirit gets back to its

friends. Now, I am satisfied to let the earthly concerns take care of themselves, but I am still ready to try and reach my friends, speak to them, bring them my love, and tell them what a good, bright world we enter after death. But a good, bright world we enter after death. But I have seen spirits who want to come back and live over the old life, not being satisfied with their new condition. I have also seen many more who find it bright and beautiful and sat-isfying. I have no desire to take up the past, but rather wish to let it go at its own value. It seems to me that in Harrison we can find

It seems to me that in Harrison we can find mediums and stir up an interest in this thing. There is need of it throughout the different parts of Maine, as well as other States, I sup-pose, for while there are many there who seem to understand it, there are many more—and the greater number—who know nothing of it, and I want to see it moving around. I want to see the light shine in dark places, so that those who do not comprehend may obtain knowledge that will benefit and enlighten them. I hope other spirits will follow me who will take up the work and go on with it, and try all in their power. as I will in my feeble way, to open the eyes of the blind and give them light and knowledge from the spirit-world. Miranda G. Woodward.

Bessie Shaw.

Bessie Shaw. [How do you do?] I pretty well. I aint sick now. I used to be, but I got well, didn' I? I got a nice gran'ma here with me to day. She can't talk through this lady, don'you know? But she wants to, awfully. I cau, can't I? An'she's real nice. She got little curls right down so [behind her ears], my gran'ma has. She wants to send her love to my mamma. My mamma's name is Lizie Shaw. [Where does she live?] My gran'ma sayashe lives in Boston. My gran'ma says she used to call my mamma Bessle when she was a 'ittle girl like me. That's the reason my mamma named me Bessie. My name is Bessie Shaw. I want to send lots of love to mamma. Will you take it to her, and gran'ma's, too, and everybody's? An' will you tell her that that real nice lady she used to know, that used to come in and give me peppermints, is in the spirit-world where I can see her, will you? She's real nice. Her name is Mrs. Park-er, an' she used to bring in the little red an' white peppermints for me. Wan't she good? When I did see her in the spirit-world, I just went an' hugged her real tight, an' I gave her some pretty, pretty flowers. They was red an' white; they was u't peppermints, 'cause I ate them all up. [To the Chairman:] Has you got any 'ittle

beautiful condition. In a few days will return the anniversary of my spiritual birth, and I come here with love and greetings to those hearts who still cherish and remember me. I will be known as Spirit Violet.

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

Oh! thou Spirit of Infinite Love and Light, we bring to theo grateful hearts for all that we behold around us. We see thy glory throughout the universe, and we repopulze thy power on every hand. We praise thee for the manufestations of thy law throughout nature; recogoize thy power on every hand. We praise the for the manifestations of thy law throughout nature; and most of all do we offer our soulfelt thanks to the for that which has been developed in the mortal, and makes man akin to thee, and even here on earth but a little lower than the angels. In looking back over the achievements of mankind, his conquests and his un-foldment, we can sing a song of rejoicing to thee, knowing that whatever has been accomplished only points to the possibilities that are to unfold in the coming time. And oh I our Father, knowing that thou hast set the gates of immortal day wide open, and per-mitted thy spirit-children to return to mortals, bearing joyful tidiogs from the life immortal, cheering the mourning heart, orightening the pathways of doubt and fear, we know that thy love and power will not be withdrawn in the future; we know that thou wilt con-tinue thy good offices to men, sending unto their hearts and understanding such consolations, such knowledge as the inmost soul may most require. Counting up the lessous we have learned, the mission fulfilled, the du-ties performed, may we not feel encouraged and cheered to press onward, still bearing our burdens, still anxious to perform our labor under thy divine command? Oh I we would seek through thee and thy ministering spirits such assistance and counsel, such influence and cheer as will cause our souls to spring forward anew, with a blipter light, a grander resolve to do thy will, even as it is done on high.

Questions and Answers.

CONTROLLING SPIRIT .--- You may now present

your queries, Mr. Chairman, QUES.—Are efforts made in the spirit-world to improve the condition of the people of earth by reforming those spirits whose influence upon them is deteriorating?

by reforming those spirits whose influence upon them is deteriorating? ANS —Most certainly; there are instructors, moral philosophers and guides, earnest and no-ble spirits, who devote their time and labors to the elevation of spirits who pass from the body undeveloped, ignorant and carnal-minded. Not only is the personal attention of wise and ex-alted teachers given to such needy souls, but they also exert a united magnetic influence upon them to draw them away from the condi-tions of earth, to sever their connection, psy-chological or otherwise, with physical life, and to uplif them from such debasing conditions as cause them to seek expression through medi-umistic beings on earth, in their own way of exerting an influence detrimental to the wel-fare and happiness of mortals. But you must remember that "like attracts like" in every department of being. Spirits inhabit bodies, all over this earth, who are, in many instances, debased, ignorant, carnal-minded, impure in tendency of thought, in habits and in expres-sion. Such beings, on passing to the spirit-world, are not regenerated in a moment; they have not laid aside their tendencies, their self-ish propensities, and they flad no rest any-where save in the company of those who are, like themselves, ignorant and undeveloped; they gravitate back into contact with such mor-tals, and for a time seek to live again their life in connection with the earth; therefore morthat have to that real number of y body it. Make only body it. Make on

Q.-[By N. P. Oliver, Philadelphia, Penn.] What is the condition of the spirit of the brutes after death? Are they capable of progress, or do they become extinct in time?

A.—It is our opinion, based upon study and observation, that the essence or spirit of all animal life not only exists forever, but that it is capable of infinite expansion, progression or growth. We have before affirmed that animal life does not perish with the death of the body, but continues to have an existence on the spirbut continues to have an existence on the spir-itual side of being. We must also affirm that all life, all intelligence, all animation that is capable of a continuity of existence, must also be fitted for progression; that there is no stand-ing still on the other side. In the spheres out-side of the physical, the external universe, there is constant advancement in a warve state of being: is constant advancement in every state of being; and what is true of man is also true of the vari-ous grades of intelligence, of conscious exist-ence below him.

Dr. Samuel Maxwell.

Good afternoon, Mr. Chairman. I am very happy to meet you. It is a long while since I spoke from your platform, yet I by no means have forgotten the good work that has been es-tablished here, nor have I neglected to speak of it to souls who were anxious to find a way back to their mortal friends and convey to them love and sympathy and many sweat expressions of and sympathy and many sweet expressions of soul-life. I have not failed to come in contact with earnest minds who are here from time to time pursuing their own exaited labors in their own way, and I have never ceased to reap bene-fit from such association. I have found, from my experience, that where intelligent minds come in contact—brush against each other, so to speak—and bring out their ideas and thoughts, a mutual advantage is gained, each spirit grow-ing brighter and becoming better able to send out sparks of thought, gleams of its own intel-ligence, which will be of use to the many; so I

My name is Mary Jane Fisher. I have friends in Soranton, Pa., and I have a relative in Phil-adelphia, a cousin, who was very dear to me When I was here, and who is no less so now. We were like sisters when in early life, and I feel she cannot have cast me aside from her heart and remembrance, but hope that she will

neart and rememorance, but hope that she will receive me with loving greeting, in the same spirit of affection that I come to her. Her name is Sarah Hawes. Through that dear friend I hope to reach some of my rela-tives. She knows where they all reside; but they do not believe in Spiritualism; they are electrical to its closure and thus its double skeptical to its claims, and think it a delusion, an imposition upon the public; so I am afraid it would be useless for me to appeal to them; but perhaps she can find some medium through whom I can come to her, and so get closer to my relatives, and give them some evidences of my identity that they cannot gainsay. I have been in spirit-life some years, but have

I have been in spiric-life some years, but have never been able to speak one word in this way. I was ill a long while before I died; there was but little left of the physical, so attenuated did it become, and for two or three months before my decease I got to seeing lights, shadowy forms and pleasant faces floating around me, generally in the quiet night, when my attend-ants ware resting on silent, and no disturbing ants were resting or silent, and no disturbing element abroad. I sometimes spoke of these appartitions, but my friends thought them only the fancies of an invalid, and gave but little heed to them. I did not know whether they were really angelic visitations or idle fancies, but they gave me comfort and peace; and I un-derstand, now, that they brought me a mag-netic power and influence that soothed my wearied frame and enabled me to bear the afflictions that were mine. I speak of these things, because Sarah, who was with me a great deal, knew of them, and they may prove to her that I am speaking in this way.

am speaking in this way. Oh I I have met many dear friends on the heavenly side of life. They have been very kind to me; they have placed me in a position where I can unfold those powers which had never expanded here; where I can perform those works I desired so much to do. I am strong now, and happy and free; but I felt that if I could only come to my friends and give them a communication, it would add great toy to my present happings.

joy to my present happiness, and if, through this means, I shall succeed in finding a way closer to my friends, I shall be indeed blest.

There have been changes in my old home, but I feel that where my friends are, there I may claim an abiding-place. Thank you, Mr. Chair-man, for receiving what I have to say.

Jeremiah Van Reed.

[To the Chairman :] Good sir, do you admit all comers? I am an old man, and have seen a good many experiences in life. I have had a

and the stand of the

could to reach them, and to bring them a token

of my affection. I have met friends and relatives who have come over here since I left this city—some of whom experienced a great shock when they found the conditions of spirit-life so differ-ent from what they anticipated-and was-glad to give them the little knowledge I had gained, and almost laughed, sometimes, to see their bewilderment, and even horror, because they could not realize what a life this is. I was happy in trying to show them just where they have been mistaken, and explain to them how they can learn for themselves.

they can learn for themselves. It does me good to talk here, after so long a-time, and I feel well repaid for making the . effort to come. I wish to say that the first-spirit who spoke to you is to be credited with helping me in this way, for I had tried to come-here before, not only through this medium, but through others, but have never succeeded in even speaking my name, until this spirit helped. me here with his magnetism. Charlie Warren.

Eolia.

I come from the world of sunshine and flow-ers, happy as the bird on the wing that spurne-all earthly things and soars aloft to heavenly life. I come from the spirit-world, bearing my song of rejoicing to human hearts. I was so-glad to be freed from the physical with its lim-itations, with all that binds and oramps the spirit, and to spring aloft to the heavenly life, where bright souls awaited to escort me to a beautiful home !

beautiful home! My spirit panted to be free. I felt that its aspirations and powers were confined here: that they could not express themselves as I wished, though I tried to sing in my own way, and to give my thoughts to others, and, if pos-sible, to send a gleam of light over their dark-ened lives, and to help them to attain to condi-tions of passe contentment and rest. But now tions of peace, contentment and rest. But now I know I can work, and sing, and send such notes into human hearts as will awaken attention and cause them to listen and catch the strains from immortal life that will help them strains from immortal life that will help them rise upon waves of melody to a comprehension of a diviner existence, a higher power than earthly things can give. Yet I do not ignore the conditions of mortal life nor condemn them: . I know that the spirit is placed here in a cor-poreal frame to receive experience, to gain val-uable lessons, to unfold its powers, ere it can break the shell and spring upward to the realms of life and light; and so I would ask my friends-to be patient with what is theirs, to make the to be patient with what is theirs, to make the most of it in life, to do their best in unfolding. their soul-powers, and creating beautiful con-ditions around their physical, lives, until the summous shall come to usher them into their eternal home

OCTOBER 31, 1885.

must take advantage of it, and sing my song of rejoioing, whisper to the hearts I love that death is but a deliverer, a firm friend, the kind-liest gift of all to mortals, ushering them through the vale of earthly life into the glori-ous realities of the spiritual, guiding them through the cafions below, where the shadow often rests, and the sunlight perhaps seldom comes, to the glorified heights of eternal life, where all is brightness and joy and peace. So I say to those dear friends who mourn for the departed, that the spiritrests in the knowl-edge that God "doeth all things well," that a heavenly love and power overaches human life and is guiding that soul up over ways most beneficial to its unfoldment and leading it on-ward in the paths of immortality. To each and all 1 bring my love. I know some friends of mine, who are interested in Spiritual-ism, who believe that its teachings are pure and its prospects beautiful, will recognize my coming, and perhaps be glad to know that I have been here. I wilk give them the name by which I was known to them in my little efforts to promote the public good and to bring a rest to human hearts that were laboring under dif-foulties, struggling with adverse of reumstances in life. I sometimes sang my little song and spoke my few feeble words of encouragement under the name of Eolia. **Closing Address by John Pierpont.**

Closing Address by John Pierpont. Closing Address by John Pierpont. Friends, the hour has arrived when we are to close this seance-room for the summer term, and we deem it but fitting to address you briefly at this moment, thanking you for the kind sym-pathy you have brought to us to day and at other times, when your presence has been here or your thought extended toward this place; for remember, that to the spirit human thought is tangible, it is real, and it has its effect in vitallz-ing the life of those to whom it is directed if it is pure and unselfish and full of kindly feeling; or of depressing that life if it is envirous, self-

ing the life of those to whom it is directed if it is pure and unselfish and full of kindly feeling; or of depressing that life if it is envious, self-ish, or of an impure nature; so, while we thank you for your presence and your sympathy, we also thank those of you who have kindly con-tributed flowers to this Circle-Room during the past senson. And these heartfelt thanks go forth to friends all over this land, who have given us their sympathy, their kindly thought and encouragement, and their floral offerings. These are treasures to the spirit, richer and sweeter than any material glit that can be be-stowed, and they are fully appreciated by those mortals and immortals who receive them. We will not review the work performed in this Circle-Room during the last senson. We know that hundreds of the spirit-messages which have been delivered here have gone out to the world bearing their own characteristic stamp of identity of the controlling intelligence, conveying a measure of instruction, of consola-tion, of warning, of exhortation, or whatever their purpose may have been, to the hearts for whom they were intended. We know that not only in addition to those eyes who have read them, knowing that they were given for them especially, hundreds and thousands of others have perused their lines, and found some little word, some thought, or some lesson within them, that has been of use to their souls. And have perused their lines, and round some little word, some thought, or some lesson within them, that has been of use to their souls. And not only have thousands of mortals received something in this way, when the word of love, the message of cheer, has created thought in their own minds, but we also know that thou-sands of spirits who have flocked to this place, either to undergo the experience of controlling. either to undergo the experience of controlling a medium for themselves, to witness the pro-ceedings and learn some lesson from them, to bring some magnetism, or to gain something for their own elevation, have been instructed and blessed by the work done in this place, therefore we feel encouraged by the record of the last year, and full of hope and cheer for the time that is to come

the last year, and full of hope and cheer for the time that is to come. While many messages have been given, but very few have borne a mistake or any evidence that they might possibly not have been given by the splrit whose name has been attached to them. It is inevitable that some mistakes must occur in such a line of labor as this. Many spirits who come to operate upon the medium occur in such a line of labor as this. Many spirits who come to operate upon the medium flud themselves unequal to the work; they do not understand the law of control; they have not the requisite psychological power to influ-ence a sensitive's brain, but they do the best they can, sometimes growing confused and weak in their efforts to communicate; others are clear and strong in mind and purpose, and have no difficulty in expressing their thoughts, and giving special evidences of their identity to their friends.

You must also remember that there are thou-sands of spirits thronging every avenue of com-munication between the two worlds; hundreds gather here daily who are unable to manifest, every one of whom may be just as anxious to come as the spirit who speaks, and each one of whom is directing his or her personal thought and im-pression to the mind of the medium, exerting more or less of a magnetic influence upon it;



and it is much to be wondered at that there is so little confusion, so little manifestation of conflicting influence given at such a public place as this. Were mortals to understand the modus oper-

place as this. Were mortals to understand the modus oper-andi of the work on the spiritual side, to be-hold the conditions and the influences in oper-ation, they would be very slow to condemn a medium or a spirit; they would wonder that so much is given to mortal life from the eternal spheres as they receive constantly through me-diumistic organisms. The conditions of life are continually changing, and from year to year, although there are obstacles set up in our way by mistaken friends, as well as by the com-mon enemies of Spiritualism, we learn more of, and understand better, the laws of associa-tion with mortals, and of mediumistic control, and therefore we can come into closer associa-tion with mortal life in our future efforts. Friends, you have borne with us kindly dur-ing the past year; may I ask your sympathy and cooperation for the year before us? We now close these séances for the summer season, hop-ing to open again in the fall, with renewed strength and magnetism for medium and spirits, and with the purpose of bearing to hu-man life such lessons, such consoling evidences of continued existence, such supplies of spirit-ual strength and influences as we feel are do-manded of us, and required by those on earth. As you pass out from this place to your homes, may you bear with you an influence that will

manded of us, and required by those on earth. As you pass out from this place to your homes, may you bear with you an influence that will be uplifting to your souls, that will be invigo-rating to your minds and purifying to your hearts. May it bring you more love and social communion with your fellows, and with all whom you reach; may you feel that you are better men and women for having visited this place; and as the summer days go by, may they bring only that which is for your best good, physically and spiritually. May the peace of God rest with you all. John Pierpont. [The meetings then closed, to be resumed in September.]

September.]

MESSAGES TO BE PUBLISHED.

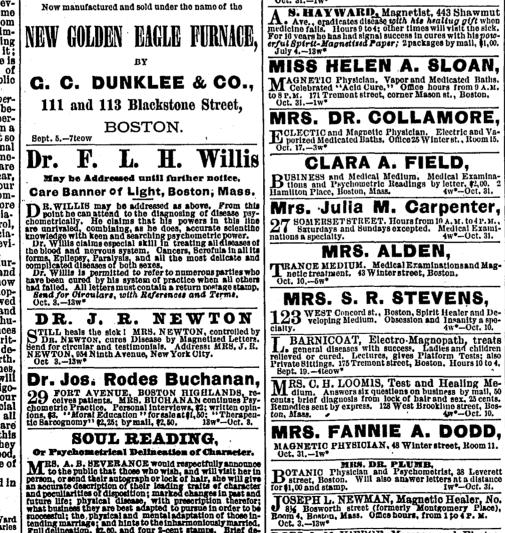
Sept. 22.—Opening Address by Beniface; Col. George Ward Nichola; Mrs. Charlotte Crandall; Barah Bird: Charles Williams; Manning Leonard; Daisy, to Jacob Wright. Sept. 25.—Augustus Wilson; Elizabeth Ohlids; George H. Hunt; Mary E. Safford; Dr. O. Johnson. Sept. 29.—John Pierpont; H. H. Dickoy; William S. Ma-ble; Augustine J. Siattery; Elizabeth Davidson; Mrs. Mar-tha Williams; Nathaniel Parker; Ann Elizabeth Hender-⁶⁰⁰

son. Oct. 2.-Lotela, for B. C. Brown, Lucius P. Stone, Ma-tilds Clark, Ella Joy, Mary Paimer, Ellen Crosby, Henry Gould, Orville Dewey, Ville, Pratty Queen. Oct. 6.-Rev. David Greene: George G. Crawford; Mary E. Tracey; David Ensley; Katle Griffin; Charles Wood-

L. TRECEY, David Ensity; Acts Grinni; Charles Wood-Ward. Oct. 9.-A. B. Whiting; Edwin Wattson; Charles F. Osborne: Isabella Jane Cleveland: Hamah Carey; Con-trolling Spirit, for "Maley" and Mabel Young. Oct. 13.-Swiftfoott E. C. Carpenter: Edwin J. Brown; Martha Fuller; Eliss Ames; Controlling Spirit, for Lydis J. W., and Emma G. Chandler. Oct. 16.-Elisabeth Brooks; John. H. Grant; Nat John-son; Mabel Biadbury; Eben B. Whilmere; Busie French. Oct. 20.-Dr. Nathan Smith; A. W. Scaddings; Susie - "Mischlef!"-for Elisabeth Boyce, Balmon Whitney, Allce Loring, and Mabel.

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BY A. P. SINNETT,

Author of "Esoteric Buddhism."

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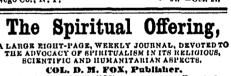
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LIGHT. BANNER OF

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

OCTOBER 31, 1885.

Banner of Pight. BOSTON, SATURDAY, OCTOBER 31, 1885.

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Spiritualist Meetings in Boston:

Spiritualist Meetings in Boston: Ensmer of Light Circle-Roem, No. 9 Bosworth Bireed -Every Tucaday and Friday atternoon at 30'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Better Spiritual Temple, Hortlenitural Hall. Locures every Sunday at 10% A.W. and 7% F.M. R. Holmes, Predent; W. A. Dunklee, Treasuror. Berkeley Comgregation.-Permanent lecturer, W. J. Colville. Public service in Berkeley Hall, Odd Fellows Building, Tremont street, every Sunday at 10% A. M. and Yé F.M., also Friday, 74 F.M. Woekly meetings in Lang-ham Hall (uljoining): Monday, 8 F.M., Questions and An-mer Conference: Wednesday, 24 F.M., Ladies' Union; s.F.M. Musical and Literary Solfe's; Saturday, 3 F.M., Lec-ture and Conversation... Everybody welcome. LANGHAM HALL.-W. J. Colville and E. Swain Moore delive inceture, with the exhibition of Moore's spirit palut-ing, Tucsdays and Thursdays, at 3 and 8 F.M. Union Park Hall.-The Shawmat Spiritual Lyceum meets in this hall, corner Union Park and Washington streeds, every Sunday at 10% A.M. All friendsof theyoing are invited to visit us. J. B. Hatch, Conductor. Faime Memorial Hall, Appleton Sireed, mear Tremont.-Culiferio's Professive Lyceum No. I. Sec-ions Sundays, at 10% A.M. All friendsof theyoing are invited to visit us. J. B. Hatch, Conductor. Faime Memorial Hall, Appleton Sireed, mear Tremont.-Culiferio's Professive Lyceum No. I. Sec-ions Sundays, at 10% Park, Conductor. Francis B. Woodbury, Cor. Sec., 117 Devonshire street. First Mpiritual Temple, corner of Newbury and Exeter Mircela, -The Shawmat Sternently Society will Exeter Mircela, -The Shawa Sternenty Steley will Exeter Mircela, -The Shawa Sternenty Steley will

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 practitioner 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 yet 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.

S. 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

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To the Editor of the Banner of Light :

attention aud enthusiastically applauded. Interest-ing remarks were made by Dr. Richardson and Dr. J. Richardson; psychometric readings by Dr. MacAllist-ter, and a fine recitation by little Miss Florence Gene-va Spence. THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Berkeley Hall, Sunday afternoon, Oct. 25th, opened its meeting with singing, followed by an invocation by Mr. J. Frank Batter. of Chelsea, who gave two able lec-

Notes from Cleveland, O. To the Editor of the Banner of Light: "The Ninth Annual Congress of the Liberal League,"



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

Choir, Congregation and Social Circle.

BY S. W. TUCKER.

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| Angels, Come to Me. Angel Presence. Beautiful Islo. Compensation. Day by Day. Going Home. Guardian Angels. Hope for the Sorrowing. Humility. Happy Thoughts. He's Gone. I'm Called to the Better Land. I Thank Thee, oh, Father, Jubilate. My Spirit Home. Nearor Home. Over There. Passed On. | Shall We Know Each Othe There? The Bapy By-and-Bye. The Soul's Destiny. The Angel of His Presence. There is No Death. They Still Live. The Music of Our Hearts. The Freeman's Hymn. The Vanished. They will Meet Us on the Shore. The Other Side. Will You Meet Me Ove There? Who will Guide my Spiri Home? |
| Passed On. Reconciliation. Repose. | Waiting On This Shore. Waiting 'Mid the Shadows. Welcome Home. |
| She Has Crossed the River. Strike your Harps. Some Day of Days. | Welcome Angels. We Long to be There. |
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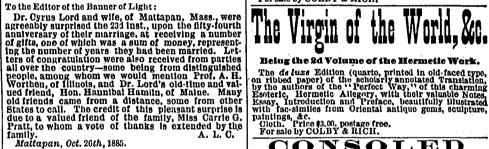
THE SPIRIT OF THE NEW TESTAMENT; THE REVELATION

OF THE Mission of Christ.

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were heartily encored, and, in obedience to another invitation to sing for us, the young lady has consented to do so at an early day. *A Pleasant Visit.*—Through Mrs. Dr. T. K. Dawson, of this city, we were introduced to her nicec. Miss Alice Mattby, daughter of Prof. Maltby, of Cincinnati, Dean of "The American Eclectic College" of the Queen City. Miss M., who is quite artistic, musical and literary, is well informed on the Spiritual Philoso-phy, and reports some excellent mediums in Cincin-nati, particularly mentioning Mrs. Cooper, the mate-rializing and slate writing medium. Miss Maltby pos-sesses a rich contraito voice, and had her health per-mitted would have sang for the Lyceum. *The Cieveland School of Elocution*, lately instituted by Mesdames Bodifield and Shattuck, is steadly grow-ing luto popularity. Mrs. Bodifield's recent readings in the Lyceum have resulted in forming a class of six or seven of the most talented speakers among our chil-dren, who intend placing themselves under the tuition of the above mentioned ladies for voice culture and elocution. The Cieveland School of Elocution is situ-ated in Case Block, and their pupils have the use of "Caso Hali" for their practice and Monthiy Matinees, which will form a prominent feature of this new school. Yours,



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Fletcher delivered a discourse upon "The Second Coming of Christ."

The claim of christ." The buman mind is so constituted that it can only unfold by having some standard beyond itself, that shall be the ideal, as yet unattained, but still within the range of human possibilities. This ideal will con-tain more justice, more truth, more wisdom, yet it like a beckoning hand, will be forever calling the soul-along the pathway of life. The child finds his ideal in the parent, unto whom he turns for guidance and help: while the parent, who is "only the child grown tail," turns to the powers of heaven for like instruc-tion and help. What is true of an individual is like-wise true of classes of people. Nations and kingdoms have all had some ideal life that served as an exam-ple and a guide. Confuctus, Zomaster, Buddha, and Mahomet, are names that stand as representatives of a larger measure of the divine than has been mani-fested in the world at large. These ideals, in the light of to day, are very far from perfect, yet in their own time their names were emi-hiazoned with the highest attributes possible for the mind to conceive of. Jesus stands as a representative of the present day conception of an ideal life, and to be at omeness with him seems to be the great purpose

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successful as could be desired. These meetings are evidently growing in interest, and it is to be hoped that all classes of mental scien-tists will accept the broad and generous invitation of the management to cooperate in making them repre-sentatives of scientific investigation in all classes of mental and spiritual phenomena. The easy for next Sunday afternoon will be adver-tised in the spiritualistic notices of the Sunday papers.

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throughout.

throughout. Mr. Edgar W. Emerson followed the discourses with descriptive test scances in his usual happy man-

Another interesting phenomenal feature was the singing of Mrs. Addie M. Gage and Miss Luiu Billings of Rochester—both ladies being under spirit control. WM. FOSTER, JE., Cor. Sco.

Newburyport, Mass.

Miss A. M. Beecher lectured on Sunday afternoon and evening, Oct. 25th, taking for her subjects: "Prove All Things" and "Infidelity," both of which were handled with much ability. NOTES.

NOTES. Mrs. Mand E. Lord will hold a dark circle in the La-dies' Aid Parlors the coming, Saturday evening, and will lecture and give tests on Sunday alfernoon and evening. Efforts are being made to secure Mrs. Bessie Hus-ton for a materializing searce in this city. If success-ful, the séance will be held in the Ladies' Aid Parlor. H

J. Frank Baxter, of Chelsea, who gave two able lec-tures, and in the evening his address was followed by exercises of mediumship, of a thoroughly convincing character. The hall and its two galleries were packed with auditors, constituting the largest meeting which has yet been held in this city during any previous lec-ture course. ture course.

Haverhill, Mass.

Mattapan, Oct. 26th, 1885.

A Pleasant Surprise To the Parents of Annie Lord Chamberlain and Jen nie L. Webb.

Next Sunday Mrs. Juliette Yeaw, of Leominster, will speak in Brittan Hall. E. P. H. Haverhill, Oct. 26th, 1885.

Unity, N. H.

Dr. A. H. Richardson, of Boston, informs us that having occasion recently to be at Unity on a profeshaving occasion recently to be at Unity on a profes-sional visit, he met with a Spiritualist family there, in accordance with the wishes of whose members he ad-dressed a gathering of the friends and neighbors at their home-explaining to them the grand and living principles of the Spiritual Philosophy. He found those be met intrrested in the cause, and some of them con-versant with the contents of the BANNER OF LIGHT through subscription therefor.

And here we have the BANNER OF LIGHT; this old ploneer waves majestically in the breeze, undaunted by the shafts that are hurled at it from all sides. As the official organ, we might say, of Spiritualism, it is the target for enemics, large and small, yet, undismayed, it only grows stronger by the persecution heaped upon it.—The Liberal (Liberal, Mo.).

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W. BAKEB & CO., Dorchester, Mass.

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

Spiritualist Meetings in New York.

Spirituanist meetings in New LOCK. Grand Opera Home Hall, Sth Avenue and 333 Sireet.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M. Miller's Arcunum Hall, 54 Union 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% P.M., and every Friday afternoon at 2%. Frank W. Jones, Conductor. Spencer Hall.—The services of the Theodore Parker Spiritual Fraternity are held every Sunday at this hall, 114 West 14'h street, at 3 and 8 o'clock, where all friends of the cause receive a warm welcome.

The People's Spiritual Meeting. To the Editor of the Banner of Light :

J. J. Morse, who has just closed a month's engagement at the Grand Opera House, and is to speak in Brooklyn during November, will occupy the platform for the People's Spiritual Meeting at 54 Union Square,

for the People's Spiritual Meeting at 54 Union Square, this city, Friday afternoon, Nov. 6th, at half-past 2 o'clock. William O. Bowen of Brooklyn will speak Sunday evening, Nov. 8th. Our meetings have all been characterized by strong spiritual power, especially the Sunday and Friday af-ternoon gatherings. We already begin to realize the fulfilment of Mrs. Morrell's prophecy in the necessity for more commodious quarters for our sessions, and we have the assurance that we shall soon have our necessities supplied. 155 West 20th street, New York, Oct. 20th, 1885.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualisis holdsits meetingsevery bundsy in Conservatory Hal, Ed-ford Avenue, corner of Fultun street, Speakers: Novem-ber, Mrs. S. Willis Fleicher; subjects, Sunday, Nov. Ist, 11.A.M., 'IsSpiritualism a Distinctive Iteligion!' 7% F.M., ''Can One Riss by Puilling Another Down?'' December, Mrs, Amelia H. Colby; January and February, Mr. J. Wm. Fleicher: March, April, May and June, Mr. J. Wm. Fletch-er and others' Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hall.

734. All are cordially invited. Spiritual literature on Mile in hall.
Church of the New Spiritual Dispensation; diff. Ad-lphi street, near Fulton. Brooklyn, N.Y. Sunday services 11 A.M. and 73 P.N. Mediums' meeting 35, P.M. Lades' Ald Society. Thursday, 3 to 10 P.M. John Jeffrey, Prosident S. B. Nichols. Vice-President: Miss Lul Beard, Scoretary; A. G. Kipp, Treasurer. Speakersengaged: November 1si, J. J. Morsei, A.M., 'Blritualism' its Basis'; P.M., 'Bead Gots es. Javing Hopes'; Sth. A.M., 'Mediums' meeting 34, ". 'Mediumship: its Philosophy and Responsibilities'; 15th, A.M., 'Spiritual', Growth'': P.M., 'Masta Joshee, the eminer Hindu scholar; subjects: 'Buddhism Contrasted with Ohristianity,'' 'My Impressionsol Americs'': Dec. 2th and 2th, Mrz, F. Uli Of Lawrence, Kausaa.
The Brooklym Spiritual Dawrence, Kausaa.
The Brooklym Spiritual Dawrence, Kausaa.

ruary, Mrs. A. L. Luil of Lawrence, Kauss. **The Brooklyn Spirium Union** bidds its meetings every Sunday in Fratenity Booms, corner Fourth and South Second streets, as follows: Members' Developing Oircle, 10/5.A.M.; Ohldren's Lyceum, 3/5 P.M.; Confer-ence, 7/5 P.M. Seats free. Speakers for November: Mr. F. O. Matthews, Mrs. A. O. Henderson and Mr. W. C. Bown.

Conservatory Hall, Brooklyn:

Mrs. S. Willis Fletcher will speak in Conservatory Hall, Brooklyn, the Sundays of November. Subjects, Nov. 1st, "Spiritualism a Distinctive Heligion," and 'Can One Rise on the Downfall of Another ?"

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

A M RIELUAN SPIRIT USALIN' ALLIANUS. Harret Kinnt, Galement J. R. Vicanzier, Sorvicery. The Secular Freed Switch has been information the se-clent work during the present year, and all percent was approved its objects have required to have the suitce when stacks upon Soiritalism coming most that sorte when stacks upon Soiritalism coming most that sorte when they the labout the taken in hand by the Suitce when they the labout to the soir hand by the Suitce when they for the object alter the source of the source when they for the source of the source of the source of the for 7 Sour 1804 street. Source of the source of the