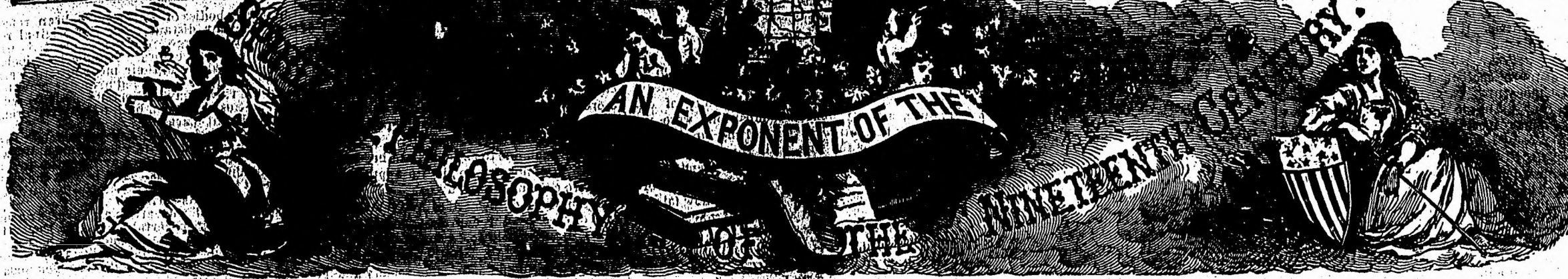


# BANNER OF LIGHT.



VOL. LX.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 18, 1886.

{ \$3.00 Per Annum,  
Postage Free. }

NO. 1.

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## Original Essay.

### DR. BUCKLEY ON FAITH-HEALING, ETC.

To the Editor of the Banner of Light:

It seems to me that the remarkable treatise of Rev. Dr. Buckley, entitled, "Faith-Healing and Kindred Phenomena," published in *The Century* for June last, has hardly received the attention from the Spiritualist press to which it is entitled. Dr. Buckley is a prominent light of the Methodist Episcopal Church in this country, and has been for many years' editor of the *Christian Advocate*, of New York; a leading journal of that denomination. In his editorial and clerical capacities he has been, as may be supposed, a vigorous opponent of Modern Spiritualism and its claims. Yet he has been induced to undertake a somewhat extended inquiry regarding alleged cases of healing by spiritual, mesmeric, mental and supposed miraculous methods, such as "faith" and "prayer," the laying on of hands, visits to shrines, drinking consecrated waters, etc. The admissions that he has been compelled to make, that "most extraordinary recoveries have been produced, some of them instantaneously, from diseases in some cases generally considered to be incurable by ordinary treatment," are worthy of note; while the "inductions" he presents from a survey of the evidence largely accord with the views of intelligent Spiritualists as to the therapeutic potency of mental and spiritual forces, and the absence of "miracle" (in the theological sense) in any case—though he obviously fails to apprehend the chief source and the higher possibilities of healing energy. The following are the more important of Dr. Buckley's "INDUCTIONS":

"That subjective mental states, as concentration of the attention upon a part, with or without belief, can produce effects either of the nature of disease or cure."  
"That concentrated attention, with faith, can produce very great effects; may operate powerfully in acute diseases, with instantaneous rapidity upon nervous diseases, or upon any disease capable of being modified by direct action through the nervous or circulatory system."  
"That cures can be wrought upon diseases of accumulation, such as dropsy and tumors of various kinds, with great rapidity, where the increased action of the various excretory functions can eliminate the accumulations from the system."  
"That rheumatism, sciatica, gout, neuralgia, contraction of the joints, and certain inflammatory conditions, may disappear under certain mental states suddenly, so as to admit of helpful exercise, which exercise by its effect upon the circulation, and through it upon the nutrition of diseased parts, may produce a permanent cure."  
"That the 'mind-cure,' apart from the absurd philosophy of the different sects into which it is already divided, and its repudiation of all medicine, has a basis in the laws of nature. The pretense of mystery, however, is either honest ignorance or consummate quackery."  
"That all [healers] are unable to dispense with surgery, where the case is in the slightest degree complex and mechanical adjustments are necessary; also that they cannot restore a limb, or eye, or finger, or even a tooth which has been lost. But in certain displacements of internal organs, the consequence of nervous debility, which are sometimes aided by surgery, they all sometimes succeed by developing latent energy through mental stimulus."

It is further worthy of note that Dr. Buckley finds no evidence that the prayers and anointings of one class of healers, or the so-called "Christian" and "Mind-Cure" methods of another class, have been any more or less successful than the manipulations and "magnetic" processes of others, or that Protestants have any precedence over Roman Catholics or Russo-Greeks in this matter of healing disease.

#### A MOST IMPORTANT FACT.

Now, granting all Dr. Buckley's "inductions" to be true, and that nothing beyond them is true—that is, that "concentrated attention," especially when coupled with "faith," is capable of working cures in all the specified forms of disease—is not this fact one of immense import and value to suffering humanity? If it be true, then the common people are, to that extent, emancipated from dependence upon the medical profession and *materia medica* for the removal of disease, and have this healing power literally in their own hands. And if this be a fact, is not a vast debt of gratitude due to Spiritualism—to the spiritual healing mediumship of modern times—for bringing this fact into public notice and recognition? For no one will pretend that a knowledge of this important power of curing disease by "concentrated attention with faith" was ever prominently taught, if even hinted at, in our medical schools, much less imparted by physicians to suffering patients, or preached from our pulpits by learned divines, until the wonderful successes of our healing mediums rendered it necessary that some theory should be gotten up to explain away the idea of spirit-agency! Then it was discovered that in certain musty medical books are to be found "authentic cases" of cures wrought by "imagination," or "delusion," or "concentrated attention with faith," and we are asked to believe that these are the mighty agencies which work such wonders of healing as are admitted to occur in modern times.

Furthermore, if all this be true, ought not this reverend Doctor of Divinity, and all the minor clergy who are ready to accept his view as a refuge from the theory of Spiritualism, and who all do so, to acknowledge that the same view—ought they not to earnestly engage in preaching and teaching this "how-to-do-it" concentrated attention with faith, as able to save mankind from a large share of the

physical diseases to which it is subject? And if they do not do this, will we not be justified in the inference that either they have no faith in this theory (it being adopted only as a theoretical fence against Spiritualism), or that they are willing humanity should remain in ignorance for the benefit of the medical profession?

IS IT WHOLLY SUBJECTIVE?  
But there is one important point on which Dr. Buckley has not been so explicit as desirable. He speaks of "subjective mental states," as if the "concentrated attention, with or without faith," which is so potent, were wholly on the part of the patient or subject, rendering the services of any outside healer, physician or operator entirely unnecessary. And yet he cites the wonderful cures attested as being wrought by or through healers of various persuasions and modes of operation, as substantiating his theory. He says "they all sometimes succeed by developing latent energy through mental stimulus." If the latter be a fact, then the process is not wholly subjective, and the presence or influence of a healer may be necessary, in many cases, to impart the requisite "mental stimulus." Besides, there are on record numerous cases of the cure of children too young, and of sufferers too far gone, to be capable of either concentrated attention or faith on their own part. If these are exercised at all in such cases it must be by some one else in their behalf.

#### A FATAL ADMISSION.

This admission that healers "sometimes succeed by developing latent energy through mental stimulus" is fatal to the wholly-subjective theory. And if mental stimulus may be imparted from one to another, why may not vital stimulus also—that vital or recuperative force which overcomes disease, and promotes health? In fact, it is a proposition that hardly needs argument to an intelligent person, that every one distributes in some degree to all about him such forces as are active within himself, whether mental, moral, vital, religious or spiritual—diseased or healthful—and that these tend to "develop latent energies" of the same character in all whom they reach. This is the common doctrine of influence—the influence of associations, good or evil, of contagion, whether of health or disease; for health is equally contagious with disease. And there would seem to be no question but that special positiveness, will, or concentrated direction, on the one part, and special negativeness, receptivity, or "faith," with "concentrated attention," on the other, facilitates the process, and increases the effect. Thus there is neither mystery, miracle nor marvel in healing by any of the various methods practiced by either mediums, manipulators, mesmerizers, mind-curers, prayer-curers, "Christian-science" healers, Catholic priests, Mormon elders, or Mohammedan dervishes—the essential element in each case being the development in the patient of latent energies through impartation of vital force, accompanied no doubt in most cases by more or less of "mental stimulus."

#### SOMETHING BEYOND.

But is this the full explanation? Is there nothing beyond the subjective healing force, stimulated in some cases by a human healer? Let us see:

Dr. Buckley, in one part of his paper, narrates at some length various mesmeric phenomena of which he has been a personal witness, and in which he has been to some extent an operator, including trance, induced insensibility to pain, speaking in various characters, the cure of disease, etc. He came to the conclusion, however, that, as with faith-healing and the rest, all mesmeric phenomena are "subjective, arising from the concentrated attention, 'expectancy and reverence' of the persons trying the experiment." "Neither the will of the operator," he says, "nor any 'magnetism' from his body, nor electricity, nor the influence of the candidates upon each other, had anything to do with the result." This hasty conclusion was arrived at through the accidental discovery by himself and others that the subjects would at times go into the mesmeric state and exhibit the various phenomena unexpectedly, unintentionally, and without any exercise of will, and even without knowledge on the part of the operator.

This same discovery was made, I may remark, and the same hasty inference drawn by the late Dr. Sunderland, who made it the basis of his theory of "Ideology," and the chief ground of his long-continued warfare against Spiritualism.

But is this inference well founded or conclusive? I think not. On the contrary, it is a mere assumption, unsupported by facts, and against most significant facts. It by no means follows that there was no operator, or mesmerizer, because no one was visible.

#### SIGNIFICANT MESMERIC PHENOMENA.

All, or most, intelligent experimenters in mesmeric phenomena have found that their subjects, usually supposed to be under the control of their own wills, have been at times taken out of such control, and made to do and say and see things which they (the operators) did not will them to do, say or see. In other words, these subjects have, evidently passed under the control of other wills—wills, too, which manifested and often plained a personality; and intelligence distinct from that of the subject or of any one visibly present. Who or what are these intelligent wills, that sometimes interfere in this way? Stubborn materialists (who) have made up their minds that there are no beings in the universe but such as they can see and handle, and equally stubborn religious dogmatists who fear that their creeds will be endangered by the recognition of such beings, will admit of nothing more than some abnormal and subject-

ive action of the subject's own will and personality in such phenomena. But the more unprejudiced and open-minded mesmeric experimenters have become convinced that these interfering wills or minds are real invisible beings—spirits—who are doubtless always present where such experiments are being enacted, and ready to exert their power if occasion favors.

Prof. Cadwell, one of the most experienced mesmerists in America, says: "That they [spirits] take an active part in all that pertains to mesmerism, I believe; and there is no intelligent man on earth who would doubt it, if he had had my experience." . . . He adds: "The mesmerist is liable at any moment to have his subject controlled or influenced by an unseen intelligence, which claims to be a human spirit." And further: "I presume that five hundred of my subjects have been controlled or entranced by spirits. . . many of them at my request, and many when I made every possible effort to prevent it." ["How to Mesmerize," pp. 17, 21, 59.]

Dr. Buckley himself gives in a note an interesting account (written by Prof. Fuertes of Cornell University, who was present on the occasion) of a mesmeric subject, a young lady, on whom he (Dr. B.) was experimenting, of whom the following is stated:

"Another subject was a young lady who had recently lost a friend. The mother of her dead friend had also recently arrived from Europe, and was present in the room; and after the young lady affected had expressed her ability to go to heaven, rather, to the spirit-world and described what she saw there, she paused a moment, as if surprised and filled with terror; then, uttering a piercing scream, moved forward as if to embrace the dead friend whose name she mentioned, in a manner so tragic and out of keeping with her usual lovely and bashful demeanor, that the impression produced on the company was quite profound. This behavior, . . . I am very sure, incompatible with any theory of Miss . . . being in her usual senses. In fact, she was made ill by this circumstance. . . Her friend had been buried but a few days."

Dr. B. declares that these facts regarding the young lady's friend were unknown to himself at the time, consequently the subject's behavior could not be attributed to any action, intentional or otherwise, of his own mind or will as mesmerizer. His easy method to get rid of the obvious significance of the facts is to dogmatically assert, "the whole was imaginary." How can he know this? In view of the common experiences of like nature by mesmerized and entranced subjects, such a theory would imply that the Creator has implanted in some people a faculty whose special function it is to mislead and deceive on one of the most important subjects! A fuller acquaintance with these phenomena, in a teachable spirit, would lead to a different conviction.

The suggestions of the late Professor Gregory, of the University of Edinburgh, are far more reasonable. In his careful researches concerning Mesmerism and its phenomena, he found, as others have done, that subjects often passed into the condition termed "extasy," of which he says: "The ecstasies find themselves (and this is said by all, whether educated or not, and so far as I can see, not only without prompting on the part of the mesmerist, but very often to his great surprise, and sometimes contrary to his belief) in communication with the spiritual world. They held long conversations with spirits," etc. And he adds: "Now, certainly such visions as these, whatever be their real nature, are not ordinary dreams. It is idle to reject them as altogether imaginary, and illogical to do so without inquiry. And I repeat, that all those who believe in the existence of a spiritual world must feel that they may possibly contain revelations of it." ["Animal Magnetism," 2d. Ed., pp. 84, 85. Italics mine.]

#### INVISIBLE OPERATORS EVER AT HAND.

Thus the phenomena of Mesmerism, recognized as real by Rev. Dr. Buckley (though he ignores their full significance), are found by those best acquainted with them to corroborate the central idea of Spiritualism—namely, that we are ever surrounded, or at least approachable, by spirit beings capable of acting upon and conversing with mortals under suitable conditions. In this these phenomena but confirm the general belief of mankind, and the undeniable teaching of Christianity, of which Dr. B. is a professed champion.

If, then, this be true—if Christianity be not false in this particular—it follows that these unseen beings ever about us may have the power, under the general law of influence—intensified, no doubt, by "concentrated attention" on their part, and assisted by the same, with faith and prayer (which is earnest desire) on the part of human sufferers (and either with or without the cooperation of human healers)—to impart such "mental stimulus," or rather vital force, as under suitable conditions to effect notable cures of disease. There is surely nothing irrational or incredible about this; on the contrary, it is reasonably to be expected—if it be true that benevolent spirits exist and have access to us.

But, further, if this be true—if there is even a possibility that such a source of beneficent power is at hand (which surely no one can dispute)—then the claim put forth by Dr. Buckley and others, that mesmeric phenomena and the healing power are wholly of a subjective nature (that is, arise entirely within the subject), cannot be maintained. It is an unproved and unprovable assumption, contrary to the indisputable facts in the case. Hence, wherever reasonable evidence exists that extra-human power has been experienced—whether among those who accept our cherished theories of religion and philosophy, or among those of different faiths and methods who follow up with "faith" power should be freely recognized and acknowledged. This spiritual healing power is a general and as generous as the sun, and as universal as the rain, which falls alike

on the evil and on the good, if they but put themselves in a position to receive it. It is ever and everywhere ready to bless all whom it can reach. And no doubt the chief reason why it is not more universally experienced is to be found in the general lack of "faith," which is confidence and receptivity—that same "unbelief" which Jesus is said to have encountered in a certain locality, and which limited his "mighty works" there. (Mark vi: 5.) Unbelievers do not put themselves in a state of receptivity to such influences. And this unbelief is engendered and strengthened by such writers as Rev. Dr. Buckley, though he claims to be a "Christian Advocate."

#### "A MARKED DIFFERENCE."

But while this reverend divine is willing (to concede that "most extraordinary recoveries have been produced by extra-medical methods in modern times," through the agency alike of Spiritualists, Mormons, Roman Catholics, Magnetizers, Mind Curers, Faith-Healers and the rest, yet he insists that there is "a marked difference" between the power exercised by them and that exhibited by the Christ and his apostles eighteen hundred years ago. The latter, he contends, was without limit or liability to failure, while that of all modern healers is confessedly subject to limitations and failures. In proof of this he naively cites the New Testament records, which assert that Jesus "healed all manner of disease, and all manner of sickness." "Not only so, but he restored limbs that had been cut off." (Here are quoted the statements that Jesus caused the "maimed to be whole," and that he healed the servant of the high priest whose ear Peter had cut off; but the proof fails in that the word *mained* does not necessarily mean that limbs had been cut off, but merely *disabled*, and the record does not say that the ear was restored, but only that the man was "healed.") Further, "Not one word of failure on the part of Christ to cure any case that he undertook, nor of the apostles failing after the ascension of Christ, can be found in the record." He cites also instances in which "the dead" are stated to have been raised, while nothing of the kind, he says, is claimed of modern healers. (This last is hardly correct, since instances of restoration from apparent death—probably not real—have been reported.)

In reference to such proofs it is sufficient to quote the doctor's own words regarding certain testimonies to modern cures which he deems extravagant and incredible. He says, "In all such cases it is obvious that the written testimony is of little value; indeed, it is seldom that a published account in books supporting marvels of this kind shows any signs of being written by a person who took the pains, if he possessed the capacity, to investigate the facts accurately."

Such is his estimate of modern testimony, and he consequently claims that large deductions should be made on the score of possible exaggeration. But why not the same as to the ancient marvels? Distance seems to lend a wonderful enchantment to his view. No question is raised concerning either the "capacity" or the "pains taken" by the old-time writers to "investigate the facts accurately." Here is "a marked difference," surely, in application of the laws of evidence.

As regards raising the dead, it is well known that in recent times persons are frequently supposed to be "dead" when they are not. Instances of burial alive now and then come to light. Hence a case of resuscitation from actual death, in these days, could hardly be established to the satisfaction of Dr. Buckley or any reasonable person, without at least the certificate of a competent physician or some person of known "capacity," to the reality of death. But have we anything of the kind in the New Testament cases? No one pretends it. In fact, the records are all anonymous.

Dr. Buckley seems to have some appreciation of this inconsistency; and he makes an effort to justify it by urging that the New Testament writers are to be fully credited in regard to these marvels, because they at the same time convey to us valuable spiritual truths, such as "the Sermon on the Mount, the parable of the Prodigal Son, the Golden Rule, the sublime and spiritual doctrines taught by Christ," etc. But it is surely no unheard-of thing that persons may be very good, very religious, very spiritual even, in one sense of the word, and may mean to be very truthful, and yet be very credulous, particularly in an unenlightened and unsophisticated age. They may accept and appreciate high spiritual truths, and yet may credit and repeat without critical examination exaggerated statements concerning matters of fact, especially when these statements tend to glorify an object of high veneration. The literature of the world, and especially of the Church, is full of examples of this.

In view of this fact, the rational and safe way plainly is to interpret those ancient narratives by what takes place under the same laws to-day. It is more reasonable to accept so much as is paralleled under our own observation or by credible modern testimony, and leave the rest in abeyance, than to either swallow the New Testament statements whole, as do our literalist Christians, or reject them *in toto*, as does the "infidel" world.

#### LIMITATIONS NOT ADVISABLE.

At the same time it is well to remember that if there be a realm of benign spiritual beings and forces in contact with our world, or in any way accessible to us—as Christianity has taught, and as Modern Spiritualism and Mesmerism have abundantly proven—a realm of unlimited extent, and so far as we know, of exhaustless power—it is plain that no limitation can be set by mortals to the beneficent forces that may descend from that realm to











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## Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 18, 1886.

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

### Volume Sixty.

The BANNER OF LIGHT opens its Sixtieth Volume with the present issue. That means an unbroken existence of thirty years, or within three years of the life of a generation. No boasting is called for over such a consummation, but there is every reason for congratulations. After thirty years, the BANNER is in a position to review the field and even to forecast the future of Spiritualism as no other publication can. Beginning near the dawn of the new light on the modern world, it has proceeded steadily, in full faith that that earlier ray was to lead in due time to the brightness of the noonday. The past at least is secure; the future can be no other than the child of its acknowledged parent. At the present time it may look cloudy and dubious to many souls that have known their own trials, but the result fortunately is not directed by human wills nor reached by human power alone.

The outlook for the truths of Spiritualism, which have been sown broadcast for nearly forty years, is in the highest degree encouraging. Even in the face of obstacles which its professed friends have put in its path, both knowingly and unknowingly, it is making its way triumphantly in the minds and hearts of mankind. At times, it may appear as if it had come to a standstill, and waited for a fresh impulse; but behind and through all obstructions it is found that the invisible intelligences are doing their work upon earth, which is—as the late Mrs. J. H. Conant's spirit-guides remarked in the early days of the movement—to spiritualize existing conditions of Church, State, and School, not to overturn and destroy them. Spiritualism aims to influence human life in the individual, to affect personal conduct and character, and that is its chief office. Its work is going on everywhere, upon single and individual hearts in every department of human life, and would not be aided, but would rather be impeded (so at least it would seem by the light of the past experience of the movement) by the establishment among Spiritualists *per se* of any distinctive organization or Association based upon and confined by crystallized articles of presumed-conjoint belief.

This is a point deserving at once of the widest and most special attention at this stage of its progress. The more clearly it becomes settled in the mind, the more effectually will Spiritualism perform the high work to which it has been appointed. When it comes to the point where the believers in a new and general revelation think it not merely expedient but absolutely necessary to drain off its free current for power to operate necessarily limited organizations, they may as well conclude that the larger is included in the less, and that all has been given for only a temporary and private advantage. But this would be taking a narrow, if not a concealed, view of a matter that relates to the welfare of a world rather than the magnification of individuals, however worthy.

As Spiritualism clearly came to reach the individual, it is for the individual to associate himself as he will, obeying always the law of spiritual gravitation; but that by no means implies the deliberate and mechanical construction of a fabric of which form is the essential feature. In natural association the law of the spirit is first obeyed, to which all structural progress inevitably conforms itself. Hence the existing forms will be as various as are the controlling motives of association. If anything is to be specially avoided in advancing the great work of Spiritualism among men, it is the methods that have been employed by the organizations which it is called to supersede. But it will never accomplish its work by doing as the Church has been doing for weary centuries of suffering. Being a new revelation, it must of necessity have methods of its own, and they cannot be other than the free methods of the spirit. They must obey natural laws only. They are not compressible in the hands of men. They work from within outward, and never contrarily. The forces are central, and not on the circumference.

A recent trance discourse of that gifted medium, Mrs. Cora L. V. Richmond, on this very question, "How does Spiritualism treat Church, State, and other Institutions and Professions that Deny It?" touches with so much fresh power and such searching pertinency upon the several points included in it, that we feel sure we shall satisfy all truly spiritual-minded readers

by citing somewhat freely from it for their benefit: Spiritualism being true, the wonder with many is that the great lights of the Church, of the State, and of Science, are not compelled to receive and acknowledge it. The ready and sufficient answer of her control is, that truth is compelling only when one is able to recognize it. The history of all new expressions of truth shows that established formulas refuse to recognize the new. The Established Church has always insisted that its standards are the highest, and its authority complete and perfect. There can be no church that has established forms of belief without this, and it is this that closes the door to any further inspiration. When a new revelation comes, there is an inevitable seceding from these old forms in order that there may exist the privilege of recognizing the new. All religion is not in the Church, any more than all truth and justice is in the State. Nothing has been more conclusively demonstrated than the power of man's religious nature to continually express itself in new forms, and the power of inspiration to reveal itself continually and successively to man.

With the Church, as such, Spiritualism has nothing to do; theology and Spiritualism have nothing in common, while Spiritualism has to do with the religions of all ages. When a truth appears in the world, they who are so spiritually constituted and endowed as to perceive it may be blest by the knowledge of it, while those who are not, are certainly not under its dominion; nevertheless, the truth itself is not to be held responsible because they do not receive it. Some trees retain their leaves so tenaciously that it is not until the new spring buds appear to push them out that the old dead leaves let go their sapless hold on the boughs, and fall to the ground the lifeless and useless things that they are. And so the old leaves of truth cling to the ancient boughs of human faith and error, refusing to yield to the tempest blasts of winter; but if, by the coming of new buds and new expressions of truth, the leaves are forced to fall as of no further use, Spiritualism is not to be blamed for the result, since it is the new growth that brings life with it, and not death. It certainly will not promise, either, to cease its growth, or to despoil itself for the sake of preserving lifeless forms and images, thereby repressing the appearance of the fragrant buds and fair flowers of spring. Out of the dead forms the new life springs.

Spiritualism says to the Church, "I am alive; I am here; I have not come by your permission or favor; whatever my work is, that I will do; if you dread that work, then seek to include it in your faith; if you fear it, then cast out whatever may beget fear, for fear is born not of truth but of error; and if you find there is something that supplies what has never been found in the teachings of past theology, then accept this truth." If, said the controlling intelligence, it is true that evidence of the future existence is fully established by the testimony of those who dwell in spirit-life, then the clergy of all others should be aware of it, and instead of bending over the grave with doubt upon their lips concerning the fate of the departed, they should be prepared with certainty, that certainty being in the world.

Spiritualism wages no war with any man's faith or belief, but only gives to each individual the liberty to think, choose and believe according to the highest spiritual evidence offered him, under the constant direction of his conscience. Hence it holds no attitude whatever toward the Church. We neither deprecate nor denounce, but simply say that Spiritualism is here, a fact, a token of life, not of death, a knowledge and not a faith; that it is fulfillment instead of a prophecy; realization instead of a promise; offering to those who conscientiously accept it that security and strength in relation to immortal life which can be found in no other faith or belief that the world affords, because it is an established certainty. It does not take charge of the individual conscience; it dictates no mode of worshiping God; it declares no formula of utterance to be either right or wrong. It denounces only what is unreal and untrue, and is a foe to hypocrisy in all its changing forms and various professions.

Its great work in the hearts of men goes steadily on, though it may at times seem slow. It cannot be hastened or precipitated to suit the impatience and impulsiveness of any. As soon and as fast as men are prepared to receive the light of truth, it will be given them to possess and to profit thereby.

### Woman and the Bible.

For not a little time past the pulpit men have sought to make matters still more smooth and velvet for themselves by delivering discourses and writing books on "The Women of the Bible," "Woman in the Bible," and such like topics; but they have never as yet come out with an avowal that woman was equal to man in that book, or a demand that the matter should be looked up *de novo*. They dealt with her in the usual drollish way, seeking to make up by sentimental flattery what she was denied by simple brute superiority. The consequence is that in this latter day woman is taking up her case for herself; and at the present time there is a joint committee of English and American women raised for the express purpose of revising the Holy Scriptures so far as they deal in any manner with their sex. They discover that they are restricted on this side, and hampered on that, by the passages that are always ready to be quoted from the Bible, and at last they are determined to find out whether that much quoted and more worshiped book does indeed treat them as inferior and subordinate creatures, whose rights are entitled to but secondary respect.

Inasmuch as woman is practically enslaved according to certain Bible texts, the committee referred to think they will be engaged in a worthy service if they can clearly show to such of their own sex as accept these texts to the letter that they do not live according to their tenor, nor indeed can they possibly so live. That being the case, of course the obnoxious texts go to pieces as they now stand, and an entirely different interpretation has to be supplied. We are informed that the work to be done by this new committee comes under the heads of Selection and Interpretation. One of their number states that the selection will comprise from one-tenth to one-twelfth part of the Bible. Next, each passage will be taken up for interpretation, just as it stands in plain English.

Frances Lord writes respecting it in the *Index*, that only the unorthodox spirit in which the Bible is read would leave room for the work upon it that is about to be attempted. "No cultivated man or woman doubts," says this writer, "that the Bible has such power over millions of minds, precisely because they are so uneducated, so unorthodox, so ignorant. They are taken in by the Bible just as they are by

an imposing fraud of any kind, a clever newspaper, an ill-written book, an injurious custom." After women shall have once fairly seen this proposed collection of Bible utterances on woman there will arise a general demand for some explanation of the book, its history, and how it came to be compiled, or made up. The thorough believer in "plenary inspiration" regards the studies of scholars in ancient manuscripts, Eastern manners and customs, the great religions of the world, and so forth, as but so much sheer "infidelity," and refuses to listen to a single word more on the subject. The function of the committee referred to will partly consist in showing women how to regard the Bible in which such enslaving words are used about them, and for which absolutely divine authority is claimed. A trained scholar remarks of sundry utterances of the Bible: "These strange sayings are not what they seem to be, nor is their source what it claims to be. The book has no power over me." But the necessity is to show the minds that are neither scholarly nor free that the Bible has no right to hold women in bondage in the way it undeniably does. It is claimed that women are now the only class in society against whose progress and well-being the Bible is still made to work as an opposing force.

The progressive morality of the Bible is a point of which much is to be made. What the Old Testament teaches the New Testament rejects. The former clearly upholds slaveholding, while the latter declares that there is neither bond nor free. This understanding of the collection of writings stretching over a number of centuries, is certain to lead one to broader views. And yet, while the Old Testament, with all its savagery, records that a woman, Deborah, judged Israel, the New Testament forbids a woman to teach, but commands her to keep silence. Here is an illustration of the variance, to be found in countless texts, with the plain fact of the progressive morality of the Bible, and women will see that such questions cannot be settled without investigation and inquiry, and that the inquiry is to extend beyond the bare letter of the English Bible. Popular ignorance must no longer be deferred to and respected; the freshly roused intelligence of woman will be satisfied with nothing less than serious research.

According to the statement of the writer already named, the committee will summon the assistance of any and every scholar and linguist, every anthropologist and mystic, and present the evidence upon which the selection of writings called sacred and known as the Bible was made. It will aim to focus advanced and recondite scholarship for the benefit of women who are anxious to face their Bible foe. The object all through will be, not to destroy the Bible as it exists for most readers, but to endeavor to connect them with the higher realms of truth and knowledge. The labors of the committee are expected to be very effective in freeing people from Bible bondage. Besides the literal meaning and the historical or other explanation, there will be a thorough account, however brief, of what women are and are doing in our own time, of the potent forces of evolution which are constantly at work, and of the outlook as it appears to the foremost minds among women. "The contrast between old Jewish ideas of the female creature and any happy, hearty, modern woman's idea of herself, will doubtless be pointed out," says the above writer in *The Index*, "in a very edifying way." "Erudition is much, for it is voluminous; but evolution is more, for it is irresistible." The world is now to be informed of what women say about themselves.

### Materializations in Tennessee.

A correspondent informs us that when the Camp-Meeting on Lookout Mountain commenced this season the local papers would not favor it to the limited extent of notifying their readers of the fact. As the sessions progressed the pressure of public opinion was such as to change somewhat their bearing toward them, until at length they reported what took place, and opened their columns to reports of what reliable persons witnessed. We gave some mention of this in a recent issue of the BANNER OF LIGHT, and alluded to the séances of Mrs. E. A. Wells, of New York City, for form materialization. In the *Chattanooga Times* of a later date a representative of that paper gives an account of what he in company with sixteen gentlemen witnessed; and though he does all he can to convince his readers that he is an iron-clad skeptic as to the spiritual origin of the occurrences—probably in deference to the preconceived opinions of a community ignorant of such truth—he is obliged to admit that Mrs. Wells "bears the reputation of being an honest medium"; that from one corner of a room across which was suspended a simple curtain—the walls and ceiling having been carefully examined and found intact—upwards of a dozen forms of men, women and children appeared. To this he adds: "As a convincing proof that the medium was seated in a chair during the presence of the objects, at one time the curtains were thrown wide apart, showing distinctly Mrs. Wells seated in a chair, and a woman and a child on each side of her; three faces and three forms, one apparently sleeping. . . . Hardly had the curtain hid these three from view than there appeared a sailor boy, in true sailor costume."

THE SPIRIT MESSAGE DEPARTMENT will be found of marked interest—as to contents—the present week. S. B. Brittan (in the course of the séance of June 11th) devotes much space to the answering of questions by a correspondent anxious to obtain his (S. B.) views in spirit-life regarding the materialization phenomena, etc., and also goes over the ground to added extent in a message following; Charlotte Day of Utica, N. Y., is desirous that her friends should realize that a land of sunshine lies "across the river"; Caroline Jeffers brings kind remembrances to friends in Boston; Henry L. Spear wishes to reach a friend in Portland, Ore., in fulfillment of a promise made before his decease; Mary Weston, of Lowell, hopes to find her son John; Thomas Howard, of Hartford, Ct., wishes all who knew him to know, also, that he is "very well situated in the spirit-world"; questions are considered June 15th, bearing on the central fact of "consciousness"; and Lotela interestingly voices messages for thirteen decarnated ones who needed her aid in appealing for recognition to their friends on earth.

Mrs. Isa Wilson-Porter (daughter of the late E. V. Wilson) can be addressed, from Sept. 18th to Oct. 15th at 409 West 19th street, New York City, where she will hold evening séances and give daily private sittings, also engage for platform tests.

### Re-opening of the Banner Circles.

At 3 o'clock on the afternoon of Tuesday, Sept. 14th, the Public Free Meetings which have been for so many years convened under the joint auspices of the publishers of the BANNER OF LIGHT and the world of unseen intelligences, were resumed for the fall, winter and spring at the séance-room in our building, with which Boston Spiritualists and visitors to the city are now so familiar.

Mr. Lewis B. Wilson, Chairman, supervised the exercises from the mortal side; Mrs. Nellie M. Day, as in years past, tastefully contributed vocal and instrumental selections; the audience joined in singing "Nearer, my God, to Thee"; Miss Emily Chace, the skillful reporter, was at her post, and the medium, Miss M. T. Shelhamer, proved in excellent condition for the services—the following decarnated intelligences manifesting at this opening séance through her organism: Lillian A. Oakley, Silas Underwood, Fanny A. Leavitt, Ellen Cain, Samuel Thompson, Mary Ann O'Brien. Spirit John Pierpont made the opening remarks.

Thanks, friends, for the floral display so generously donated for the occasion.

These meetings will be continued weekly, on the afternoons of Tuesday and Friday, at three o'clock. Public invited.

### Decease of S. B. Nichols.

Just as we go to press a telegram from Hon. A. H. Daley informs us that Samuel B. Nichols—who has for years been prominent in the management of Spiritualist meetings in Brooklyn, N. Y.—passed to spirit-life from that city on the morning of Sept. 14th, from the effects of pneumonia, after an illness of but four days.

Among the buildings damaged by the late earthquake in Charleston, S. C., was the one occupied by the publishers of the *Deutsche Zeitung*, our enterprising German contemporary. Notwithstanding its severe "shaking up," the paper appeared promptly on time, containing a graphic account of the devastation wrought. The proprietors (F. Melchers & Son, well-known Spiritualists) announce that the owner of the building "has great hopes for the future of Charleston," and proposes to immediately repair that structure, as well as all the others of which he is the proprietor, and they hope his example will be followed by the citizens generally. We trust the bright anticipations of our friends in this regard will be fully realized.

"COUSIN BENJA."—This writer for the BANNER in its early days, whom many will recall to mind as the Cape Cod poet, paid us a friendly call, in spirit, through the mediumship of Mrs. Carrie E. S. Twing, while we were at the Lake Pleasant Camp—his written missive running thus:

"My Dear Brother—I will just resurrect from the memory of the past the name of Cousin Benja. I trust it will not be quite forgotten."

We should be pleased to hear from this worthy gentleman by way of our Public Free Circles.

J. M. Young, our representative at Lake Pleasant Camp-Meeting this year, has won golden opinions on all hands for his excellent judgment and indefatigable zeal in the discharge of his duties. He will please accept our thanks for his good work.

We desire at this time to return our grateful thanks to those ladies and gentlemen who in different parts of the country so kindly responded to the call of the BANNER for reports of Camp and Grove Meetings during the past summer.

We would earnestly request all those parties who may have occasion to write to the editor-in-chief on other than purely business matter connected with the editorial department, to add the word "personal," to the address.

Mrs. H. B. Fay, the materializing medium, has removed from 150 West Concord street, to 62 West Newton street, Boston. Notice will be given when she recommences her séances.

Col. W. D. Crockett of Boston will please accept our thanks for choice specimens of the luscious fruit grown at his garden in the Highlands.

Read the announcement made by George T. Albion on our fifth page.

### The Maine Medical Law.

Do not forget, BANNER readers in Maine, that a medical bill, proposed in the Allogopathic and allied interests, was laid on the table by the last Legislature, and that it is to be acted upon the next session.

The main object of this proposed medical monopoly law is to prevent clairvoyant and magnetic physicians, as well as all others who, under various names, are successfully utilizing, for the benefit of the sick, the subtle forces in nature and human life, from practicing within the limits of Maine unless they can pass the gauntlet of a rigid "Regular" inspection, etc.

We trust the remonstrance petitions will be thoroughly circulated for signatures, and that when the matter comes up for action, at Augusta, the friends of freedom in medical practice in the State will show themselves awake to the exigencies of the hour.

### J. J. Morse

Will be in New York City in October, speaking there, also, in December ('86) and February ('87); during November he lectures in Brooklyn; in January ('87) he will be in Springfield, Mass.; in Washington, D. C., in March; Providence, R. I., in April; starting West in May, taking Cleveland, Chicago, St. Paul and Minneapolis en route to San Francisco, Cal., where he will speak at the camp-meeting during June, and for Mrs. Watson's society during July, August and September, spending the remainder of the year in San Francisco and vicinity. Arrangements are pending for his departure to Australia in January, '88.

"FACTS." In its September number, gives a portrait of Madame Diss Debar, brief mention of her early life, and some particulars of the remarkable phenomena produced through her mediumship, together with statements by various persons of what they have witnessed in her presence, and received through her agency, all which is of great interest. Mrs. Dawley concludes her translation from the German, and other writers contribute toward making this issue one of the best. Facts Publishing Co., Boston. Colby & Rich, wholesale and retail agents.

J. Wm. Fletcher will deliver his illustrated lecture on "Grant and the War" at Haverhill Oct. 1st. Will also speak in Providence Oct. 3d, at Low's Grand Opera House. Engagements for October in Newburyport, Portland, Me., and Norwich, Ct., to follow. Mr. Fletcher is open to engagements West to deliver illustrated lectures on Spiritualism, and other subjects. Address 885 Broadway, Lawrence, Mass.

The many friends of Mrs. A. E. King, 377 Shawmut Avenue, Boston, will be pleased to learn that she has resumed her business sittings, her son having entirely recovered from his late severe illness. See advertisement on seventh page.

Mrs. Augusta Dwinelle, the excellent test medium, is located at No. 20 Common street, this city.

### A Chapter from the Life of a Medium.

To the Editor of the Banner of Light:

Allow me, in behalf of the many mediums in the land who will appreciate his just remarks, as well as from my own sense of gratitude, to thus publicly convey my thanks to Mr. Eben Cobb for his article in the last number of the BANNER upon the "North American Indian."

Every true medium, whose life has been blessed as mine has been by the spirit-presence and magnetic support of one or more trusted Indian guides, will feel an emotion of pleasure and thanksgiving on perusing the noble defense of our invisible, dusky friends thus presented by Mr. Cobb in the essay mentioned. While the writer has said much that is brave and true, yet of necessity he has left a great deal unsaid, for it would take volumes to adequately present the claims that the spiritual world of Indian life has upon our hearts for sympathy, appreciation and gratitude due for services rendered suffering mortals in presenting hope, cheer and magnetic and physical vitality, as well as in giving convincing proofs of the immortality of the soul. In my own experience I have found our spirit Indians anything but uncultured, rude and unclean. For eighteen years I have served the invisible world as an instrument of communication between its inhabitants and mortals. For the first six years of that period I was subjected to the personal influence of such spirits as pressed around me eager to reach their earth-friends with a word of comfort and love, but entirely ignorant of the laws of mediumship or how to protect their medium.

Being a very young girl—but a child in stature as well as years—the tax upon my physical system by these exhausting forces was such that I gradually lost health and strength, until it seemed to my anxious mother that I must fill an early grave. All this time I had never felt the influence of an Indian spirit, and in my skepticism and shortightedness I laughed at the idea of other mediums having such controls, and rather doubted the fact.

I had never been personally acquainted with Mrs. J. H. Conant, of the BANNER OF LIGHT—nor indeed with any member of that establishment which has since grown so dear to me—and it was therefore a matter of surprise, and almost of doubt to me, to be suddenly controlled by the spirit of that lady, a few months after her physical decease, and to be told by her that she had been attracted to me by certain elements existing in my organism similar to those which had marked her own former useful mediumship: That I had a future work to do for the public good, but in order to accomplish this I must be supplied with such vital force as only the Indian element could give, and she had come to bring me a personal guide, who would remain always as my protector and friend, ever though I should receive no external token of his presence. The gentle spirit then introduced to me "Half-Moon," calling himself a Little Crow, who took possession of my organism, giving certain advice to my mother and others present, and bringing to my wasted frame a feeling of exhilaration and strength such as had long been foreign to it.

About this time a band of invisible guides was formed for my protection, and for the purpose of spiritual work with my mediumship: John Pierpont (who had influenced me but a few times before), Dr. John Warren (coming to me for the first time), John Critchley Prince (the English poet)—each one of whom has performed characteristic and, I believe, useful public work through my organism—announced themselves with other gracious spirits as attendants upon me. This band has been added to from time to time as my labors have increased, until now it would occupy too much space in your columns to enumerate its members of the white race alone—not "ignorant, crude or disappointed" spirits either.

While I have the highest respect and love for the dear spirit-band I thus mention, my esteem in this quarter is not more great than it is for that other band formed for me by "Half-Moon," consisting of twelve spirit Indians, brave and true, from as many different tribes and tongues, who have proven to me loyal, honest and helpful to mind and body. Of this band there is "Red Wing," a noble Sioux, whose gentle magnetism and kindly cheer are given to the weak and suffering. As I write he is near, ministering to the wasted form, and stimulating the weary spirit of a loved friend who for years has battled bravely with an insidious disease, using his loved "medy as a battery," and performing his useful work with unceasing devotion. There is "Swift-Foot," honest, but stern, representing himself with drawn tomahawk, a runner, always ready to chase away the shadows—or "snakes," as he terms them—in the shape of annoyances, from the life of his medium or that of her friends; there is gentle "Harebell," winning and sweet, silently bearing good cheer to the hearts of the comfortless, and her sprightly pupil, "Lotela," to whom the readers of the BANNER need no introduction.

With the attendance of these and others I am daily blessed and encouraged. Do I not have reason to thank Mr. Cobb for his good word for our Indian guides? the BANNER OF LIGHT for its constant defense of the poor, despised and misunderstood race? and Spirit Fannie A. Conant for her presentation to me of as noble a company of friends and protectors—though unseen, and of dusky brow—as ever blessed the life of a human being? M. T. SHELHAMER.  
Aug. 29th, 1886.

Mr. J. W. Beaver, of Byron, N. Y., has retired from mercantile life, in which he has been actively engaged upwards of fifty-seven years, and postmaster at Byron thirty-five years. The *Democrat and Chronicle* of Rochester, alluding to his being the oldest merchant in that part of the State, and to the high estimation in which he is held by all, says:

"Since the summer of 1831 he has been actively engaged much of the time in promulgating the truths of Modern Spiritualism, having taken a deep interest in its establishment almost from its first advent at Rochester, and vicinity, and who counts any success he may have achieved in other departments as but secondary in comparison with those of this new dispensation. He feels competent to speak in the premises, as he was brought to a knowledge of its truth under test conditions, and who was one of the first to countenance it thirty-five years ago, since which time he has constantly been favored by the gifts of personal mediumship of various phases of manifestation."

Dr. Donald Kennedy, of Boston, arrived home last week from the other side of the water. His health has much improved the last year. He is now, as for many years, deeply interested in Modern Spiritualism and progressive thought.

Mrs. H. V. Ross, the well-known and excellent materializing medium, is to become a permanent resident of this city. Due notice will be given in our advertising columns of her location and time of holding séances.

The spiritualistic experience of Mr. John Wetters, in book form, may be had at this office. The volume contains much interesting matter in regard to direct spirit-communication which investigators will do well to examine. For price, etc., see advertising column.



Now is the Time

For those who have not already subscribed for one of the best and most readable papers in the world—containing as it does the thoughts, clothed in appropriate language, of some of the ablest writers—to subscribe for the BANNER OF LIGHT, as, with this number, a New Volume commences.

There are millions of Spiritualists, both on this continent and in Europe, who should bear in mind the important fact that the literature of MODERN SPIRITUALISM should be extensively circulated among all classes of people, to the end that knowledge shall take the place of ignorance and superstition, and the fear of death thus be banished from the minds of earth's people.

Mrs. M. E. Williams, materializing medium, has returned to New York, and resumes her séances on Thursdays, Sept. 16th, at her residence, 233 West 46th street. Mrs. W. reports that during her vacation she had the pleasure of meeting many intelligent, pleasant, cultured people, and was surprised to find the absorbing interest manifested on the subject of Spiritualism by all classes and conditions outside the ranks of the Spiritualists. She reports that the prospects in New York were never more encouraging.

Australian Items.

The *Harbinger of Light* of Aug. 1st, just at hand, remarks that "the mind-cure excitement which has prevailed for some time past in America, and to some extent in England, is subsiding, and the public are rapidly losing faith in its efficacy." This, it says, is not due to its unsoundness as a system of cure, but to the absurd pretensions of some of its leading votaries, who by their metaphysical vagaries and failures to produce predicated results, have destroyed the faith of many who were inclined to give the system favorable consideration.

The *Richmond Progressive* of Aug. 1st, at its session of July 25th, elected the following officers for the ensuing six months: Conductor, Mr. Devine; Secretary, Mr. Walton; Treasurer, Mr. Naylor; Assistant Secretary, Mr. W. Clemens; Librarian, Mr. E. King; Watchman, Master W. Clemens; Organist, Mrs. Walton; Guardians, Messrs. Chipperfield and Mann; Guards—Messrs. J. Campbell, E. Fielding, W. Williams, F. Devine and A. Roberts. Leaders—Messrs. Sharpe, Spencer, Lovell, McLaughlin; Mesdames McLaughlin and Adkins.

The *Melbourne Progressive* of Aug. 1st, continues its meetings with increasing attendance at each session. On a recent Sunday Miss Price performed a violin solo, and Mrs. Lane delighted the assembly with her singing. Of the occasion the *Harbinger* says: "The Golden Chain recitations and responses were choice and elevating; in tone, the musical calliothes were well executed, and the whole service was both instructive and enjoyable."

From a letter received by Herr Christian Belmers from Count Henry Emil Wimpfen, the *Harbinger* learns that the latter has been acquiring land in South America with the object of forming communities on a fraternal and spiritualistic basis, model colonies of religious and political freedom.

Mrs. Ballou is continuing her Sunday evening services in Melbourne, supplementing her lectures, in which great interest is felt by the public, with names, descriptions, etc., of spirits. One gentleman, who had two spirit friends described, said that the descriptions could not have been more accurate had the persons been there in mortal form. July 15th Mrs. Ballou lectured on "Intellectual and Social Status of Women in America," giving many illustrative instances of the capacity of women to fill important professional positions with credit to themselves, and advantage to the community.

The First English Spiritualist Marriage.

In a copy of the *Preston Guardian*, of Preston, Eng., recently to hand, we find the following interesting item, whereby it will be seen that our English co-believers are advancing upon the lines of spiritual and practical liberty in regard to the matter indicated in the above heading. The item proceeds as follows:

"A marriage took place in the meeting-room of the Blackburn Psychological Society on Monday last, July 26th, which is said to be the first marriage ceremony ever performed in a Spiritualist's place of worship in Great Britain. There were about 150 registered members of the Society, and services were regularly held in the public hall, which has been the last few days been licensed for marriages. No other Spiritualist meeting-house in the Kingdom is known to be licensed for marriages, though there are many registered as places of public worship. The 'following' of the Spiritualists is very considerable in Blackburn, and many churches have to complain of their congregations being drawn away Sunday after Sunday by the attractions put forward by the Spiritualists. It is said that the average attendance at the Sunday services in the public hall is about 300 throughout the year. Last Sunday, at the flower-services, there were 800 people present in the afternoon and 1,100 in the evening. Mr. R. D. Wolstenholme, photographer, who is the President of the Society, performed the first marriage under its auspices on Monday last. The bride, Miss Jane Ann Farmer, is the daughter of the Secretary of the Society. There was a musical service, Mr. J. Ward presiding at the harmonium and introducing Mendelssohn's 'Immortal' Wedding March at the proper place. Mr. W. T. Ballou, President of the Simmons street, was present, to make the official record of the marriage, and Mrs. Emma Harding Britten, of Manchester, who had been preaching the previous day, gave an excellent address to the newly wedded couple. As the weather was very wet, the rest of the day was spent by the bride party at the house of Mr. Farmer, Foxhouse street. The bridegroom, Mr. Roderick Round Sanger, is a young man in business as a herbalist at Copy Nook."

English Items.

Mr. Eglington was to return to London on the 12th inst.

Mrs. Harding-Britten's lecture at Newcastle on "Ancient and Modern Freemasonry" was a great success. The *Leader* of the next morning published a very full and complimentary notice of it.

A sharp thrust is given to correspondents who indulge in a redundancy of details, by the *Medium and Daybreak*, when it says: "Our correspondents constantly tell us that the audience was 'spell-bound.' We confess we do not know what 'spell-bound' is like, we never saw an audience in that state that we are aware of. We presume it means that the people sat still and listened. Well, what else could they be expected to do? There is no use in occupying space with details which must be taken for granted."

The work of re-adjustment goes on in Charleston, S. C. Nothing of a serious nature has occurred there since the disaster chronicled in our last issue. Pecuniary aid continues to flow in from various quarters, the Boston contribution having already gone above \$450,000. The Associated Press has bestowed a gift of \$500 to the reporters of the Charleston *News and Courier*, in token of appreciation for their indefatigable efforts amid the general depression to bring out all the information possible regarding the earthquake and its sad work. Experts have examined the channels leading into the harbor, and report that no change in the soundings has been effected by the earthquake. Commerce proceeds, therefore, as before.

Foreign Notes.

[Translated Expressly for the Banner of Light.]

FRANCE.

La *Revue Spirite* opens with an article by A. Laurens upon "Mediumship in Harmony with Reason." Upon this important subject he says, "What is a medium? It is an intermediate agent, chosen or accepted by the spirits for their moral or physical manifestations. Must the medium be a passive instrument? Without doubt. That is to say, he must substitute for his thoughts, will or action the thought, will or action of the spirit who wishes to manifest. But does not the medium take a personal part in the phenomena which are accomplished by him? A medium has oftentimes been compared to a musical instrument—whatever may be the talent of the artist, it does not follow that the instrument is worthy of him. Suppose one string of a violin is missing; the musician cannot play what he desires to. So the medium must perfect himself morally, develop by instruction, and thus become worthy to serve as an instrument for the spirits. Failing to do this, he will be useless and incapable, and cannot be used by superior intellects."

Materializing mediums whose physical organization alone is required cannot escape these moral obligations. If they are dishonest or disloyal to their faculties they will lose them little by little. What happens then? The phenomena that the spirits have ceased to produce through them certain other mediums will endeavor to fraudulently produce. These mediums cease to be respectable. Then it is the task of the sincere Spiritualist to unmask them, instead of waiting until others not Spiritualists feel it their duty to denounce them.

As you will perceive, this is a grave question. My object is to attract the attention of Spiritualists to the manner in which spirits act.

Mediumship is sacred when its object is to elevate the moral level of humanity; those about to become mediums must not enter thoughtlessly the field of experience which awaits them; they must study the fundamental points of our doctrine, in order that they be prepared to not in its defense against the swarm of jeering, sensual, ignorant and vicious, who pollute the sphere of spirits as well as that of earth. Intuitive writing mediums, in particular, I know by experience, must redouble their efforts by repelling perfidious advice which is oftentimes given them.

Earnest and truthful spirits manifest themselves when we have taken care to pluck all weeds that grow in us: pride, arrogance, frivolity and egotism. Spiritualism is a superior light sent us by God, to teach us our task and our destiny. It is a religious free-thought whose temple is Nature, and its altar our conscience.

We must not forget that the mission of spirits is to ameliorate man's condition, to establish upon earth the reign of justice and of love."

Both *La Revue Spirite* and *Le Messager* contain obituary notices of Daniel Dunglas Home.

*Le Messager* reprints an article from the *BANNER OF LIGHT* describing one of Jesse Shepard's séances. It also contains a number of testimonials given by learned men acknowledging Dr. Slade as a wonderful medium. They are printed for the reason that for some time past Dr. S. has been greatly annoyed by so-called investigators, who attack him in public, doubting his wonderful power. These are followed by a concise letter from Dr. S. in answer to two rather insulting articles in *L'Etoile Belge* the early part of July. It is astonishing with what amount of antagonism and jealousy he has to contend.

*Le Monde*, in "The Instinct of Conversation," the writer, M. Hildebrand, says:

"Spiritual theories not having been known until to-day, man did not know what to expect after this life, so he suffered and continued to suffer, without giving a thought to the end of his terrestrial existence, thinking or believing that the one he was acquainted with was preferable to an unknown one. A feared death; some by the dread of hell, which filled them with terror, others because the idea of heaven left them with a feeling of coldness and indifference. Death was thought to be ugly, horrible! In order to arrive at this conclusion they passed in imagination through all its agony, together with the infinity that old age brings, feeling life about to leave them, and to be separated forever from those dear to them and all that gave a charm to their existence. Their feelings were those of a man who, ignoring the future that awaits him, is looking forward with pain to the moment when he shall vanish from the social scene."

At Rome the "Board of Health" has prohibited M. Donato from mesmerizing in public, though he is not prohibited from doing so in private. The pretext given is, that mesmerizing is injurious as regards the health as well as the morals of the public. It is needless to say that M. D. left Italy. Captain Volpe, writing upon the subject, expresses himself in the following manner: "Here we have a decision in the nineteenth century preventing magnetism from taking its course. The Roman physicians, as infallible, they believe, in medicine, as the Pope is in issuing a dogma, have assumed a heavy responsibility. M. D. quitted Italy after having given magnetism and mesmerism an impulse which will be impossible to arrest. We give the official learned men of Italy five years' time, after which they will admire what they have now condemned."

GERMANY.

Sphinx. The last two numbers of this valuable journal are filled with much of interest. Among many instructive articles I may mention those of Wilhelm Daniel upon "Soul and Spirit," and "Magnetism and Mesmerism," by Gustav Gessmann. Upon Daniel Duglas Home it says: "He was without doubt one of the greatest mediums of his time. It was he who first brought the 'privileges' accorded him of introducing to the first foreign courts positive proofs of a transcendental world. He was one of the public mediums who never experienced an attempt at a so-called exposure. All grades of mediumship, together with the inferior one of seance, were fully developed in him, and he was renowned for his powerful physical manifestations. In his best years he was inclined more toward the latter, only toward his closing years did the seership of his early years return. May we extend to him our just thanks, with the full appreciation of the great good which as a medium he accomplished."

Norwegian Spiritualism.

To the Editor of the *Banner of Light*: The Spiritual Society recently organized in Christiania, Norway, continues to publish works elucidating the philosophy it endeavors to propagate. The first pamphlet, "What is Spiritualism?" was noticed a few months ago in the *BANNER OF LIGHT*. It has now been followed by another and more important one, "Spiritism Judged by Reason," by Valentin Tourneur, translated from the French by B. Torstenson, cand. jur.

This enterprise on the part of our Norwegian co-workers shows a commendable energy, and proves once more the assertion that Spiritualism has a constant and tenacious growth in all hemispheres. It has in Norway, as in many other countries, been obliged to abide its time, and some fifteen years ago, when the first wave of spiritualistic phenomena struck the shores, moving tables and similar occurrences were considered more as an interesting social sport than indicative to analytic meditation. Filmy wit and shallow verbosity mastered the then faintly perceptible impulse toward investigation, and a Danish playwright of farcical tendencies found an appreciative audience by appealing to their risibility. No Talmage made his Don Quixotic appearance at that time, but he may appear now when the stage clown has fallen in his mission.

However, the northern outpost seems to have taken a firm basis for its operations, and those interested in the movement number a very considerable party among the educated classes, students and professional men receiving encouraging directions how to proceed from my indefatigable and prominent countryman, Storjohann, and others connected with him in efforts to prove that reason is necessary to faith. Any attack has not yet sallied forth from the pulpit, but in its stead the Rev. Dr. Corn, Chaplain to the garrison at Christiania, has given a very fair sketch of modern Spiritualism in an orthodox Lutheran journal, admitting that the "theory of 're-embodiment' has cultivated itself, but opining that spirits, wherever they abide, should not be disturbed (sic) by evocation."

Let every man take care how he speaks and writes of Nonet people, and not set down at a venture the first thought that comes uppermost. A crust of bread or a cup of water to a famishing man would be a deed of more goodness than a given, that if he listened to all the prayers and sermons ever delivered. —*Boston Investigator*.

ALL SORTS OF PARAGRAPHS.

THE "HOW" OF IT.

When drowsy Day draws round his downy bed  
The Tyrian tapestries of gold and red,  
And weary of his flight,  
Blows out the palace light—  
"It is night!"

When languid Night, awakening with a yawn,  
Leaps down the moon-washed stairway of the dawn,  
In trailing darray,  
Sweeping the dew away—  
"It is day!"

—*Indianapolis Journal*.

Mac is requested to forward his postoffice address to this office.

At the late English Methodist Conference members stated that "there is in the breasts of the young people a suspicion that Methodism is incapable of adapting itself to a stirring, democratic age."

HEARTS QUAKE AT THE THOUGHT.—The effects of the earthquake are more terrible than at first supposed. Different parties have commenced writing poetry about it.—*Oil City Herald*.

The commanding generals of thirteen German army corps have been serving on an average 48 years, while their average age is 65½. The oldest commissioned officer has seen 88½ years of service, and is 75½ years old, while the youngest, who is 64½ years old, dates his commission back 47½ years.

TRAGEDY OF THE UNEXPECTED.—Great Powers—"How did Prince Alexander come to be disposed?" Russia—"We don't know. We were as much surprised as you were." "Indeed," "Yes, we've been expecting to be surprised that way for some time."—*Omaha World*.

The latest European news has something of a warlike flavor. Austria is not at all pleased with Russia's encroachments on the Balkans, and has so informed Germany. The English Admiralty is hurrying to completion men-of-war, and it is rumored that Bismarck is about to call France to account for her warlike movements, which are interpreted to menace Germany.

"Dr. Blue Mass said he'd put me on my feet again in two weeks." "Well, didn't he do it?" "He did, indeed. I had to sell my horse and buggy to foot the bill!"

They tell in Brattleboro, Vt., of a clergyman who refused to take meat of his butcher because it had been killed on Sunday. A few days later the preacher told the butcher that he wanted some meat. "I haven't any to sell you," said that conscientious man. "I have stopped receiving money that is earned on Sunday."

An inventor at Shanghai, China, has contrived an electric sword, where the point touches the party attacked, sends a powerful shock through him, and, if not immediately killed, will at least put him in a state of insensibility. The sword is an ordinary military sabre, but along its whole length is let in a fine platinum wire which ends at the point of the weapon. A small but very powerful storage battery is carried strapped about the waist, and connected with the sword, and insulated from the hilt. The holder can complete the circuit at pleasure.—*Ex*.

There have been some 45,000 persons attacked, and nearly 15,000 deaths have already occurred in Italy since the outbreak of the cholera there.

A headstone in a marble yard at Pittsfield, Mass., bears the names "Henry Wilson Shaw" and "Josh Billings." It is to be placed over the humbler's grave at Lanesborough, N. Y.

The *N. D. C. Age*, suspended for the summer, has recommenced its publication. James A. Bliss, editor, 474 A. Broadway, South Boston, Mass.

Instant cremation of bodies by electricity is the latest suggested mode of disposing of the dead by fire.

As the worm crawleth up to the surface only when it rains, so doth man's best self emerge only in misfortune.—*Juan Pantoja*.

Under direction of Gen. Miles 400 Chiricahuas and Warm Spring Indians are being removed from the San Carlos reservation to Fort Marion, Florida.

The sea serpent, as seen by a *Lyth Saturday Union* scribe at 10:30 p. m. Cape Ann and Hudson river men will please hereafter put their "imagination" "in a sack!"

"He was 419 feet long. In color he was a beautiful red, white and blue. Flames of fire issued out of his mouth that lit up the harbor for miles around with a spectral glare, and threw lurid and phantasmagorical spots of light upon the water. His eyes were as large as pie plates, and were of a beautiful amethyst color and of a thoughtful, intellectual expression. His mouth, which was located just over his eyes, gave to his countenance a decidedly open expression. His tongue was 18 yards in length, and when not in use was wound around his neck in a tasty knot. His tail stood up perpendicularly 70 feet from the surface of the water, to which was attached a large sail, surmounted by the American flag."

The yacht *Volta* was propelled by electricity, recently, to Calais, France, from Dover, Eng., on her trial trip, in three hours and fifty-one minutes.

California Indians are fast following the steps of the white man in agricultural pursuits. In one reservation there is a larger quantity of wheat raised than ever before. About eighteen thousand acres were cultivated.

FIRE.—A shoe factory in Campello, Brooklyn, Mass., occupied by Myron E. Thomas, was burned Sunday morning; loss about \$25,000. A panic occurred Sept. 12th, in a church in Transylvania, caused by the altar curtains taking fire. Fifteen persons were killed and a large number injured.

A cyclone passed from southwest to northwest through the edge of Burdette, Conn. (near Hartford), at 7 p. m., Sept. 12th. It cut a straight line, reported an eighth of a mile wide, through the woods, and in the edge of Burdette wrecked the barn of Mahlon Forbes, and unroofed his house.

Rev. Father Chow Ju Tien, a Chinese Buddhist priest, arrived in New York on Saturday. He was received with all the honors that could be bestowed upon him by the Chinese merchants. Chow Ju Tien is not only a priest but a medical missionary. He claims to be able to heal the sick in a mysterious manner.

John Boyle O'Reilly of the *Pilot* "thunders" his thanks to the "*Dayflower*" in very quaint rhyme.

Mr. John C. Olver, formerly a well-known labor reform and temperance advocate in Boston, died Tuesday, Sept. 7th, aged 80.

Probably the oldest man in the State is now living at Middleton—Charles King, a Canadian, who is residing with his son there, and who states his age as 100 years. He is in good health, and the past week went to Nahant for a day's outing and enjoyed surf-bathing. He has all his faculties, and appears as young as many men of 70. He has smoked and chewed tobacco for 90 years. His son, with whom he lives, is 70 years of age.

Be pleasant and kind to those around you. The man who stirs his cup with an icicle spoils the tea and chills his own fingers.

A shilling's worth (sterling) of bread made of whole wheat meal contains three times more flesh-forming, seventy times more heat-producing, and three times more bone-forming material than is to be found in one shilling's worth of beefsteak.

Movements of Mediums and Lecturers.

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

Mrs. A. P. Brown will speak in Portland, Me., Sept. 19th. She will make further engagements for the fall and winter on satisfactory terms.

Mrs. Scott Briggs will answer calls to lecture. Address 18 Allen street, Utica, N. Y.

Mrs. Jennie K. D. Conant, of Scotland, trance medium, has returned from Onset Bay, where she has been for the present season. She has taken rooms at 20 Bennett street, off Washington street, Boston, Mass., where she will be happy to receive calls from all her friends.

Hon. Warren Chase speaks in Keene, N. H., Sept. 10th and 11th; in Springfield, Mass., the five Sundays of October; in Somerville, Ct., Nov. 7th; in Manchester, N. H., Nov. 14th, 21st and 28th; in Haverhill, Mass., Dec. 12th; in Providence, R. I., January 9th and 16th. Address as above.

Miller Stephen, the Australian healer, is reported as coming westward from California.

Mrs. Clara E. Deane, the well-known lecturer and platform psychometrist of Newburyport, Mass., was to speak for the Saratoga, N. Y., Spiritualists at the Grand Army Hall, Sunday morning and evening, 12th inst.

Mr. and Mrs. F. H. Roscoe left Queen City Park Sept. 13th for their home, Providence, R. I. They are engaged to give two entertainments in November for the Spiritual Society at Newburyport, Mass., and Mr. Roscoe is to lecture there Sunday, Nov. 28th.

Dr. W. Harry Powell, state-writing and billet tele medium of Philadelphia, will visit Minneapolis on or about Sept. 22d; from there he goes to St. Paul, Minn., and then to Chicago, Ill. Friends en route wishing to make arrangements for terms, etc., can address him Chicago postoffice.

J. Madison Allen lectured in Foxtown, Pa., Aug. 27th; in Waterford Aug. 29th, and in Mill Village Sept. 5th. Present address, Waterford, Erie Co., Pa.

Miss Lucy Barnicot, speaker and platform psychometrist, has returned to Boston, and may be addressed for engagements at her office, 175 Tremont street.

Mrs. E. Warner Bishop will accept engagements to lecture in any part of Ohio, Pennsylvania, or any of the Eastern States. Her address until further notice is Dunkirk, N. Y.

J. Frank Baxter lectured last Sunday in Hanson and North Plympton, and will on Sunday next, 19th inst., speak in Winslow Hall, East Bridgewater; and on Sunday, the 26th, in Hyde Park. The Sundays of October he will lecture in Philadelphia before the First Society of Spiritualists of that city. Several week evening openings.

Mrs. B. W. Cushman, the celebrated guitar medium, has returned to Boston from the camps, and located at 212 Main street, Charlestown District. She desires to return thanks to the officers and friends at Onset or Corvett, and to her during her stay there; also to friends at Lake Pleasant for their kindness to her.

Mrs. Lunt Parker will lecture in Providence, R. I., Oct. 3d; Manchester, N. H., Oct. 17th and 24th, accompanied by her daughter, the child-medium, Lily Parker. Would like to make engagements for October, November and December in the East; then she returns to Washington, D. C. Address 33 Common street, Boston, Mass.

Dr. Dean Clarke has returned from Queen City Park, where he won high appreciation as a speaker, and is now ready to answer calls for any part of New England. Address care this office.

Abby N. Burnham spoke in Brockton Sept. 6th, 12th and 15th; speaks there again the 19th and in Princeton the 26th.

The mediums, Mrs. E. L. Diss Debar and Mrs. Eugene Beste, are in town the present week. They may be found at the Queen City Park, at reception will be given them on Thursday evening, Sept. 16th.

Horsford's Acid Phosphate in Constipation. Dr. J. N. Robinson, Medina, O., says: "In cases of indigestion, constipation and nervous prostration, its results are happy."

It is the method of Water Evaporation in the Golden Eagle Furnace that causes my friends to say, how soft and agreeable the atmosphere is in my house.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

Special Notice.

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

COLBY & RICH, Publishers.

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Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage.

Dr. F. L. H. Willis may be addressed for his summer, Glenora, Yates Co., N. Y.

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass.

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

ADVERTISEMENTS.

MR. GEORGE CLIFFORD  
Is a Physical Medium, and will answer calls for evening and family circles. Greenwhich, Mass.

SEND \$2 to DR. CARPENTER, 80 Berkeley street, Boston, Mass. (Suite 2), for three of the greatest remedies for the cure of Chronic Diseases. Give age, occupation, and description of your disease, and reliable suitable for the case will be sent.

Record of a Ministering Angel. By Mrs. Mary J. Clark. The ministry of angels is a subject that will always possess a deep interest for serious, thoughtful minds. There is nothing for which the hearts of humanity long with more pathetic yearning than for a resumption of fellowship with the loved and lost. That ministering angel who once soothed the voice of her son who has crossed to the further shore? What would not fathers give for one more smile from their daughters passed all too soon away? And what is more reasonable than to hope that the loved and lost have joined the ranks of the angels, and are busy in tender services for those whom they, having left behind, still love? This book is written with the view of attaining such hopes, of lifting sad hearts out of the darkness of despair into the sunny region of hope and courage and faith. For sale by COLBY & RICH.

Spiritualists' Directory for 1886. Recording Statistics of Societies, Names and Addresses. Speakers and Mediums, List of Periodicals, Number 3. Published and Edited by G. W. KAPPEL. Paper. Price 25 cents. For sale by COLBY & RICH.

PUBLIC MEETING

AT

PAINE MEMORIAL HALL,

APPLETON STREET,

Sunday, Sept. 19th,

AT 2 30 P. M.

DR. J. R. COCKE

Will hold a Meeting at which will be introduced the following mediums who have been developed under his care during the last three months: Mr. F. E. Godfrey, Inspirational Speaker; Mrs. J. O. Bruce, Test, Business and Medical Medium; Mrs. M. S. Eiler, Trance Test, Business and Healing Medium; Mr. Townsend, Inspirational Speaker; Mrs. M. Moser, Psychometrist and Test Medium; Mrs. L. M. Hixby, Clairvoyant, Psychometrist and Healer. A Trio will be rendered by Mrs. Low, Mrs. Cook and Miss Horton. Inspirational Harmonies, Playing by Mr. Sweet of Taunton. Address by Mr. L. L. Whitlock, and other musical attractions will be presented. Admission free. DR. J. R. COCKE, Chairman.

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No. 55 Rutland street, Boston, will give PRIVATE SEANCES for the development of Mediums for Full Free Materializations. For terms, apply in person at above address.

Circles for the Development of Mediumship will be held Monday and Friday evenings, eight o'clock. Twelve sittings, \$1.00. Seats must be secured in advance, as the number will be limited. E. GEORGE DEERY, one of his pupils, will assist in these circles. 13w 816

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**Sarah Ryan.**  
A spirit gives the name of Sarah Ryan. It is between fifty and sixty summers old, wishes to find her children. She says she has two daughters here in Boston, and one's name is Elizabeth. Lotels don't get the other yet. The spirit has been gone from the body a number of years, but she has not been away. She has been here, but she has not been seen. It seems now to us, that the one's name is Ann. These two daughters are here in Boston, and have a good many trials to bear. The mother is constantly coming to them, trying to lighten their burdens and make them live more cheerful. She would like to help them and other friends know that she can come to them from beyond the grave. She did find it all dark there, nor all wearisome, for a very little while the light broke in upon her, and she saw her loved ones waiting to give her welcome. Little while the friends to know that she has a pleasant home on the other side, and all that she desires to go, but she can feel entirely satisfied until the dear ones here struggling with the cares of life join her in the spirit world.

**D. S. Lathrop.**  
Lotels sees a brave hero, and he is saying to another one, stand up side of him. "Never



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Feb. 28—17

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