

NO. 7.

[Reported for the Banner of Light.]

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. Secular things must become sacred, for everything is sacred that has to do with life and its unfoldment. Busy brains and weary forms may need a period of rest. Services in pleasant buildings, where music and oratory tend to soothe and comfort, may be necessary to soothe and direct the mind to spiritual objects, may be serviceable and blessed; but there must be no more lax morals in the shop than in the temple, for God is everywhere; all time and space are his; and while at special times and in special places we may feel his influence with peculiar force, he is everywhere, 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 sun. The omniscience of Deity as a dogma has never been denied by any avowed Christian. The man has made a false life in the main that, though valuable as an article of faith, no

Gates, San Francisco.

shoulders taller than the medium. In all fifteen or more appeared. We consider Dr. Botheimer 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 Haverhill, Mass., has just made a flying visit here on his journey northward. I say flying, 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 Massachusetts 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 vision 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. 10th thirty-five 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 fill engagements in any State, and may be addressed as above.

Original Essay.

SPIRITUALISM AND ITS MATERIALISTIC CRITICISMS.

BY H. FINLEY.

To the Editor of the Banner of Light:

I have noticed, as a most deplorable condition of the affected "liberal" status of the present decade, that outside the domain of pure, unhyphocated 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 materialistic strictures against Spiritualism.

You must have noticed how frequently the chronic, sodden worshiper of pure (?) undiluted "matter" uses, in substance, language like this to combat the facts, the phenomena and (thank God) the virtue 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-beap of stale negatives and platitudinal, silly assertions against the glorious truths of Spiritualism. We say analyze, because to seriously criticize would be an unmerited honor.

Truly such disingenuous carpers might say that they had never for the "first," last, or any other "time" reflected, considered, or honestly thought of 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 (!) 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 isolated 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 earthly 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 séances, 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 depths—but 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 scent 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 intuitions in their realm who oppose the intuitions, the very birth-thoughts—the 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 disenfranchise 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, instead of being superlatively heavenly or hell-

ish, is worthy of its great Author—progressive, unalienable, 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 counterpart, 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? Who wonder, we repeat, that the inquirer or orillo, 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 or 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 pliancy and sorrow confessed by many spirits returning from their dead 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 philippics 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, Zollner, 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 earthly, unpropitious and destructible, but spiritual, full of promise, and eternal; that I know it from evidence intelligently communicated by denizens of the spirit-world, 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:

Q.—Is man an organized unit of the primal substances of being? If so, what are the evidences that demonstrate it? If man is not such an organized unit, on what is his declared immortality predicated?

A.—If the immortality of man rested with the pleasure of an Infinite God, then the loss of the forfeiture of such divine pleasure would necessarily imply the loss of man's immortality; and if such divine pleasure were more easily secured 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, or given to man. If man is immortal, it is because of his own inherent qualities, and he does not now and here embody the principles and potentialities that constitute an indestructible personality of continuous being, then immortality cannot be given to him in the future. It has been said that Spiritualism demonstrates the immortality of man, but it does not do so. While it goes a long way toward such demonstration, it falls short of accomplishing it. The immortality of man can only be demonstrated by showing that the human form is the ultimate of forms, and that it constitutes a cosmic 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 abeyance. What careful and independent thinkers require and demand is, that it shall be shown that man is immortal now, 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 ultimate of evolved forms, and consequently indestructible.

Q.—Mat. xx. c. 17th and 18th vs.: "And Jesus going up to Jerusalem took his twelve disciples with him 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 conception?

A.—We do not believe there ever was an immaculate 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 enabled 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 material plane, it is necessary for them to operate through the organism of some form still on the material plane. The characteristics of the medium will in a measure determine the nature and method of the control and the manifestations that will be produced. If the manifestations 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 an intellectual order, the control uses the nervous forces of the medium.

Q.—Is Mr. Kellar, the prestidigitator, a medium? If not, how does he perform his slate-writing trick?

A.—We are not the keepers of any man's conscience. Ask Kellar to answer your question.

Q.—When a spirit comes in contact and sympathy 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 Swedenborg expresses it, "explore 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 sufficiently 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 interlending his spirit 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 intelligence. Is this intelligence material or immaterial? If the latter, what becomes of it when the material body dies? Is there anything, 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 subject?

A.—There is but one principle of intelligence, and all manifestations of intelligence have their base in it. There is no conscious manifestation

of intelligence except by or through organized forms, and the degree of manifestation is governed by the organism. It is the same intelligence 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 conscious 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 original elements, to reappear in a higher form, and so onward and upward, they attain to expression 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 session in the same hall, the opening address being by Mr. Wilson McDonald, the subject, "The Use and Abuse of Modern Spiritualism." Mr. McDonald insisted upon the presentation of facts as the essential thing to bring the people to a lively sense of the truth that through Spiritualism the fact of the continuity of life is 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 audience was large and the session an interesting one.

In the evening Mr. Morse spoke upon the subject, "The Making of Man." He treated the subject with great ability and perspicuity, 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 planetary, declaring that from the moment of its birth as an independent world it contained potentially 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 inherent principles, potentialities, powers and forces, and had not been guided, directed nor controlled in this development by any being or 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 beginning of each was but a line beyond the lower or preceding stage, and that man was but a line beyond the animal. At his first appearance, he was simply a physical man, the human attainments and attributes having been unfolded through the gradual operations of the principles of nature in the process of making man what he is to-day. This process will ever continue, 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 controls', 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 audience, which filled the large hall, subject for reflection that could profitably occupy their 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 aureole of crimson 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.

And as he sat the evening shadows deepened—
Night's curtain falling o'er 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 outlived the evening star in brightness,
And seemed to look through space to worlds unknown.

She said: "I bring to night from life's 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 ever 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 you 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! 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 shrieking,
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 for his mind revealing):
"Great Law of Life, for you there is no death!"

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From Wicacast, Mo., Oct. 24th, 1885, Mrs. L. L. Langmaid, aged 65 years and 2 months.

(Obituary Notice not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words for each additional line. No charge for the first line.)

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This singular little volume, called "Light on the Path," has a history as strange as the progress of the occult. The page informs that it was written down by "M. C." Fellow of the Theosophical Society, for the use of those desiring to come within the influence of the "Light on the Path." "M. C." however, was not the real author; she simply wrote it down as an amanuensis, while psychically influenced by the spirit of the book.

PROF. M. MILLERSON holds meetings regularly on Sunday afternoons, 3:30, and evenings, 7:30, in the Hall No. 502 Tremont street (corner Dover), Boston, where a spiritist will be discussed, pictures executed through his mediumship adding their presence by way of illustration.

A New Man. — Wm. E. Hantley, of Rock Island, Ill., writes: "I bought one bottle of DR. GRAVES' HEART REGULATOR and when used, found myself a new man." Free pamphlet on "Heart Disease" of F. E. Ingalls, Cambridge, Mass. — \$1.00 per bottle.

Very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations, by tracing the analogies offered by the subtler forces of Nature. This little work has been entirely revised, and a considerable number of matter added to it, and will be found an unanswerable argument in favor of Spiritualism.

Paper. Price, 15 cents.

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Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, 9 Bowditch street (formerly Montgomery Place), every TUESDAY and FRIDAY A. M. from 10 to 12 o'clock. The meetings are held at 10 o'clock, and services commence at 10:15 o'clock, at which time the doors will be closed, allowing no admittance after that time. The public are cordially invited.

The messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually 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 reason. All express as much of truth as they perceive.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact by publication.

Natural donors upon our Free-Circle table are gratefully appreciated by our angel visitors, therefore, the table is open to all who desire to contribute. We do not desire to receive any offerings in kind, but we do desire to receive the good wishes of our friends.

We invite suitable written questions for answer at our Free-Circle meetings. The questions should be sent to the Editor of the BANNER OF LIGHT, and will be answered in the next issue.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer.

Report of Public Séance held J.

(Continued from our last issue.)

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 constant together, pursuing our studies and works in company. Where one is, the other will 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, sitting in the twilight on two separate occasions, has seen a beautiful blue light, appearing in the form of a sphere, but gradually unfolding to a five-pointed star. This star has risen to the ceiling, and as it vanished, it faded, revealed a pure white light. Julia has given this manifestation twice. Her sister has wondered what it could mean. I wish to say that a beautiful 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 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. It means many things, if its lesson is to be learned, and we trust that it will be in the near future, 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 independent of material things. We are working to unfold 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 I can guide my message to those who will understand 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 before 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 summoned to the heavenly world. There I met my dear one, and we are constant companions, living almost the same lives and doing the same 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 other places to feel that all is as well as can be. I am happy, and I hope to be here. With the frail physical body my powers 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.

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 don't know that I care to speak about material matters, for I feel that I am settled; but they are asked to me for a while, so I will see that everything was straight and done well.

I have been attracted to different parties in 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 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 satisfying. 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 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 suppose, 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.

[How do you do?] I pretty well. I ain't sick. I used to be, but I got well, didn't I? I got a nice gran'ma, here with me to-day. She can't talk through this lady, don't you know? But she wants to, awfully. I can, can't I? An' she's real nice. She got little curls right down to [behind her ears], my gran'ma has. She wants to send her love to my mamma. My mamma's name is Lizzie Shaw. [Where does she live?] My gran'ma says she lives in Boston.

My gran'ma says she used to call my mamma Bessie when she was a 'little 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, an' 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. Parker, an' she used to bring in the little red an' white peppermints for me. Want's 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 wasn't peppermints, 'cause I ate them.

[To the Chairman:] Has you got any 'little girls? [No.] Don't you like 'little girls? [Yes, very much.] I did come here the other day, when there was lots of 'little girls here, an' there was so many I couldn't see you. Oh! ain't that nice? [Referring to a bunch of flowers on the table.] Is this yours? We have flowers where I live, lots of 'em. An' I go to school, but I live with my gran'ma. She takes care of me, she do. She's been trying to get to my mamma, 'cause my mamma orliss so much. She

thinks she has a heap o' trouble. It makes her head ache an' awful lot. I don't want her to cry so; my gran'ma do n't, either.

My gran'ma's been away a long, long while. She don't look like real old gran'ma—she do n't; she don't look so me. I don't think she looks as old as my mamma. When my mamma comes over here I live she'll stop crying, an' won't have any old headache, an' she won't look so tired. Will she tell you her name? His name is 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 the sky when the sun is going to sleep. Oh! you know, don't you—soft-like. It's real pretty, it is.

I'd like to bring you some flowers; and I'll bring some for my mamma, too, 'cause I don't want her to cry. She thinks she do have lots and lots of trouble, an' I don't know, I think she do; but it hurts everybody to have her cry so much, don't it?

I think you're 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 want to say to my dear father: I have been with you many times in the past few months. I have known your aspirations and your hopes. I have known of your successes, spiritually, 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 understand 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 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 befell you very recently, and which, but for angelic helpers and protectors, would have resulted in a most serious manner. We know of the danger; we could not avert it, but we could, to an extent, stay its evil consequences, and I can see that it would not have brought sudden death, but it might have permanently injured the brain unless you had received the help of those influences who were about you; and they will not leave you, but will bring their protecting guidance and magnetism just as long as you require it, because they know you are needed in certain ways and lines, for the purpose of a special work.

I want to say to my dear mother: I may understand her in your constant watchfulness 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 interested in the distribution of that work of which many mortals know, but which perhaps I had better not speak of more fully, only to explain that I can see it increasing in usefulness, assisting spirits who wish to learn of their spiritual 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 finished one line of experience and discipline, which has elevated me to my present condition 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 I am doing my best in every condition, and 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 affection.

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 they act from the best.

In no doing we shall develop our own spiritual nature, 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 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 thee grateful hearts for all that we behold around us. We see thy glory throughout the universe, and we recognize thy power on every hand. We praise thee for the manifestation of thy love and thy power, and most of all do we offer our souls' thanks to thee for that which has been developed in the mortal, and makes man akin to thee, and even here on earth but a lower than the angels. In looking back over the achievements of mankind, in considering his unfoldment, 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 future. And oh! my Father, knowing that thou hast set the gates of immortality open to every soul, thy spirit-children to return to mortals, bearing joyful tidings from the life immortal, cheering the mourning heart, brightening 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 continue thy good offices to men, sending unto their hearts and understanding such consolations, such knowledge as the immortal soul may most require. Counting up the lessons we have learned, the mission fulfilled, the duties 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! we would seek through thee thy ministering spirits, such as laws and counsel, such influence and cheer as will cause our souls to spring forward anew, with a higher 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?

ANS.—Most certainly; there are instructors, moral philosophers and guides, earnest and noble spirits, who devote their time and labor to the elevation of spirits who pass from the body undeveloped, ignorant and carnal-minded. Not only is the personal attention of wise and exalted teachers given to such needy souls, but they also exert a united magnetic influence upon them to draw them away from the conditions of earth, to sever their connection, psychological or otherwise, with physical life, and to uplift them from such debasing conditions as cause them to seek expression through mediocrity belongs on earth, in their own way of exercising an influence on the mortal to the welfare and happiness of mortals. We do not 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 expression. Such beings, on passing to the spirit-world, are not regenerated in a moment; they have not laid aside their tendencies, their selfish propensities, and they find no rest anywhere save in the company of those who are, like themselves, ignorant and undeveloped; they gravitate back with such mortals, and for a time seek to live again their life in connection with the earth; therefore mortals may sometimes be annoyed and harassed by the presence of these influences; but if a person, on earth will seek to surround himself with pure associations, live a life of morality, of high, noble aspiration, and endeavor to do his best, under all circumstances in life, he will not be long troubled by the presence of impure influences. In order to lift these spirits from

this downward condition, from the tendency to gravitate earthward to come in contact with vile conditions pertaining to physical life, pure and exalted intelligences, who desire to serve humanity, exert their magnetic influence until it surrounds such a spirit and awakens its thoughts concerning its true condition, and its higher and holier plan. When the spirit has arrived at this state of mind, the exalted teacher can then begin to teach him, and point him to a better life, give him encouragement, and hope and cheer, show him how to enter upon a new path, so that he may grow in knowledge and understanding, and ultimately enter 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 becoming visible to mortals acts for another not possessing the 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?

A.—Yes; we have seen such manifestations as this. We have been present at a materializing séance, when each sitter present had his or her spirit friends in attendance, each one anxious to manifest. We have seen that the medium was unable to bear the strain of so many spirits changing, and each one personating himself or herself as they were in life. We have seen the presence of the medium materializing a body, and presenting 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 resemblance 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 say that this form sent out as a lay image by tricky spirits, or for the purpose of deception; we mean to say it was a form materialized from the elements of the atmosphere, and from elements extracted from the medium and sitters present, by wise spirits, understanding the law of chemistry, who had been requested to do this work by those spiritual attendants of the sitters who found it impossible for them to manifest themselves in materialized form, but were eager and anxious to give a manifestation to their friends in order to assure them of their immortality, their love and sympathy, and of the possibility of communication between the two worlds. The form materialized, and acting under the operation of these spiritual guides, was in reality but a machine. But the guides themselves, undertaking the work and responsible for it, were acting simply as intermediary spirits or mediums for the spirits of those who were represented.

Q.—In the case of re-incarnation, is it optional with a spirit desiring to repeat the earthly existence, what quality or condition he adopts, and how he conducts his life?

A.—Upon this we might almost say every question of re-incarnation, 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, 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 development of the soul. From what we have learned in connection with this law, we do not understand it to be an arbitrary one, which determines that all spirits shall pass through successive embodiments 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 be brought to a higher plane of 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 returning and passing through such an experience with matter as will give him the required discipline. We believe that, to an extent, it is optional with such a spirit under what conditions he shall come to earth. After intelligently studying the question he understands where his soul is deficient in development, and, realizing from that point, he learns what conditions will be required to supply his deficiencies; therefore he seeks until he finds 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 magnetically attached to the prospective mother, forms a union between himself and the embryo, which union is never severed. At the time of birth he is in full possession of the infant form. Previous to that time, however, he has come under such conditions and conditions, relative to physical life, as to lay 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 opportunity of expression and of work in his spiritual organism. Let it be understood, however, that when he has parted with this physical experience he does not continue to be oblivious to the experiences or discipline of former lives, but, entering the spirit-world upon a higher, grander plane than he occupied before, he continues to review the past, gather up its events, histories and many sweet expressions of love that he has just received, make up a vast volume of valuable matter for his soul's progress.

Q.—[By N. P. Oliver, Philadelphia, Penn.] What is the condition of the spirit of the bruter 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 that it continues to have an existence on the spiritual side of being. We are of the opinion 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 standing still on the other side. In the spheres outside of the physical, the external universe, there is constant advancement in every state of being; and what is true of man is also true of the various grades of intelligence, of conscious existence 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 established 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 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 exalted labors in their own way, and I have never ceased to reap benefit 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 grows, and each becomes better able to send out sparks of thought, gleams of his own intelligence, which will be of use to the many; so I do delight to come in rapport with human minds on earth or in the spirit-spheres when they meet together for mutual culture and improvement.

I have heard many questions discussed relating to human life and welfare, and I am interested in more than one, for I feel there are many avenues through which man is groping his way to find the best that life contains for his spiritual as well as his physical unfoldment.

In the department of healing I am deeply interested, and every time I return through a medium I can see that man has progressed in his ideas concerning the natural agencies for the alleviation of human ills. I can see that a vital force, a magnetic aura, is spreading and increasing in power throughout the world, is coming in contact with receptive bodies, in which it makes its influence felt in performing curative work through its healing power. I be-

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 remedy.

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-potent in the alleviation of suffering and the promotion of vigorous health. I am also vitally interested 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 great grand truth, that when humanity learns to begin life here upon a purer plane, with an earnest desire to live 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 especially to-day, Mr. Chairman, but to give greetings to my friends and assure 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 I am nearest to. 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 appreciated. I bring greetings to all friends.

I am at work, especially in the city of Philadelphia, in connection with spirits and Spiritualists, 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 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 needed, our influence itself, with the impulses it receives when a spirit controls a medium and sends forth its thought, must have a certain effect and reach its point, working in 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 exalted and intelligent than I claim to be, I am deeply interested in the Seybert Commissioners of Philadelphia, who have been selected to investigate the claims of Spiritualism. I am persuaded, from what I have seen, that interested spirits will not pause in their work until some good results have been accomplished. We do not feel altogether satisfied, but yet we believe we shall be able to exert an influence 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 generally will rejoice that there are immortal souls working earnestly for the spread of such truths upon earth as will convince mankind that there is no death, and that there is a highway of communion between the two worlds. We are not contented to have only the thousands or even millions of people accept the great truth, but are working for humanity as a whole, 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 Philadelphia.

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. I can see how you long to give them a few words, and I can believe that they also yearn for some knowledge of you spirit-life. I will help you to do this, if it is possible, and he has prepared the way for me, and I am very grateful to all concerned.

My name is Mary Jane Fisher. I have friends in Scotland, Pa., and I have a relative in Philadelphia, 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 receive me with loving greeting, in the same spirit of affection that I come to her.

I have friends here, too, and I thought that dear friend I hope to reach some of my relatives. She knows where they all reside; but they do not believe in Spiritualism; they are 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 never been able to speak one word in this way. I feel I am lost, and I feel that I am a great deal 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 attendants were resting or silent, and no disturbing element abroad. I sometimes spoke of these apparitions, 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 great peace, and I understand now that they brought me a magnetic 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.

Oh! 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 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. Chairman, for receiving what I have to say.

Jeremiah Van Reed.

[To the Chairman:] Good air, do you admit all comers? I am an old man, and have seen a good many experiences in life. I have had a good deal to do here, and on the other side, but I just feel that it is all right for me to say what I can. I have not been gone long enough to speak to you on these things, as did the gentleman who first came. He understands their points better than I do, but I have been studying some of them up. That is what brought me near to him, and he thought I would do well to come here, if I wished to learn something more, and try to make myself known.

I belonged to a good old Dutch family that had settled in this country many generations ago, and we were the kind of people who believed in sticking to one's kind, and making the best and most of it, beautifully and bringing out its best points, so you may say we just got grounded there, and were pretty widely known. I had something of this world's goods, and I knew how to enjoy life, or thought I did, but of course I found, as do all others, that those things have to be left on this side—I could not

take them with me; but after all, when I got safely over and met my sons had gone before, and all my relatives, I saw that they were established in homes, and they had comfortable ways of their own, and that the way of life over was pretty much as it is here, in many respects.

I have no sons on this side, but I have relatives 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 portion 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 instrument 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 gray hair and the lines of care or wrinkles in their faces, with bent forms and a decrepit appearance generally. They do, of course, grow in years, progress in knowledge and in experience; that is what I have been doing—learning many things which I did not know when here.

I was a young man, between eighteen and nineteen, when I died. My home and relationships 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 business acquaintances, and what they had to offer me did not at all suit my inclinations or answer my expectations, so I left and went to 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 last place they heard from me was Harrisburg; 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 continued to write, but received no answer, and I never knew they did not, for over a year after they got my letters, I mention this to explain to them, if they wish to know of my doings 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, answering to the description of a young man, 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 lingering hope in their hearts that I am still living and will return to them at some future time.

Well, I come here to tell my story. I am 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, but I have thought and expressed to what I was when I left home. 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 employment. I am changed in appearance, and perhaps am a wiser, if not a better man, and come now to bring them my love and remembrance. 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 am a spirit, but I have returned, they may reject me, and say that "spirits cannot come back, there is no return from the dead." 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 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 different from what they anticipated—and was glad to give them the little knowledge I had of it, and their laughter and their scorn, and 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.

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 flowers, happy as the bird on the wing that spurs all earthly things and carries us 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 limitations, with all that binds and cramps the spirit, and to spring aloft to the heavenly life, where bright souls awaited to escort me to a 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, it possible, to send a gleam of light over the darkened lives, and to help them to attain to conditions 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 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 corporal frame, to receive experience, to gain valuable 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 most of it in life, to do their best in unfolding their soul-powers, and creating beautiful conditions around their physical lives, until the summons shall come to usher them into their eternal home.

Much of pain, of suffering, was mine ere I was called away. Sometimes I chafed beneath it, and I would have been glad to have my rebels against the life of life. But now, in looking back, I can see that all was best for my own unfoldment. I would not have had one pain, less, one sorrow lighter, for they have all been instrumental in molding my spirit and in shaping my pathway to the stars. I am quite contented with all that has been.

must take advantage of it, and sing my song of rejoicing, whither to the hearts I love that death is but a deliverer, a firm friend, the kindest gift of all to mortals, ushering them 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.

So I say to those dear friends who mourn for the departed, that the spirit rests in the knowledge that God "doeth all things well," that a heavenly love and power overcomes human life and is guiding that soul up over ways most beneficial to its unfoldment and leading it onward in the paths of immortality.

To each and all I bring my love. I know some friends of mine, who are interested in Spiritualism, 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 will give them the name by which I was known to them in my earthly efforts to promote the public good and to bring a rest to human hearts that were laboring under difficulties, struggling with adverse circumstances 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.

Friends, the hour has arrived when we are to close this séance-room for the summer term, and we do not feel at all loath to address you briefly at this moment, thanking you for the kind sympathy 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 vitalizing the life of those to whom it is directed; it is pure and unselfish and full of kindly feeling; it is of a nature that is not of this world, but of a higher nature; so, while we thank you for your presence and your sympathy, we also thank those of you who have kindly contributed flowers to this Circle-Room during the past season. 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 the things that the spirit can receive, and sweeter than any material gift that can be bestowed, 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 season. We know that hundreds of the spirit-messages which have been delivered here have gone out to the world bearing the name of the Circle, stamp of identity of the controlling intelligence, conveying a measure of instruction, of consolation, 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 comfort, 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 thousands of spirits who have looked to this place, either to undergo the experience of controlling a medium for themselves, or to witness the proceedings and learn some lesson from them, or 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.

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 spirit 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 find themselves unequal to the work; they do not understand the law of control; they have not the requisite psychological power to influence a sensitive 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 thousands of spirits thronging every sense of communication between the two worlds; they 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 impression 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 operandi* of the work on the spiritual side, to behold the conditions and the influences in operation, 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 mediumistic communication. 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 common enemies of Spiritualism, we learn more of, and understand better, the laws of association with mortals, and of mediumistic control, and therefore we can come into closer association with you, and bring higher and better evidences of our identity to the mortal mind.

Friends, you have borne with us kindly during the past year; may I ask your sympathy and cooperation for the year before us? We now close these séances for the summer season, hoping to open again in the fall, with renewed strength and magnetism for medium and spirits, and with the purpose of bearing to human life such lessons, such consoling evidences of continued existence, such spiritual strength and influences as we feel are demanded 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 invigorating 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 meet; 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.]

MESSAGES TO BE PUBLISHED.
Sept. 22.—Opening Address by Benj. C. George, Ward Nichols; Mrs. Charlotte Crandall; Sarah Bird; Charles Williams; Manning Leonard; Dr. J. Jacob Wright.
Sept. 23.—Angus Wilson; Elizabeth Childs; George H. Hunt; Mary A. Sanford; Dr. O. Johnson.
Sept. 24.—John H. Dekey; Dr. J. H. Dekey; S. M. Taylor; Augustus J. Blakely; Elizabeth Davidson; Mrs. Martha Williams; Nathaniel Parker; Ann Elizabeth Henderson.
Oct. 2.—Lola, for B. C. Brown, Lucius P. Stone, Martha Clark, Ella Joy, Mary Palmer, Ellen Crosby, Henry Dekey, Virgil Dekey, Perry Dekey.
Oct. 3.—Rev. David Greene; George S. Crawford; Mary E. Tracey; David Emley; Katie Grimes; Charles Woodward.
Oct. 4.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 5.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 6.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 7.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 8.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 9.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 10.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 11.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 12.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 13.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 14.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 15.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 16.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 17.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 18.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 19.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 20.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 21.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 22.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
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Oct. 24.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 25.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 26.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 27.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 28.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 29.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 30.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.
Oct. 31.—A. B. Whiting; Edwin Watson; Charles F. Osborne; Isabelle Jane Cleveland; Hannah Carey; Controlling Spirit.

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