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The Spiritual Rostrum. MODERN SPIRITUALISM. Two Discourses Delivered at the Perine Moun

tain Home, near Summit, N. J., on Sunday Afternoons, July 11th and 18th, 1886, by SAMUEL H. TERRY.

[Reported for the Banner of Light.]

II.-ITS RELIGION.

"Prove all things; hold fast to that which is good." $P_{\rm s}$ These., v: 21.

The reasonable and fair interpretation of this injunction of the Apostle Paul is that we should not turn our backs on any proposed plan of doing good to the world without so much as looking into its merits, nor should we blindly accept any such plan when offered, but that we should look into it thoroughly, investigate its principles, and see what good there is in it; and, further, that, finding the good in it, we should hold on to it-that is, not pass it by or think it does not concern us. The apostle clearly has allusion only to that good which belongs to man's spiritual welfare, and not to matters outside of this, good though they may be. There are certain qualities which we call good in the industrial arts, in the professions, and in nature at large, which only those engaged in the special pursuit in which these qualities of goodness are beneficent are expected to seek them out and prove them. But it is not these to which the apostle refers.

My purpose in narrowing down this injunction of Paul's to that good which pertains simply to man's welfare in spiritual things, is to show you that it means something more than merely the proving of things that may happen to come before you without your seeking them. It means that you should search them out, that you should have an inquiring mind on these subjects, so that when a matter comes up before the public, promising good to the spiritual part of your fellow-men, no matter what that is, whether total abstinence, prohibition, com-mon schools, missionary work, moral reform societles. Spiritualism, or what not, you should be ready to take hold of it, inquire into it, and prove it. And if you find good in it, hold on to it, which properly means, let the movement have your cooperation and support. Do not say, after you find it to be good, "It does not concern me; let others do the work," or, worse than that, do not say, "I see no money in it, therefore will let it slide." Be sure that you will have to give an account for this neglect of duty when you go over to the other side. Now it is in this view of your duty that I bring before you this afternoon the other half of my subject introduced last Sunday, namely, The Religion of Spiritualism.

As I then remarked, the first step was to sat-เลโซค์ส กโครเ ۶F who once lived on earth, some of whom we knew and respected and revered when here in the body, could in some measure return to us and communicate their condition in the spiritlife, and the condition of others there who had lived the mortal lives we are now living, and who had therefore experienced or were experiencing the pains or the pleasures, the punishments or the rewards consequent upon the obaracter of their lives while in the mortal state. I tried to prove the fact of this spirit intercourse to you last Sunday by various arguments, though 1 know that it is difficult to satisfy people of the truth of such seemingly supernatural events as the return of spirits, and their communicating with mortals by the testimony of others, or by mere argument, however skillfully devised and gracefully spoken. For full belief it needs that the person should see or hear the actual communication, with all its wonderful mystery, and I did hope that today you would have a chance to hear something of this from that wonderful instrument of the spirits, Mr. Slater, whom we expected here to day, but who yesterday telegraphed his inability to be present. Taking it for granted, however, that you already believe somewhat in this spirit-intercourse, you cannot but feel anxious to know what these spirits inculcate as our duty in this life-what we are to do, how live that when this life is over we may be happy in the future. For remember this life is but a transitory state, and of short duration as compared to that eternity which is before us. It is indeed less than one day would be compared to our whole existence here on earth. As the good old Methodist bymn has it,

teaching is. What I shall say will be of but a compendium or abstract of wh been communicated from time to the would not be too much to say these con cations run into the thousands, comin different spirits and through different ums. Like the different books comput Bible, they do not always seem to fu monize in their ideas, and yet as in th of the Bible, there is an underlying s fundamental truths or teachings in whi do generally agree.

()(

And after all my expressed hesitation speak to you of these spirit teaching great confidence, for I find identically t teachings in the Bible coming from the of him whom we call our Elder Broth teacher, our master in this spiritual fai utterances that I will quote were in r to a similar inquiry as this before us Aud as the record is found word for three of the gospels, we may be rea certain the record is true. I read from thew, 19th chapter, verses 16-21 :

"And behold, one came and said un Good Master, what good thing shall I I may inherit eternal life?

And he said unto him, Why callest good? There is none good but one, God : but if thou wilt enter into life, I commandments.

He saith unto him, Which? Jest Thou shalt do no murder, thou shalt i mit adultery, thou shalt not steal, th not bear false witness.

Honor thy father and thy mother : a shalt love thy neighbor as thyself.

The young man saith unto him : . things have I kept from my youth u lack I yet?

Jesus saith unto him : If thou will fect, go and sell that thou hast, and gi poor, and thou shalt have treasure in and come and follow me."

It is noticeable in this answer to the quiry that Jesus does not say a wo faith in himself ds a prerequisite to life, but that life is the reward for sim ing these commandments though a h ward in that life was obtainable h tain good work. Indeed, if any con of this teaching of Jesus being the ligion of his gospel or mission on ea nceded, it may be found elsewhere. says, Eccles. ch. xii : "Let us hear th sion of the whole matter. Fear God his commandments, for this is the who man." So James i : 27 : "Pure religio defiled before God the Father is this the fatherless and the widows in th tion, and to keep himself unspotted world."

You no doubt infer, and very prop what I have said, that there is no regi hort form of words that ligious belief of Spiritualists. Suc have been many times attempted, t none drawn up have met with univers ance by those who may fairly be re believers in the return of spirits and munications with mortal men. Indeed, there are quite a number who are disinclined to believe this r any religious object at all, regarding festations merely as physical or scien without any purpose to teach us anyt than this—"That there is a continu istence beyond this mortal life; that call death does not end all there is for us." It seems, however, to me, incomp how an intelligent man, who wishes here as to be happy when he reaches land, can refuse to listen to what spirits say regarding their own e there. Even though these experienc differ, and some there encounter wi seem not to have experienced, still t ing man wants to gather all he can of vealings of the spirit-life, and diges well as he can, that they may be to of life; that he may avoid such thi turning spirits tell us make them there, and do only those other things tend to happiness there. It is not sum up certain conclusions, which a turning spirits seem to unite in as ϵ be observed in this life for man to c piness in the life to come. And the sions might all be summarized in the en Rule : "Do unto others as you v they should do unto you." It may be expected, however, that a little more into particulars than th you what is the belief regarding t ment allotted when a man gets on side who has not lived according to rule--which indeed very few people In this inquiry it is necessary that v something of the nature of sin, an punished, according to the fair in not the direct words of spirit teaching In the first place, by these evide pears that man is not by nature a si oreated, him good. All his instin and passions are good in their true It is only when man gives w **USO.** desires and passions-goes into ext them-turns them from their legit to the injury of his fellow-man or hi they become instruments of wron This idea of the natural goodne being turned into evil may be some enigma to you, and not readily une the origin of sin is differently ac among the so-called Orthodox peor explain. Take, for instance, the des one to make his condition in life o A truly laudable desire ; for Paul

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ve a debt to every great heart, to every fine o those who have putlife and fortune on the hast of justice; to those who have added least to those who have refined life by ele-alita. It is the fine souls who serve us and is called the fine souls who serve us and is called the fine souls who serve to the it protection against the vulgarities of the the tayern the serve "Considerations by the tayern the soul of the soul of the the tayern the soul of the soul of the soul of the the tayern the soul of the sou

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"When we've been there ten thousand years,

Bright shining as the sun,

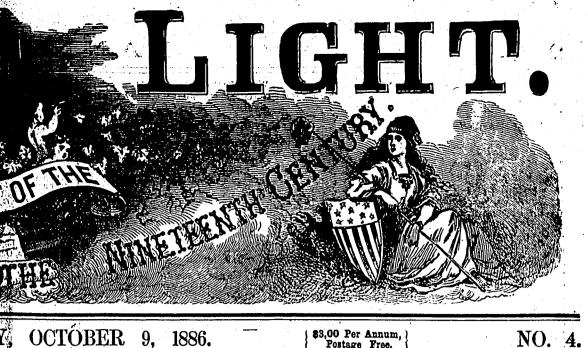
We 've no less days to sing God's praise

Than when we first begun."

Ought we not, then, to feel an earnest desire to know how we must live this life of threescore and ten years or less, that we may be happy through all the eternity of tens of thousands and millions of millions years that await **Us** ? ¹

I know as thinking men and women you cannot but, be interested in this teaching of the spirits; not mere hearsay, not traditions of what they said eighteen hundred or three thousand years ago, but the immediate, recent testimony of those who have experienced that life for some years.

I cannot be unmindful of my responsibility as I stand before you and endeavor to give utterance to the conclusions I have formed of the sum and substance of what these spiritual teachings are. I am but a mortal man like yourselves. I know the liability to error in all mortal judgments. And yet, having given this subject earnest and analous thought for a long. time past, I will set forth to the best of my ability what, the substance of this religious



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very properly, from e is no regular creed at embodies the relists. Such thipgs tempted, but so far ith universal acceptirly be regarded as pirits and their comien.

that provides not for his own household is worse than an infidel." We call this the desire for acquisition. Let this desire be allowed to run slightly to excess, and it becomes covelousness, a little further and it becomes avarice-a greedy desire to possess more than a reasonable share of this world's wealth, and in a measure sinful in. itself, because it tends to the injury of others in preventing them from securing even the necessaries of life.

Let'us now add to this unrestrained passion the desire for self-preservation, which in its natural state is a proper and a good desire, closely allied to the simpler form of the previous one. But when unrestrained, and suffered to run to excess, it becomes aggressive. The man in striving to protect himself now goes beyond the necessities of the case, and beats down his weaker brother, whenever in his opinion there is any struggle for existence. Now given a man with these two passions in excess—an avaricious desire to get gain, and such an extreme combativeness that he disregards the life of his fellow-man, when his own immediate and vicious wants urge him on-and you have the incipient murderer before you; one who will not hesitate to kill his fellow-man to rob him of his money. And yet you have traced this sinful condition along from unrestrained indulgence in simple and beneficent qualities or desires planted in man for good purposes.

So you see sin is really a self-indulgence in the man, injurious not only to his fellow-man, but to the man himself.

And the spirits teach us that this self-indulgence is not directly punished by the Supreme Being, but that it punishes itself. There is no getting rid of the consequences by any vicarious satisfaction, or by any penitential tears of sorrow or regret. You might as well expect, if you go on a drunken debauch to-night, and, falling out of a wagon, break a leg or an arm, that your sorrow or somebody else's pity will cure it. No ; be assured, as Paul says, "God is not mocked ; for whatsoever a man soweth that shall he also reap."

But now, having sinned against your fellowmen, as we all more or less do, what does Spiritualism teach as to the penalty for your transgression?

Well, it has a very common-sense remedy, one that commends itself to the abstract justice in all men's minds. It says if you have wronged your fellow man, go and make restitution in the spirit of Zaccheus, who said (Luke xix:8), "If I have taken anything from any man by false accusation, I will restore him fourfold." Spiritualism teaches this to you today: Go and fully recompense the brother you have wronged. If he is truly a brother, he will accept your penitonce and so much as you can do to make amends for your wrong. If he is not truly a brother, and refuses to receive your earnest penitence and restitution, still do l you can to satisfy him, and leave the rest

tent tear of a very wicked man, and this gave him admission.

So, when from the realms of the spirit-world . the sad penitent comes down to this, seeking for some work to do which may win for him release from his dark and unhappy condition, we may well suppose that if he can influence some evil-minded transgressor, some Ishmaelite whose hand is against every man, to see and lament his past selfish life, and go forth in efforts to undo the evil he has wrought, this spirit, too, may find, when he flies back to the spirit-land with this mortal's tears of repentance, that like the Peri, they are sufficient to open the gates of Paradise to him.

This, too, is good Bible doctrine. The Apostle James says, v: 20: "He which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.

So far I have spoken to you of the positive or affirmative beliefs of Spiritualists. But the distinctive character of a religious belief is in this intelligent age often more clearly shown by a view of its negative aspects, or the points wherein it differs from the current beliefs around us. And I will note some of these.

Spirit teachings give us no warrant for believing the accepted doctrine of Presbyterians and other Calvinists-that God predestinated some men to eternal damnation. Indeed, though that is a part of their creed, but few of that body of Christains believe it now themselves.

Spirit teachings give us no warrant for believing that transgressors who die in their sins will be punished eternally in hell-fire, as is the accepted belief of all the so-called Orthodox churches. Of this, I am happy to say, though it is an article of their faith, the more sensible teachings of the spirits in our days have had such an impression on Orthodoxy that the greatest minds among them are letting thisarticle of their faith gradually fall out of sight. They find the few passages in the Bible that were so interpreted are susceptible of a different interpretation.

Spirit teaching gives no warrant for the belief that all men became sinners through the alleged transgression of Adam, whereby it became necessary that some superior being should be sacrificed to save them from punishment. They say this doctrine of Orthodoxy is of man's invention, and is not found in the teaching of Jesus nor in their experience in spiritlife; that it is quite enough for a man to be concerned about his own wrong-doing, and leave Adam and Eve to bear the consequences of their disobedience themselves.

Nor do spirit teachings give warrant for the belief common to the Universalists, that the so-called sacrifice of Jesus on the cross atoned for the sins of all men, whether they believe in him or not, so that all men will be saved from punishment and enter into a state of happiness mmediatel after he death of

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with God, who sees the hearts of all men, and will not impose a punishment for the man who does his best to repair the wrong, beyond what he can bear.

But you may not come to this sense of your vrong doing till you are over on the other side. What then? Well, Spiritualism teaches that you will be in darkness and distress, unhappy at your inability to join in and be a partaker with others of the happiness there for the upright and for those who have righted all the wrongs done in this life. But by-and-bye-it may be in one year, or ten, or ten thousandsome good spirits are inspired to go to your relief. They open your eyes to the evil of your mortal life. They show you a way by which you may work to redeem the past, in going out into the world of mortals and doing missionary work there-inspiriting the downcast and sorrowing, influencing those who are walking in unholy ways to turn to a better life; putting it into the hearts and minds of those who are able but disinclined to do good with their means.

And as this work goes on you are cheered by seeing that your redemption is drawing nigh; that the time will come by-and-bye when there will be rejoicing in heaven over you as one who has worked out his own salvation. I would not have you think this redemption is a light matter for the hoary transgressor who has gone through this mortal life without any effort here to undo the many wrongs he has done; or that Spiritualism teaches it does not matter how a man lives here, he will soon be happy when he goes into the spirit-world. Spiritualism teaches this, however, that there will come a time, however remote it may be for some, when all men shall be happy.

All the teaching goes to show that God is a God of Love, and does not willingly afflict or punish his children, doing it only in love and as examples to deter them and others from wrong-doing. And yet for light transgressions, justice, even, much more love-and the love especially of an infinitely holy and good being would bestow a punishment commensurate only to the transgression.

There is a beautiful thought in Moore's "Paradise and the Peri" that seems almost to foreshadow this leading idea of redemption as taught by the spirits. You doubtless remem-ber the poem. A Peri asked admittance into Paradise, and was told he must bring some choice gift worthy to purchase an entrance before he could be admitted. So he went out into the world in his quest, going back several time fruitlessly with some gift that he thought most beautiful: once with a lover's parting kiss, once with the last drops of the heart's blood of an expiring hero who died for his country, and the like, but none were found suffidently worthy to induce the opening of the orystal door. At last he went with the peni-

tno

Nor do spirit teachings justify a belief in what are commonly called free love doctrines, as is often ignorantly charged against them. That there have been individual believers in spiritreturn (not in the religion of Spiritualism) who, living unhappily in their marriage relations, have sometimes taken the promptings of their own desires as the influences of some r irit. and entered into unhallowed association f a character abhorrent to God and the good apirits, must be admitted by us.

But surely Spiritualism should not be required to bear the odium of these few erratic individuals, any more than Orthodoxy should bear the odium of their disciples, Noyes and others who founded the well-known "Oneida Community" Orthodox in all respects, save simply adding to their creed the belief in and the practice of free love, as they claimed to have found it in the Bible.

It will be evident to you from what I have said that spirit teachings do not justify the belief that any man is saved from the punishment due to his misdeeds by faith in Jesus in the way taught in the Orthodox churches. They teach us that this faith and belief in Jesus, so often referred to in the New Testament, is the adoption of what he taught as the right way of living; that salvation is by works, not by a dependence on the merit and suffering of another.

This belief is well expressed in the Epistle of James, which I commend to your perusal, as setting forth a superior doctrine to that taught by Paul, who, though he was converted, never got over his Jewish ideas of theology.

Leigh Hunt, in a beautiful poem entitled "Abou Ben Adhem," everywhere accepted as embodying the most beautiful sentiments, and which is no doubt familiar to many of you, has set forth this spiritual doctrine in a very tender and acceptable way, under the guise of an Arabian legend, with which I close, as follows:

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Abou Ben Adhem, (may his tribe increase.) Awoke one night from a deep dream of peace, And saw, within the moonlight of his room, Making it rich, and like a lily in bloom, An angel writing in a book of gold : Exceeding peace had made Ben Adhem bold, And to the presence in the room he said, "What writest thou?" The vision raised its head, And, with a look made all of sweet accord, Answered, "The names of those who love the Lord." "And is mine one?" said Abou. "Nay not so," Replied the angel. Abou spoke more low But cheerly still; and said, "I pray thee, then, Write me as one that loves his fellow men." The angel wrote, and vanished. The next night It came again, with a great wakening light, And showed the names whom love of God had blessed, And lot Ben Adhem's name led all the rest.

In a new Bachelora' Club at Berlin, one article in the constitution states that "women cannot be introduced into the club; an old aunt, however, may be exceptionally brought along by a member." 14.1

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BANNER OF LIGHT.

free Thought.

SPIRITUALISM TE CLRISTIANTT.

27 VARRES CRAFE

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It has been a part of my work for forty years to keep opicicalism from being avanues and evalupped as la sectarian Carbolianity, 57 forming a new sent, as every advanced star, and new discovery in religion has seen for the last three handled years, by the formation of a new Best, natil we have over three hitafrest, all Based on the Holy Bisle-Wirt of God, which no one can indemnand, so it seems by the mittitude of sects and private opinious. If Speciamalian can be antaimed as the Bible in will suly be accorder Curationa bent with another added class of phenomena, shou is the New Jerusa len or hreadan mirziada are ir night fallar the Mormons and manuae, as they have divine revelations on v. as the early saints and . If is, Edweiten, bie inte fie man ante et me amant m daager is passed, but the thing is hir, is is plain from "he efforte if a me if our vorstein. I anarteri titte on anter witten all mit is titte arteitt. galf benween fournation and Durstanity. and which I to not vant mitteet sven

We use the fear that the burners life or Christianing is foradetorr 1 milét 🖬 1 milenal 785arrantion - i testimenting of the police from the graveyarte where the true Dimerinate (Catholics will have as afranance of being harment in build have homeenmosted groundle have with trueses in the graves, and ing maring need ff mit fusionen and fa the rest manuals, within he and Guly talents of the Ver Testement out Lins of their meets, most of the bit Pronestant streets and a minister of them and benefic as in emiralit, se-In all that rely on Blade existence of a future. The theoreties in entends within have the life. terly reflated this supposed revealing of a fill ture life haved on than Bible domride, and the erolation of thought, with the ridicule of laddels, have so far enlightened and enfranchised the panily mond that the most advanded thinkers and the preachers for the most advanted socies ties have abandoned the Bible mainted a future life and occupy positions they never would have attained from surjeture teaching or from creeds and preaching from them. It is the work of infidels that advantes and reforms the churches, and ever has, as it dies now, for they are as attribute as moles and have to be forced along step by step, and manally short ones at that

The Catholic, and to some extent the other charsten, hold to the galet set of the soul in some place, or no place, until the resurrection, and hence the saying of masses for the repose of the souls of all important persons who die in the Catholic church faith. This repose is nothing but a rest or sleep, and which most Christians hold is beyond the bounds of time and space, which is nowhere and nothing, as all existence is within both, and hence they surely have gone to a "bourne from whence no traveler returns "-annihilation. Among the entangled, conflicting and absurd theories of a future life as taught by the Christian sects, none, not one, is in harmony with the fact which Spiritualism has revealed, and which is the only one consistent with nature, reason and evolution. Some of them teach that at death nothing remains of the person but the body, which awaits its resurrection, and this is well sustained by Scripture and preaching. Some teach that at death the woul or spirit is sent to its final and [eternally unchangeable deatiny, which is fixed for it by its belief or unbelief in the Church or creed taught by them ; that with this faith and bellef in it they are to be happy, miserable if without it, especially so if they had known anything about this true Church and its doctrine. Scarcely any two sects have the same belief in the future or after-life, and none have a or consistent one, and yet we. only rational one, are urged to join them. All of them, so far as I know, have a God-king, a monarchical government, and a Devil enemy of their God somewhere about his kingdom, and we are sent to one or the other after the final judgment which awaits the resurrection with those that believe in it, and which takes place soon after death with others. If these ridic ulous theories of a future life were the only absurdity of Christianity, they might be abandoned, and we might find some other cardinal doctrine that we could adopt if they adopted our facts and truths of the future life, and its relation to this. But nearly all of its fundamental principles and teachings are equally false and absurd, as I could show if time and space would admit, and as they have often been shown to be by infidel writers, while none of these writers have been able to show any such defects in the spiritual theory of a future life. for it is in harmony with evolution. If the latter is true Spiritualism surely is, and no advanced intellect at this day denies evolution. which is opposed only by Christians (and by not all of them) because it conflicts with what they call the word of God and divine revelation. I had intended in this connection to remark upon another, greater, and far more injurious fundamental error of the Christian churches, one equally well founded on the New Testament and Jesus's teachings and practices; but as this article is long enough without it, I will defer it, fearing I may overstep the bounds of one of my critics, who calls my articles "finger-length articles." The other fundamental doctrine alluded to led the church into the error and evil that spread the mantle of darkness over Europe for twelve hundred years, producing what it called the dark ages, which were purely Christian ages, and the darkness wholly and purely Christian darkness, in which the rifts were made by science and heresy, which have not yet cleared all of the clouds away. UNITABIANISM DEFINED,-It is not easy to

define Unitarianism Derinkto-at is not easy to define Unitarianism, said Hon. George William Curtis, in Tremont Temple, Boston, not long since. It would be perfectly easy to describe it if it were only a profession, a dogma, a creed. That could be done with a turn, almost, of the tongue. Unitarianism is the linesi descendant of Puritarianism and Paritaniam when Unitaria of Puritanism, and Puritanism, when Unitari-anism appeared, had certainly obeyed the charge given to the queen: "Bring forth men-children only." For here was a virile force in human society. When the Puritans emerged human sociaty. When the Paritans emerged from the picturesque, liturgical and prelatical Uhurch, their boast was that they had founded a church without a bishop, a state without a king. Unitarianism went a step further. It announced a church without a bishop, a state without a king, and a religion without a creed. Of course, there is a Unitarian theology. There are Unitarian doctrines, Unitarian theories and views; yes, and Unitarian dogmas, sectarian-ism and bigotry. But the essential spirit is a moral force. The essential spirit is the appli-eation of the spirit of Christ to every depart-ment of human setivity and endeavor.

Wainen for the Beaner of Light. PARKER JOSES ON THE "WOMAN SUP FRAGE" QUESTION.

BT H. MACON MARKELL. Firmer Jines sule mili Liwa Th energy a loval of produce down, Ti leave at the humble village stare. Which he had supplied twenty years or mure.

Re titemed the least had begin to multer. At the public and the Datakets of star and butter : I anne Better with mem errands down-

I allers dirgit, when I in th tiwa." Weil, Farmer Jones." was the grover's salice. Le se whenter his kaife on the sole of the bong.

HAVE THE BEACH THE DEWY? BOW ICE THE SHIET? And what is the best seiling artes for hay? Oue pleation 7 innert." The firmer suit,

als in unit his pantania and moppet are bent : · I mains beend an news, and I'm purty well,

La the nest other for hay is dant to tell ; Bur 5 70 feathed some burner in" tar featian.

1.1" I'm nonth-confit eggs, which I mess will 2048 ; All' Berney Wantle & pain of herw shoes-

Bur ant in anighter, whit i the army ?"

Then you have alt heart. ' shit Geneer Beima. "There 's s. V-main's Represer monthly at any ?"

A START ' MANIME THE SATURE IN BURNE HIPSTER. · VILL L DESC IF RECOMPENDED IL THE 47-24.

" V'IV. & woman that while at with had beened white where the depends in maxing a speech.

Who may month how will ber entrie betwicehing. When she should be home to work in the Michael."

Wash much 7 mineer the farmer of studied all we do? What "e the ar wattat benmin" 51."

Perrimat morriment-finate like it dow." Thundered the primer, with darkfallar brow.

this . " easil the farmer : " way, that wou't do." Bentlert file graner : " That's very true.

"I as antion that 's min' from fown to towa. And we men must rise up and put it down."

To be sure." said the farmer, " afore it does harm ; Like 's not, Betsey'd want to ma the farm."

Farmer Jones's trade was by this time completed, And so with his bundles, and buils all receipted.

He scake to the mare, and told her to "come." Then picked up the reins and went logging home.

At the door Betwey met him and asked for her shoes Bat Jones's mind was o'erflowed with the news.

He passed out the bundles, but scarcely be spoke, Although 't was his habit to langh and to joke.

And not until Betsey the table had spread, And taken her place in her seat at the head.

Ind he find a fall yeat for his great irritation. And give his mixed thoughts free circulation.

Well, Betsey," he said, as he sat down. I heard some strange news to-day in town;

An' it fairly makes my blood run cold To think the women air gittin' so boid !

There's a 'Woman's Eights' woman a-comin' here, An', Betwey, one plat I want to make clear :

You see, she's a tryin' to be a man, An' wants to git all the women she can

To folier suit, an' to go to the polis, But they'll just git their names up and ruin their scole ; 100

An' if I ketch you a goin' to vote, I 'li jest hand over my pants and coat,

An' go to the barn an' harness Bess,

An' send an' buy me a kaliker dress. "Political science " must have a boost Afore the women can rule the roost.

Her idees als ways than them western exclones-I won't have 'em here, sure 's my name is Jones." Well, Moses," said Betwey, perfectly calm. "Just in Learing ber speak I do n't see the harm.

Perhaps she do n't want to be a man. But jest wants to get what rights she can.

If we went to town-meeting and voted there. We'd see that the votes was counted fair; I interest feel in this new . Beform,"

in' to bea

as they shound in rich penfusion all the year : actual that ones are very little used in decounting my appendix for another times, but knowing my appendix for a first indication and the second of the distributes are imperishable ones with an indicating any friends where a first indicate a distribute and with a first indicate and another indicate and a first indicate and a first indicate and a first and a first indicate and a first a first a first and a first a first a first a first and a first a first a first and a first a first a first and a first and a first a first a first a first and a first a first

three Sundays, Oct. 34, 50th 144 frint, and intervening days. I expect to speak in be Louis Oct. 34th and 15th, and an due in Bission. Friday, Oct. 20th, on which thay I have partners in succession in California in one finds—and in Discost sound into do scherwise—I never hode as engent is never warmer, trues from the limit these I have in the in facet warmer, trues from the time to be an engent is never warmer, true from the limit these I have in the in facet facet as extended that these I have in the in facet facet as extended that these I have in the infanet franches and Ameri-ea. My fravels in California have deen less extended that these I have wither a franches and Orlination have been for two days in during the full in youry then this been for two days in during the full is ber-curing engagement. I then then that my and y then will think is have not not much valided the summer. To me valenthing soon in the days out of harmes the hole a while a much is a large out. A your facet Ause th a while as much at all due. A grow methum here has given me for a symposite name " Horse al-ways in harness." I fire a tast think in very appropri-

I.E. Mrs. Fore has allended our meetings very regularly. She is such a good, and woman and such a true, earl-est worker, no word of true for the most she is during can be other than fourier that she descrete. The same may be stid, as tonos of many autober worker. hat as nonal. I have nut very wille sime to that anett

October Magazines.

THE MAGAZINE OF ANELUAN HISTORY COULSING as its impligatees a pertrait of the celebrated naturallat, John J. Andahon, in excreetion with which is given a graphic description written by him of an earthquake in Heatheky of which he was a winess while prosecuting his ornithological researches in that State in 1825. The opening article is - The King's Gift," relating to the bistory of Louisiana, with ten portraits, views and mate in illustration. Hon. Charles K. Tuckerman famishes an interesting pa per on "President Linesia and Colonization," and W. A. Mowry one on the territorial growth of the United States, with a map in colors, showing the area of the original thirteen, with the territories subse quently added, and the dates of their admission. In the peries. " Prominen: Men of the Civil War Period." Andrew A. Hampbreys is the subject. Following, we have, "From Cedar Monatain to Chartilly," by Al fred E. Lee, and "A Confederacy Within a Confederacy." by G. N. Galloway. Minor Topics, Original Documents, Notes, Queries, Replies, etc., complete the number. Published at 31 Lafayette Place, New York.

ST. NICHOLAS.-As this number closes the thir teenth volume, the concluding portions are given of "Little Lord Faustleroy," " Nan's Ecvolt," " George Washington," " Wonders of the Alphabet," and " The Keip-Gatherers," preparatory to the commencement of new serials in Sovember. Prominent among the attractions this monsity Charles Barnard's description of the Children's Industrial Exhibition in New York City last spring, with eleven very attractive engravings, giving a general view and some of its speetal features that cannox fail to be an incentive for like displays in other places. Of the complete stories and sketches are a merry yachting story for boys and girls by Rev. C. E. Talbot; "Some Carlous Mariners," by C. P. Holder; and for lovers of history an interesting account of "Old Time Arms and Armor," all Incir Hustrated. Two charming poems of the sea-son. "Astuma to Spring." by Edith M. Thomas, and "October." by Susan Hartley, with a humorous ballad by Malicolm Douglass, and "The Brownles at Base Ean" by the inimitable Palmer Cox, contribute to make this number a capital one. The Century Co., New York ; Cupples, Upham & Co., Boston. HE CENTURY .- This month's number will greatly interest thousands in this locality, in the fact that it contains a graphic account of the Gloucester fisher men and their perilous labors, illustrated with fifteen spirited engravings. Appropriately in this connect tion. Capt, Collins in "Open Letters" discusses " The Outlook of the Pisherles." with reference to Canadian action and home legislation. Improvements in methode of educating the young are suggested in an article by Matthew Arnold on "Common Schools Abroad." P. H. Escon in a finely illustrated paper on "American Explorers at Assos," describes the successful efforts of an expedition headed by J. T. Clarke in behalf of the Archzological Institute of America. The papers relating to the war are Gen. Rosecrans's description of his victory at Corinth. Reminiscences of Stonewall Jackson, by his sister-in law, Mrs. Pres ton, and an account of Jackson's last battle, by Cant. J. P. Smith, who assisted in removing him, when mortally wounded, from the field at Chancellorsville Portraits are given of Rosecrans and Jackson. The frontispiece is a portrait of the liberal statesman of Norway, Biernstjerne Björnson, and an account is given of his literary habits and country life. Several excellent poems, a profusion of illustrations, thoughtful letters and a lively "Brio-a-Brac," etc., complete one of the best issues of a superiorly conducted monthly. The Century Co., New York; Cupples, Upham & Co., 2/3 Washington street, Boston.

Burtal of the Late Cot. Charles Gorden Stechel

In the parties of a pleasant suite of rooms in the Commonwealta Hatel 12 1 P. M., Wednesday, Sept. 25th futeral services were held over the remains of thas grand bulwark of pursuallan of ante-beilum days. that while souled chirm and stering gentleman, who for so many years has been permitted to be a central figure to the streets of this city-Cal Charles Gordin Greene. There were present several of those who had served long and futbfully under him. In amarifhad served long and fulfillity under time. An another ance with the wish of the decreased there were no con-tributions of flowers and no display of any kind. The presence of such a company of a must likely in the rind on a state for a none graphent fulfing man any other that on the new begin between C. Rurely has a funeral taken place in this eity at which there were present such a number of starting flows, new signrous and radius in their out age, yet all the more are inspiring, through the such as

met auf 1, get yet infermeter wer inspiring, un ogen met sind giver engenstweet inspiring, un ogen gensenn af the dif Past staff were Existent.
Among Dates present af the dif Past staff were Existent.
D. Leais, Armerly attendiated with the deraated in the business miningement of the Past. E. I. Aswell, court reports from 261 25 1817; Wanages E. M. Fleff, of the Border for the and reports from 262 25 1817; Wanages E. M. Fleff, of the Border for the and reports for the and reports for the and reports.
M. F. K. Staff, and the staff of the antipart of the form of the staff of the border for the antipart of the part of the staff.
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M. H. Andrews, respectively, and the staff of the staff of the staff of the staff.
M. Fleff, and S. Staff, and the areas non; Walter Outminswidter W. B. Smirt; W. H. H. Andrews, respective years ynthesized of the paper; Dr. S. M. Hadden, D. S. Smirt, and the affective; Dr. Theter, Col. W. W. Outge, at the affective; Dr. Theter, Col. W. W. Outge, at the affective; Dr. Theter, Col. W. W. Outge, at the affective; Dr. Theter, Col. W. W. Outge, at the function; Allenn Presenter I. J. Thurs, Beater, J. Andrea, Allenn Prestient, I. Staff, Staffert, M. M. Pockerm, Chapt, W. H. Charles, W. Pockerm, Chapt, W. M. Thurs, Staffert, S. M. Barder, W. Thurs, J. Thurs, Paul Faster, M. W. Pockerm, Chapt, W. L. Staff, Court, J. Staff, Staffert, Staffert, Chapt, M. M. Staffert, St

CHIRLES GORDON GREENE. BITT JIL M. DHA Dist Sept. T. 1991.

On the bend of the coffin was a beautiful, yet simple bunch of white roses fastened with white saths rib-bon, to which was attached a card reating. "Grandpa, from finite Janet." On the other end were two sprays of wheat crossed and their with ribbon. The Rd of the off a when trained and has opportunity was given those present to gaze apin the features that had be-come so endeared to them. After appropriate selections from the Scriptures, Ber, Mr. Savge read the following poen written for

The occasion :

When around some that's we gather That an artist's hard hach wrought. Wondering as the stell and continues Wondering as the stell and continues Which to such fair and hash brought Eaw material of his stoneraft. Are our minuts with sources fraught?

Why, then, now shall we be moreners That our friend the prise hath woo. That we mirk ty-far a faithed This ties moniment begin In his point, and carried nyward Till the Master said, "" Well done ""?

"T was no worthie's stone he wrought in : He was made of stnä that ran With a grain firm, fine, Hke matbie, Soch as critic's eye might scan. Finding nanght that coold diminish His grand claim of gentleman.

No result of work that 's human E'er was flawiess here below ; Bat in all his life of struggie. Though he frught hard many a foe, None tw-day will dare accuse him That he struck one faithless blow.

Well may his loved city love him, For he loved her welfare well: All her lov or sorrow echced In his beart as chant or knell : On her tides, or rising, sinking. His own gladness rose and fell.

Traiy, too, be loved his country ! W hen his friends against her turned, For her take all loves disjoyal He with lofty manbood spurned ; And in fires of holy passion All ignoble bonds were barned.

True to every homely duty. Who ever knew a kindler friend? Wittlet he among the witty: Stately, yet he could unbend ; Ard what man could be more earnest When some cause he would defend?

Ye who wield the pen that's fallen From his worn and aged hand, Wich a will as firm and faithful For some high conviction stand : Not time-servers, be ye prophets, Warning, guiding still the land !

We'll not cours blm; but the rather Wish that when low whispers tell We shall walk no more the places Where car footsteps loved to dwell, Then the work we leave behind us May, like his, be finished well. Then . May

Goff. Miss Vasierts Brown, Seria Thomas, Mrs. J. H. Conness and Wittens McClarjy. Aughtenionati Writing-Mrs. Thurlow, Mrs. K. In-rula, Nies Armstring and Mrs. M. K. Eusper. Ispirational Painting-Miss Hattle Margan, Dr. Enowies and Dell Bertek. Our scenkrine were O. P. Kefingr. Endow A. Berin, Mr. Bair, Charies Andres, Mrs. Pearsail, Mrs. E. C. Weed, ruf. Geles B. Stablies, P. I. J. Mingan, Minie Hall, J. H. Ernyen, Mr. Martin, Mrs. Wood, Mrs. Curth and Sanzh Thomas. Cher Fuller enformed au even-lig entershinnents with excellent resistions. Also anong heydrammal methoms for specific were Miss Wieletta Brown, Mrs. Payne and Mrs. Curth Harrison, Anong much with which we were blemed in the fine muchal, we must menicas the beauting in the first Mrs. Mint Puwers, and the tender inspirations of Bishup 4. Beals.

NOW A. Beals. Bissing A. Beals. Fater animets with provided for the young in even-ing damees, while the Lycenum held its usual sensing in the Fasilian Sumlays. Mundary, Sep. 12th, was given up to our abariginal friends, and called " hothers Day." Quite a number of the mediums were provided with beautiful stime, presenues in the eyes of the "red men," and pleasing to the pale-faces. The scenes in the evening around the camp first were deligned to the intelligent sinder of Sprittmailars, and make an interest which will not some be farmatics by those present. If was a hopy then with the keepers of the sprits partice these inch open from this passing, freeting works for the real world, to us now unswer.

real world, to us now interest. If the Variashury Camp Meeting did, numerically and finametally, fail short of experiations, in Internet and Ive antradiveness it must, hevertheless, he voted by all who attended is an underfited success. Grand Repide, Mich. H. W. BOORDE.

New Publications.

THE PHANTOM CHTT. A Volcanic Romance. By William Westali, author of "Ralph Nor-breek's Trutt," etc. 12ma, cloth, pp. 228. New York: Casseli & Co. Boston: For sale by Cupples, Uphan & Co.

A fiscinating stary of a city existing only in the inaginative of the anthor, together with a marriely of atventures on his way thicker and while therein, disclosing at every turn scenes and events of a most remarkably sensational kind. After many ineffectual attempts to reach the city, the location of which is in the interior of Guitemain, encountering innumerable perils, the prepressible traveler sends to Europe for a balloon, receiving which he makes the requisite gas, tafilies his serial vehicle, sails over all odotacles, and reaches his destination in sulety. What he there erperfences holds the close attention of the reader to the end of the story.

THE NEW MAX AT ROSSMERE. By Mrs. J. H. Walworth, author of "Bar-Sinister." With-out Blenish," etc. 1hmo, et., pp. 334. New York: Cassell & Co. Boston: For sale by Cleaves, McDonald & Co., 131 Tremont street. Of this book it has been said that nothing equal to it as a picture of plantation life has been published since "Uncle Tour's Cabin." The leading character is a man who, born at the North and possessing a good education and an honorable record, purchases a handed property to the State of Arkansas and settles upon it with none but the best of motives and a determination, as one of the dramatis personse on this stage of life, to act well his part. Unfortunately, seems nety, for carrying out his plans, he finds himself, in his Southern home, surrounded by those who mistakinely look upon him as a renegade " carpet bagger." and treat him accordingly. But he persists in his purpose, and eventually, after many trials, finds his reward in the affectionate regards of those who at first were his biterest foes, and is everywhere and by all recognized as a blessing to the community. The anthor is one of whom it has been remarked, "She cannot write a poor book "; and in this she has certainly shown that she can write a good one.

THE MAKING OF PICTURES. Twelve Short Talks with Young People. By Sarah W. Whitman. 16mo, cloth, pp. 131. Chicago : The In-terstate Publishing Co. Boston : 30 Franklin street.

The author of this volume, an artist of great excellence, has given in this handy form as much sound, practical sense regarding art, as is ordinarily to be lound in more elaborate and costly works. She gives in a clear, comprehensive way, the broad, underlying principles of certain great laws which she insists govern art as imperatively as those that exist in morals and mathematics, without a knowledge of which no one can speak of pictures intelligently. To the young, who aspire to become profitient in drawing, sketebing and painting, the book is invaluable.

THEOUGH A MICHOSCOPE. Something of the Science, Together with Many Curious Observations Indoor and Out, and Directions for a Home-Made Microscope. By Samuel Wells, Mary Treat and Frederick LoBoy Sargent. 16mo, cloth, pp. 126. Chicago: Interstate Publishing Company. Boston: 30 Franklin street.

The South Andrews Pile and Antra State and Antra S

Then Parmer Jones be raved about. And threatened, before she should go out.

He 'd shut her up in the chicken coop. But Betsey Dever " budged a loop.

Forty years with him had n't proved all roses. And she guessed by this time she could "manage Hoses."

So to the "Woman's Eights Convention" Betacy went-and this I'll mention :

Jones said, when Brown asked him why he let her: Betsey's so sot that I thought I'd better."

"Eastward Bound."

To the Editor of the Banner of Light : Being constantly in receipt of kind letters from Boy ton, containing inquiries as to how matters are progressing on the Pacific coast, and having no time to answer individual correspondents, I crave your kind indulgence once again to address a few words to my many friends through the dear BANNER, which I read regularly with ever fresh delight.

I suppose you are fully acquainted with the more ments of my friends in your own city, far better than I can be, three thousand miles away, so I am expecting to see notices of my return, and the opening of our meetings in Parker Memorial Hall, near the end of next month, sent in by friends on the spot. I shall be sorry, very sorry indeed. I may truly say, to leave thousands of good islends on the l'actile coast, but equally giad to meet all my good friends in the East

be sorry, very sorry ladeed, I may truly say, to leave thousands of good 'friends on the Facilic coast, but equally giad to meet all my good friends in the East once more. Fortune has been very kind to me during the past summer ; my experiences in California have far ex-eceded my most sanguine expectations ; I have tatored myself of late years to expect very little in a new held of labor. I am, therefore, not much disappoint-ed if success on the existent plane reaches only very moderate dimensions ; but out here in the beautiful (ioiden State I have enjoyed an uninterrupted soc-cession of most delightful surprises. My guides told me I had a work to do in California, and should enjoy the doing of it, but of its magnitude I could form no possible conception till I was among the whole-sould, generous Californians. During the Oakland Camp Meeting, and immediate-ity after, I attributed the phenomenal size of the almost daily gatherings to the excitement attending a camp meeting, and curlosity to hear a stranger ; but as week after week and months after month has rolled by, and the interest continues to intensify. I have be-come convinced that here in the far West is one of the mightiest fields on earth for planting spiritual seed, and reaping glorious harverts. Bundays and week days alike in San Francisco and in Oakland, crowds poor in to hear the spiritual trachings which I am constrained by my inspirers to deliver. Questions of the depest order are the not lead the exception. If there is any experience on earth calculated to humble one's pride, and positions in society, whom I cannot but feel are in many instances inmeasurably my superiors is intelligence and dorelopuent. Were it bot for my positive knowledge and daily recognition of my rup positive knowledge and daily recognition of my rup tribulary and positive sympathy and deep appreciation. Pept. Sih, my birthday, was one of the pleasantest days I sver spont; hills, and my many friends here have suitabed meroyally, not only it as pecuniary dense, but in a

THE ATLANTIC MONTHLY .- "The Princess Case nassima" (by Henry James), " The Golden Justice" (by William Henry Bishop), and "In the Clouds"(by C. E. Craddock), are con inued; Charles Henry Luders and Edith M. Thomas furnish the poetry; E. P. Evans treats of "A Mad Monarch," finding in his researches on this theme cheering evidence that the dogma of " the right divine of kings to govern wrong " is steadily losing ground in this bold, bustling and in quiring age; N. S. Shaler considers "Bace Prejudices"; Edward Hungerford deals interestingly with "The Rise of Arabian Learning"; Elizabeth Bobins Pennell contributes a sketch, "The Witches of Venice," which every reader of the BATNER should make it a point to peruse ; there are other articles of merit not here enumerated, which with the regular departments go to make up an excellent showing for the month. Houghton, Mifflin & Co., publishers, Boston.

WIDE AWARE .- Sophie May supplies the opening story, a charming, amusing one for young readers, about "The Gypsy Monkey." An attractive feature of this number is a story of the "Children's Crusade. A. D. 1213," "Little Alix," by Susan Coolidge, with seven full-page pictures. Cells Thaxter describes "A Tiny Bit of Travel" by some ducks and doves, and reports their regrets, hopes and observations on the route. "The Clocks of Kenilworth" is a finely-written poem by Mr. Batterworth. "A Cycle of Children," in its eleventh number, gives a story of the Moors in Spain, A: D. 1340, and the grand verses of "Youth in Twelve Centuries" have for their subjects Gideon of Tavistock and Audrey of York, A. D. 1644. In addition to the above are new chapters of continued storics, several short ones, sketches, poems, and an ample supply of pictures. D. Lothrop & Co., Franklin street, Boston.

An exchange asks : " Is medicine a science?" After turning the question over several times we have to confess that we exampt determine whether it is a sci-ence or a mixture of version, gaining and guess-work.-Secial Drife. WOTK .- Social Drift.

Male's Honey, the great cough cars, Re., we may be Gleman's Sellphane Boory hands and beautifies, 25 cin. Germanias Corm Remarker Hills (Great and Bourions, Milly's Male and Withington 1970 - There and Bourions, Milly's Tasthandal Withington (1970 - There and Bourion, 1980) Princy's Tasthandal (Corporation (1970 - There and Bourion, 1980) Damait, Tasthandal (1970 - There and 1990) (1990) Damait, Statements (1970 - There and 1990) (1990) Damait, Statements (1970 - There and 1990) (1990) Damait, Statements (1990) (1990) (1990) (1990) (1990)

For our work, too, goes before us; And, withdrawn from present view, Lifts the pedestal we're building-What we say and what we do i On his own work each son standeth, When God maketh "all things new."

- When some true soul, then, is lifted To the pestestable 's raised, Let us not kok back and downward, As with grief o'erwheimed and dared; But kok where the veil is parted, Whispering low, "The Lord be praised !"

After a selection by the quartet Rev. Mr. Savage poke as follows :

spoke as follows: Friends: It is always to me the hardest task that I am called upon to perform to stand in the presence of the white, dead face, and attempt to speak to those burdened and oppressed in their loss, and it is doubly hard to day, when I would, if I might, sit down slient-iy with those who loved him best, and indulge in the sad latury of quiet sorrow and reflection. He was an old man when, tweire years ago this month. I became his minister, yet I feit as if I had known him long. His nature was such and he was so approachable, yet so reserved, that I became bound to him by the tender-est associations. Many and many a time we discussed grave problems. He had his doubts, but they passed away, and he was assured that they were only the shadow sof the eternal truths beyond. Suppose every man does not accept the opinions driting around him and has doubted if a man die, be shall live again. Men are not measured by doubts, but by the way ihey make them. How thoroughly he wrestied with and overthrew the difficulties he was called upon to ep-counter. Friends: It is always to me the hardest task that

counter. It is not fitting. It seems to me, to touch upon his public career. Older men, who have known him years and years longer than I in his great profession, and have watched his progress. have aiready estimated bis life's work and given it to the public. I prefer, then, to say a few brief thingy, to think of him only as a private man, as a friend. Never have i seen a man who had more elements to make up an ideal from. He was kind, genial, witty, uncomplaining, retieent con-cernlog his own difficulties, patient even to the last, master of sickness, as, I trust, he finds himself a mas-ter in death. I cannot persuade myself that love, patriotism, generosity and all the grand qualities that gratify our nature are only for a little time, to pass away like a vapor. So I believe that death is only the going to another kind of world, and that those who pass out of sight do not pass out of life. That which made him and made us think of himself is not here, yet I believe it still abides. The old time memory, th old-time love, all that made him what he was, then, I be-lieve, freed from bodage, have entered into higher lands, into a nobler destiny. There were no stated pall-bearers, in accordance with the request of the deceased. The interment was at M. Anburn. ounter. It is not fitting, it seems to me, to touch upon his

MICHIGAN.

Vicksburg Camp-Meeting.

This meeting has proved in many ways a success, not withstanding its various drawbacks. The rain has been too frequent, even for "a rainy spell," not one of the five Sandays escaping. A settled purpose to avoid inharmony characterized the action of the mediums one and all, and a more kind and fraternal spirit was never shown than was exhibited. The evidences of never shown than was exhibited. The evidences of the life beyond were so plentiful and complete that much good was done, and many seekers after the truth found it there to their heart's content. The pub-lie exercises were well attended and very interesting, especially toward the close. An excellent hotel on the grounds furnished the best of fare at low rates. The mediums in attendance were: *Rapping and Table-Moving-W.* M. Morrison and Bertha Moreland.

Bertha Moreland. State-Writing-C. R. Watkins, Charlie Morne, J. R. Perkins and W. A. Mansfield. Physical-Henry B. Alien. D. Herrick, C. J. Barnes, H. Jones, J. R. Perkins, Bangs Sisters, Mrs. G. W. Pickie, Albert Grisdale and Mr. Atshinson. Healers - Drs. Batdorf, Dobson, Johnson and Knowles, Mrs. Cartwright, Mrs. Van Liew, A. S. Forsta, Colorel Darling, G. W. Wait, Dr. De Mosa, Barah, Merrill, Oliver Cole, Dr. Lask, Dr. Jordan and Mrs. Smith.

This attractive hand book takes the student at the earliest moment of his investigations in the use of the microscope, and tells him what to do, how to do it, and clearly states the reasons therefor. The study it inculcates opens a new world to every one who engages in it, and reveals wonders and beauties that by no other means can be known to exist.

THE HOLLANDS. 12mo, cloth, pp. 412. THE MILLE OF TUXBURY. 12mo, cloth, pp. 363, DEERINGS OF MEDBURY. 12mo, cloth, pp. 259, SIX IN ALL. 12mo, cloth, pp. 447. By Virginia F. Townsend. Boston: Lee & Shepard. New York: Charles T. Dillingham.

The above having been long out of print, to meet a constant inquiry for them the enterprising publishers have purchased the plates and issued in a handsome uniform style a new edition. When the stories first appeared, they were considered to be the best efforts of the author, from whose pen nothing ever came that was not entertaining and instructive in right ways of living; and these are especially to be noted for their healthy moral tone and pure sentiments, yet not wanting in striking situations and dramatic incidents. The plots are skillfully planned, the characters clearly and strongly drawn, the style bright and cheery, and the temper and tone of the four stories are calculated to exert a healthful influence.

THE GYPSY'S PROPHECT ; or, The Bride of an Evening. By Mrs. Southworth. 12mo, paper, pp. 455. Philadelphia : Peterson Bros. A new edition of a popular novel.

Verifications of Spirit-Messages.

MRS. JULIA M. BAUNDERS. I read in the BANNER OF LIGHT, No. 29, of July 31st, a communication from MRS. JULIA M. BAUN-DERS, and am very greatly surprised that none of ber many acquaintances or relatives have taken notice of it. She was a daughter of Jacob Nichols and his wife, old veteran Spiritualists, and Mr. Nichols is well known among business men as a director of one of the Lowell banks and the railroad, also owning and carrying on the business known as the Gutter & Walker Manufacturing Company. Julia M., her sis ter Ida (now Mrs. Lyman), her brother Edward, and John her uncle, then a boy, helped form the first Spiritualist Babbath school known in the United States, of which the writer was the originator and Conductor, until, gaining strength, it developed into the Children's Progressive Lyceum, organized by Belden J. Finney. They continued members of the Lycoum until it was closed. Having been sequalized with the family about thirty years, as far as I know her communication is perfectly correct.

Most respectfully yours for truth and right, Florence, Cul., Sept. 64h, 1896.

MRS. BOSE GARFIELD CLEMENS. 1 e - 1 In your issue of Sept. 25th, I find a spirit m from my departed wife, MRS. ROSE GAMPIELD CLEMENS. I am not a Spiritualist, but the tenor of the letter referred to tends to make me a believer to an extent. I would lavite further messages to more thoroughly convince me.

Sincerely yours, WILL M. OLEMENS

Jamestown, N. Y. Ballers, J. R. Perkins, Bangs Sisters, Mrz. G. W. Fickle, Albert Grisdalo and Mr. Atchinson.
 Bealers - Drz. Baidorf, Dobson, Johnson and Knowlee, Mrz. Cattering, Mrz. Antikason, Johnson and Knowlee, Mrz. Cattering, Mrz. Antikason, Johnson and Benjamin Gardeld, who lives in our village, and who is an uncle of Econ GANTELD CLANKIN, whose aneary appeared in Jane Content of the Constant of OCTOBER 9, 1886.

LIGHT. OF BANNER

Banner Correspondence.

Massachusetts.

BOSTON .- A correspondent informs us that he met at a Spiritualist meeting on a recent Sabbath a gentleman (acting as commercial traveler for an English house) to whom Spiritualism came when alone, and without his seeking : He subsequently visited mediums, and received unquestionable evidence of its truth. since then he has, during his travels, established circles in many places he has visited. His impression is, that he is having mediumistic gifts developed in his person; and that what he has done in the way of intro-ducing the subject where it was wholly unknown before his doing so, is but the beginning of a much greater work it is to be his mission to accomplish. Intances of this kind show that the spirit-world is selecting its own missionaries, and sending them forth into fields of labor where they can effect the greatest amount of good, without any general organization of mortals to dictate its course of action.

ONSET. - A correspondent writes :- "On Friday night, Sept. 24th, fifteen ladies and ten gentlemen met at Dr. Rothermel's for a seance. He had been working hard all day packing up, preparing to leave for Brooklyn on Saturday. After some persuasion he said, 'I will do the best I can, but am very tired.' He had taken down his cabinet, but at our request he put up a curtain, willing to accept whatever should nome. The company was a perfectly harmonious one, consequently the scance proved a success. Spirit friends came out two and three at a time, greeting those present. A little girl present with a friend was taken by her spirit mother across the room, and behind the curtain, where they remained some time, then came out with arms around each other, stopped in the middle of the room for a few seconds, then parted, the little girl going to her seat, the mother behind the curtain. 'Starlight,' Mrs. Stevens's control, with 'Emma,' one of the Doctor's, came out together, while he, under control of 'Jim,' was talking all the time. Many spirits came to friends, and were fully recognized. Mr. M. F. Whittler came, and talked to his wife, ask-ing to be introduced to others. E. S. Wheeler was as eager to talk to old friends as when in earth-life. My daughter, Marianna, sister to Dr. Henry Rogers, the medium, came, took me by the hand, led me to the curtain, and talked several minutes, holding my hands in hers. She then said, 'Kiss me, dear, mother, before we part.' She never came to me as tangibly before, nd my heart was made glad with joy. At the same time a spirit came and called for his wife. She came up to him, and we four stood together, while 'Jim' was talking inside. This was all that could be asked for to convince the most skeptical, and we fully believe Dr. Rothermel is a true medium. Of those present were Mrs. J. F. Rogers, Mrs. M. F. Whittler, Dr. Abbie Outter, Dr. Crosby, Mrs. Stevens, of California."

HYDE PARK .- J. G. Gilson writes : "The Spiritualists of Hyde Park, together with quite a number interested in the phenomena, were highly entertained at Everett Hall, Sunday, Sept. 26th, afternoon and evening, by the well known lecturer and vocalist, J. Frank Baxter, of Chelsea. Numerous tests were given, and recognized. The people of Hyde Park appear to be awakening, and during the fall and winter months at least meetings will be held, it is hoped successfully."

SOUTH BOSTON .- In the Inquirer of a recent date we encounter the following tribute to two of the arisen disciples of the Spiritual Dispensation :

arisen disciples of the Spiritual Dispensation : "Mr. Oharles Ohittenden, who has had the charge of the gas works on Federal street for many years, also Mr. D. B. Hill, who resided on 4th street, near F street, for many years, have, within a short time, taken their depart-ure to the world of souls, the better sphere, which the ma-jority inhabit. Both of these men were bonorable in deal-ing with men and things, and lived to a ripe oid age; they were early investigators into the phenomena connected with Modern Spiritualism, and both became convinced of its truthtuiness, and that the individuality of the human soul survived the material body, also that the spirit-world is as real and as *matural* as the *waterial* world, and that there is a line of communication between us and friends who have preceded us to the world of spirits to return with messages of wisdom, love and affection to those left in earth sphere of life. These two men were consistent in their daily lives with this view of life, here and there, and passed on in full sympathy with these sentiments. Mr. Chittenden was a prominent member of the First Temple Society in Boston proper, and leaves a widow who was in full sympathy with him and his views." [Mr. Hill, we may add, was an earnest friend of the

[Mr. Hill, we may add, was an earnest friend of the Music Hail meetings, and did his part toward their sustentation while the course continued.-ED. B. OF L.]

New York.

SAG HARBOR .- Mrs. E. M. Sheldon writes : " Perhaps a few lines would be accepted from the old whaling port, Sag Harbor, beautifully located and noted for its pure, crystal water and bracing air. Strangers seek its shores in search of health each season. Occasionally a spiritual worker comes to encourage us. Thanks to Mr. Baxter, who gave two able lectures at Southold, across the bay, to an appreciative audience. We from Sag Harbor were fed and strengthened by his words. Since then, a medium for physical manifestations was sent to us. We had two circles, also private sittings with him. He said if we would continue, our circles, we would have manifestations of a marked character. There are strong evidences that his control spoke truthful words. We shall continue our circles, for we meet with much to encourage us The question is often asked. What good is there in Spiritualism? Let me give you a true, picture of a stricken mother, bereft of her only son, a young man of promise. Sympathetic friends surrounded her; Orthodox teachings brought no comfort, and she became almost a wreck; health, flesh and strength failing, reason tottering, truly a deplorable condition' when cautiously a Spiritualist approached her with a mes-sage from her darling boy. She listened ; a new light dawned, and in her angulsh of soul she asked : 'Cannot I be admitted to your circle ?' The little crumpled piece of paper she keeps about her person, to be read over and over again, forming a connecting link between them; and not one of our circle looks forward with more, pleasure to our weekly gathering than this changed woman. Another case in our village: A strongly Orthodox lady, around whom the walls of sectarian strength were built high and firm. No Spiritualist had dared to approach this leader in church work. She stood on the verge of insanity, bereaved of the dearest treasure of her heart, and life to her was not worth the living. ... Those in sympathy with her religious belief told her she must seek Jesus ; they advised a change. Travel was recommended. She went. and came back a changed woman. She did not 'find Jeaus," but she found an avenue open through which to communicate with the loved one, and is now a faith-ful worker in our cause. Her friends think travel did the work. She smiles at their opinion, and works on for the good of all. Who knowing such facts can longer ask, ' What good does Spiritualism do?'"

welcomed. May spirit-guidance ever attend her in her mission work.

The Queen City Park Camp-Meetings were a decided success in every respect. The attendance was larger than in any former year. I am happy in being able to recognize the fact that the BANNER OF LIGHT still continues to maintain its position as a model of true ournalism."

In addition to the above, another correspondent writes : "The report is, that the gathering at the residence of Mr. Severance was designed by the spiritattendants of Mrs. Lovering to be In Memoriam of the late Mrs. Brooke, the medium who formerly resided in the town, and passed out of the form in Boston, some months ago. She purported to be present, and Mrs. Lovering sang the song, 'Blighted Hopes,' the one that Mrs. Brooke requested Mrs. Lovering to sing at her funeral service. Mrs. L. received a visit from the Methodist minister, and he seemed to be pleased with the spiritual songs."

New Hampshire.

EPPING .-- John F. Geyer writes, Sept. 28th :" We have had with us during the past week a very earnest and efficient worker in the spiritual field, Miss S Lizzie Ewer, who occupied our platform at G. A. R. Hall two successive Sundays, Sept. 19th and 26th. Miss Ewer, through the inspiration of her spiritguides, has given wonderful as well as beautiful expressions of the higher life, and through the personal control of spirits in our midst gives undoubted evidence, even to those inclined to be somewhat indifferent and skeptical of the truth of spirit-presence and communion.

We have had during the week two parlor gatherings, in which all present have been greatly interested. In her brief stay Miss Ewer has entered our homes and found a place in our hearts, and we realize through hera new impetus in the cause, as there have been marked instances of power. She goes from us followed by the best wishes of those who hope to see her again at an early date."

District of Columbia.

WASHINGTON,-Mrs. Flora B. Cabell writes that

Indian epirits, and they are my esteemed in read. As o hank ML Rhen Cobb add the BANKED of Loard for their writings in favor of the much-wrouged in Muchan State of New Milling of Loard for their writings in favor of the much-wrouged in Muchan State of New Milling of Loard for the writings of eartholf the State of New Millington Corp. Muchan State Multi in the state of eartholf the state of New Millington Corp. Muchan the control of eartholf the state of New Millington Corp. Muchan Muchan State of New Millington Corp. Muchan Hendrich State of New Tork of Corp. State Multi write the state of the favor of the state of the state of the state of New Millington Corp. Muchan Muchan Millington Muchan Muchan Muchan Muchan Millington Muchan Muchan Muchan Muchan Muchan Muchan Muchan Muchan M

[From the (N. Y.) Obristian Union of Sept. 16th, 1886.] EDITH LENORE WILLIS.

BY E. R. CHAMPLIN.

"Her fertility is great, and she will never lack abundant independent resources," said one of Miss Willis's teachers, in the course of introducing her by letter to one who desired to know her as a poet; and the remark has proved itself trustworthy. Miss Willis is extraordina-rily fertile, and clearly possesses measureless independent resources; as for the quality of her productions, it is not necessary to speak after giving the following specimens-and it were wholly gratuitous to do so before presenting them.

A BAS RELIEF.

A BAS RELIEF. Cut out against the gray of winter's sky, In bas-relief, great Tilian's head in stone. The winds about the cornice sob and moan, And men below in shivering groups go by. The snows like pure white mantles outspread lie. The head of Titian watches there alone Scenes from the great life-drama once his own; Thither for rest the storm-worn sparrows fly.

A nock for sparrows in a stormy day ! A name men seldom speak their whole lives long ! Is this what comes of honor, glory, fame ? Is this the end? Who wise enough to say ? These the fair laureis that to fame belong--A rest for storm-tired birds, a hollow name?

CONSUMMATION.

Why did I weep o'er flowers of the May? I, who hold fast the shocks of garnered grain. The ripe corn's yield, the purple grapes' rich store, The harvest wealth of orchard, wood and plain?

Before fach splendors those sweet blossoms seem So pale and colorless, I wonder how I ever wept because they faded fast : I did not dream I would be rich as now.

Oh kindly Fate I that takes, although we weep, Sweet flowers of spring, to give us larger store ! That piles life's treasures high until our hearts Are satisfied, and we can ask no more !

But, garnered grain, purpose and end of bloom, Treasures of heart that shall not fade away i

Treasures of heart that shall not face away Ye had not been, had I not known and loved, And lost in tears those flowers of the May.

NIGHT BLOOMING ORREUS Bride of the Night, clad in such fitting robes i What is there in his silent, somber mien To win thee from the love of royal Day? Waxing and waning with his darkness, queen Fit for the palace Hellos rules on high But smiller out when the siles more But smiling only when the silver moon Jshers in Night and his attendant stars ! Such bloom as thine seems meet for tropic Noon, Instead of Midnight's passionless repose.

verse-writing better than prose, that her best work is to be done in the latter form. She has written very-little prose as yet, however; a few short stories, mostly descriptive of nature, with just enough of the story element to hold them together, being all. "Often," she says, "I dream a story all out in the night, and the writing is merely telling the dream." Her education has been obtained thus far mainly through home instruction and private teachers in Glenora, and Boston and Cam-bridge, Mass. Doubtless much that is fine and valuable in literature will come from her pen, if many years remain for her. "Behind all my littleness, and the feeling that it matters not what the world cares about me," she writes, ""lies the consciousness of having something to say and the power to say it." There are so very few who can say that with any signifi-cance that it seems as if it were worth while to watch this woman's future. A friend says that Longfellow's description of Mary Ashburton in the fourth chapter of "Hyperion" might have been written of Miss Willis. She possesses great moral and physi-n cal courage; expresses dignity and grace in every movement; is tall and very slight, with brown hair, a dark skin, and gray eyes; is nei-ther morbid nor bookish, but is fond of fun and frolio and all outdoor exercise. Longfellow has been her "favorite poet." and Emerson her

frolio and all outdoor exercise. Longfellow has been her "favorite poet," and Emerson her "favorite prose writer."

Passed to Spirit-Life

From Etns, Me., Sept. 20th, at the residence of Mr. Daniel Buswell, Mrs. Lydia M. Haskell, wife of the late

From Etna, MP, SPL, 20th, at the residence of Arr. Daniel Buswell, Mrs. Lydia M. Haskell, wife of the late Clement Norton, aged 63 years 8 months and 25 days. The writer was present at the passing out of the spirit of this excellent woman, and so quiet and becaultiul was the transition from the here to the hereafter, that one could hardly realize that so important a change had taken place. The translated one was a firm, devoted Bjirituniist; and a true woman in every respect. From Temple Heights she came to Etna Camp-Meeting, trusting for a repetition of the spiritual onjoyments of the former, but the angel of change had in store for her a higher mission, and removed her to the eternal camping ground beyond. A sister was with her during her illness, and the family of Mr. Buswell, under whose hospitable root she made her final change of spheres, who did all that mortal power could to make her passage through the valley to the angel ded of life as bright and beautiful as possibler. Three children, sisters, and host sof friends are left to mourn the passing away of a kind mother, a faithful sister, a true friend and neighbor, but with the precious knowledge that semewhere in the bright beyond they will meet her again. The writer offici-ated at the funeral of her earthly body at Mr. Buswell's home, when the remains were taken to Madison, Me., and deposited by the side of those of her Madison, Me., and the posting the side of those of her her again. The writer offici-ated at the funeral of her earthly body at Mr. Buswell's home, when the remains were taken to Madison, Me., and deposited by the side of those of her Madison, Me., and deposited by the side of those of her Madison, Me., and the posting Me. Sont 224 1884 Mrs Thomas P

From Portland, Me., Sopt. 23d, 1886, Mrs. Thomas P. Beals, aged 33 years and 7 months.

Beals, aged 33 years and 7 months. Bhe was a lady possessing many friends, and one whose presence will be greatly missed. Though not wholly unex-pected, her demise was nevertheless sudden, and was due to quick consumption. Mrs. Beals was an elocutionist of rare talent, and ranked among our best public readers, being noted for her fine voice and dramatic action. Her services were always at the command of our charitable en-terprises, and contributed no small part to the success at-talent. In public and private life she drew about her many warm personal friends, who lament her untimely death. For the husband and family is expressed the condolence of a large number of acquaintances. Miss, welle Palmer con-ducted the funeral survices. Music by Whaw's Quartette. The Bosworth Relief Corps attonded in a body.

From Evansville, Ind., Sept. 22d, 1886, Dr. Allen C.

From Evansville, Ind., Sept. 22d, 1886, Dr. Allen C. Hallock, aged 75 years. Dr. Hallock was one of the pioneers of this place, having removed here forty years ngo, since which time he has been actively identified with our business interests. Fe was a Quaker, and his life has always been as pure and spotless as that of the people of that bellef. For some years he has been a prominent Spiritualist. He was ever liberal in his views, and generous to a fault, having been known to do acts of benevolence to the poor, in many instances to his own pecuniary disadvantage, and by such acts endear-ing himself to those of all stations in life. He was loved and respected by all, and his demise will create a void that will long be fold by this p.ople. He precedes his widow, two soms and two daughters to the spirit-world, and a large circle of a truly good man. *Exametile Journal*.

From Waterford, Me., Sept. 19th, Oliver Porter, aged 84 years 6 months.

The deceased was a veteran Spiritualist, and a remarkable man in many directions. In years past his name has appeared as a contributor at times to the BANNER OF LIGHT. He related hisfaculties to the very last, and was released by a very short illness from the worn-out frame which for so many years had served the purpose of the spirit on earth.

From Lynn. Mass., Sept. 13th. Mr. Augustus Smith.

From Lynn, mass., Bop. 1stn; AI, Augustus smith. A noble-hearted son, a loving busbandi and tender father has joined the immortals, leaving wife, son and aged fa-ther to miss bis bodily presence. For him faith was lost in knowledge, even before he passed the golden gataway. His mother's face gleamed with angel brightness to the eyes of the son the day before he found the full harvest of his hopes. Funeral services by C. FANNIE ALLYN.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed that number, iwenty cents for each additional line will be charged. Ten words on an average make a line. No postry admitted under this heading.]

The Vermont State Spiritualist Association

The Vermont State Spiritualist Association Will hold its next Annual Convention in Friend's Church, Danby, Oct. 8th, 9th and 10th, 1886, commencing at 10:30 A. M., Friday, Oct. 8th, The speakers for the occasion will be Mrs. Fannie Davis Smith, Braudou: Mrs. Kmma L., Paul, Morrisville; Mrs. Abble W. Grossett, Duxbury; Mrs. Lizzle S. Manchester, West Randolph; Mrs. Sarah A. Wiley, Rockingham; Mr. Alonzo F. Huubard, Tyson. Other good speakers are ex-pected to be present and take part in the Convention. Test and circle mediums: Mrs. Gertrude B. Howard, East Wallingford; Mr. Lucius B. Colburn, Bennington, and Dr. Mills, of Saratoga, N. Y., are expected to be pres-ent, also other mediums. Good music, both vocal and instrumental, will be fur-nished for the occasion. The evening sessions will be short, to give more time for rest, social visits, or for hold-ing Circles, as those present may desire. Danby is on the. Bennington & Rutland Railroad, and is a good point for holding Conventions. As this is an Annual Meeting for the election of officers, etc., it is hoped that there will be a full attendance. All are cordially invited to attend, and take part in the meeting. Good board and accommodations at the Danby House, W. H. Bond, proprietor, for \$1,00 per day. Horse-keep-ing 50 cents per day. Free Return Checks will be furnished over the Central Vermont and Bennington & Rutland Railroads to those who have paid full fare over the railroads to attend the Convention. W. B. PARISH, Secretary.

FREE:-----PREMIUMS!----- FREE. UNTIL FURTHER NOTICE.

8

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

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

TO THE BANNER OF LIGHT

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

A choice of ONE of the below-described beautiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

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

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

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

"HOMEWARD,"

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

"FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated paint-ng designed by Joseph John. Stein, copied in black and we tints. Size of sheet, 22x23 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on the by J. W. Watts. Size of sheet, 20224 inches. For each additional Engraving 50 cents extra.

Any person sending \$3.50 for one year's subevintion to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library At "Craigie House," Old Cambridge, Mass.

At "Craigle Honse," Old Cambridge, Mass. The plate is 24x32 inches. The central figure is that of the GREAT POET. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are barmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book case, containing all the Poet's own works, in their original manuscript, flanked by those of De Quincy. Irving, Bacon, Milton, Danté, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdoin. The wall. The chair was presented to him dyche school chil-dren of Combridge, and is made from the Spreading Chest-nut which stood before the Old Blacksnith Shop. Samuel Taylor Coleridge's Inkstand rots near the open desk on the table.

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Ohio. NATIONAL MILITARY HOME.-Frederick Haase writes: "From personal experience as a medium, I can cheerfully endorse the remarks of Miss M. T. Shelhamer in the BANNER OF LIGHT of Sept. 18th. Bhelbamer'in the Barkram or Licarr of Bept, 18th In July farl, soon atter 1 arrived in Galifornia, one Sundays, at the house of Father Montague, heat Los Angeles, Mr. T. A. Gary was controlled by an Indian another Indian child, who rick to control me, but site him, "at a table, "when." I fait the 'presence of site him, "at a table, when." I fait the 'presence of site him, "at a table, when." I fait the 'presence of sources and pappones, whenever, the train singurge, or at long sources and pappones, whenever, the train singurge, the train source of sources and pappones, whenever, the train singurge sources and coloning of the source of the train sources of sources and pappones, whenever, the train sources of sources and papearance and cleaninges, they looked and a source of the sources of the train the sources of sources and the source of the train t In July 1871, soon after I arrived in California, one

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there is great need at present, at the national capital of a good materializing medium. Test-mediums, she thinks, would also do well financially, as the local media are always kept very busy, and the number of visitors to the city is large, especially in winter, frequently embracing representatives of all lands. She speaks highly of a fine test-medium-a young girl scarcely out of her teens-Miss Maggle Gaule, of Baltimore, and says she is so fully employed in her own city that she is unable to devote the time necessary to meeting the calls made upon her when in Washington. A cordial welcome will be extended to such medial instruments.

Clara A. Field at Saratoga Springs.

We referred last week to the increased interest now being manifested in matters spiritual at this place, to the favorable reports of W. B. Mills, President of the First Society of Spiritualists, regarding the G. A. R. Hall meetings, the work the mediums are doing, etc., and to what the Daily Saratogian of the 20th ult. had to say of the lecture delivered there by Mrs. Clara A. Field, of Boston, on the previous day. We have since received the issue of the Eagle of the 25th ult., where in we find the following kindly and appreciative language regarding Mrs. Field's labors :

guage regarding Mrs. Field; is labors: Mrs. Clara A. Fleld; the well-known Spiritualist me-dium and lecturer, was greeted at the Grand Army Hall last Sunday evening by a large and intelligent audience. In an Address, covering an hour and ten minutes, she commanded the apparently almost breath-less attention of her auditors, and was frequently en-couraged by outbursts of applaiste. The lectures of Mrs. Field, although very radical, were strikingly original, lucid and effective, and so aptly illustrated with appropriate anecdotes and eal-lies of wit that her hearers were constantly enter-tained, as well as enlightened. But Mrs. Field, like Mr. Moody-11 she will forgive the comparison-is chefty indebted for her success as a speaker to her intense earnestness, and evident anxiety to impress her hearers with the imperishable importance, value and virtue of her teachings. In brief, she seems to thoroughly feel every word uttered. The passage, "By their fruits ye shall know them," was taken as a text, and the following is a brief and imperfect synopsis, showing the drift of a portion of her remarks .

What hast thou found in Nature's common soil, Whence blooms the sunflower, ever yellow rayed, To make thee different from all others? Bpoil Worthy the bee, but never sullied by his appeite. Oh i thou indeed art pure enough to be the Bride of Nicht 1 Night 1

These poems have never been published, and only one was ever printed; the second and third now appear in type for the first time. Their author is twenty-one years old.

Her Their author, is twointy-one years old. Her life, since she was six, has been spent in Bos-ton and Glenora, N. Y., a delightful spot on the shore of Seneca Lake. Her home is at Glenora. Her father is Frederick L. H. Willis, a physician, who formerly practiced in New York City, but who, on account of delicate health, has lived at Glenora since 1871; her mother was Miss Love M. Whitcomb, a native of New Hampshire, and a cousin of the late Sarah C. (Edgarton) Mayo, wife of the Rev. A. D. Mayo, and was widely known thirty years ago as a writer of juvenile literature. Mrs. Willis has written some of the best of modern hymns, one of which, beginning hymns, one of which, beginning-

"Father, hear the prayer I offer I For sweet peace I do not ory ; But for strength that I may ever Live my life courageously,"

may be found in most liberal and many Ortho-dox hymn books. In early married life she contributed largely to the support of herself and husband by her pen work; but when the necessity of bread winning ceased, at the con-clusion of her husband's medical course, she

necessity of bread winning ceased, at the con-clusion of her husband's medical course, she turned her attention to artistic painting, to which she still devotes much time. She, too, is in frail health, but is a force in her home and society by reason of her spirituality and culture. She has had, always, a very distinct influence over her daughter, who is her only child, and in some respects her counterpart. Miss Edith has shown a tendency to metrical expression since early childhood; indeed, soon after moving to Glenora she began to busy her-self with making rhymes on the slate stones on the beach. At eleven years of age she began to keep all that she wrote, and hence knows to-day that she has written between three and four hundred pieces. Her facility being unusual; and having no need to work, she has naturally let most of her, verses lie as they were produced ates. But, if not subject to outward infinences, she surely is to inward. "There will be days when I cannot write," she says, " and I feel that I have lost what little ability I ever had. Such days when I write all day, and then can-not put down all the thoughts that come or order when an one for the says when I cannot write," she says, " and I feel that I have lost what little ability I ever had. Such days are always sad ones. And then there are other days when I write all day, and then can-not put down all the thoughts that come orowd-ing one on another." A regular reader of Miss Willis's verse re-

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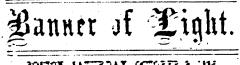
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Pleasure and Pain.

thought, by a French writer, Alfred Foullier, is translated from the pages of the Rerue des Deux Mondes for the Sectember number of the Popular Science Monthly, that enters upon a searching investigation of the above-named topics, and seeks to dissover the true relations. which exist between them. It begins with stating that both Plato and Aristotle Late wellare mixed in unequal proportions by the subtleart of Nature, and the definite impression on our consciousness is a resultant in which one or the other of the elements predominates. Two conceptions of modern threfology dominate to show the complexity of all emotion : one is that our bodies are made up of a society of cells, each having its own peculiar activity. and all contending for existence: the other is that a selection and final fusion of the impres-Blocs takes place, centering in the brain.

The augreation of M. Foulde is, that the rodiments of agreeable and disagreeable feels ing probably issue from all the parts, and are reachied in the general consciousness in such a manner as to communicate to it a timbre of both the doctrine of evolution and the accumu-Both the past and the present resound in us : and echo of the exceriences of a whole series is a feeling which we seek to get out of conpher, who says that "the passions have much more dependent on health of body than on bility is enslaved to them. health of the mind." The thing we ought to learn, he observes, is of pleasure or of rain, to be extended ultimately to the whole of the living body. A double molecular labor is simultaneously performed in the nervous elements of our bodies, the negacompounds to more simple ones. When our bodies are in a state of repose, there two molecular labors are performed simultaneously. and are nearly in equilibrium. At such times calm and evenness, connected with which is a vague feeling of rest and comfort. Any dis. | quire for its existence a previous want. turbance of this equilibrium causes a morement of nervous expenditure, and this again a fitly illustrated by the water flowing out of a siphon-tube calling up into its place water which rises. Both of these labors are necessary to life, and for life to subsist they must be suitably proportioned to one another. Nervous reparation, which accumulates force, always has for its result and object exercise, which expends force. In natural selection, the animal cannot be satisfied with repairing his nervous system; he must put it to use, to seek food and defend himself; in short, he must expend in order to preserve. The mere accumulation of force, therefore, cannot be the only cause of pleasure. Nor can expenditure, which is a loss, produce pleasure, the cause of which is sought in accumulation. It is of prime importance, then, to conceive rightly of the relation of the two molecular labors. And it is stated thus by the French philosopher: "Normal exercise, expenditure proportioned to the force, is a necessary condition of reparation, conservation and progress. Natural selection is, therefore, a law of work, of incessant expenditure; but the action forti- ure, through the intervention of the thought i terest in this subject."

means that If supposes incessant renomposi- has to activity. this and decomposition, and, consequently, testion of all the vital movements : to enjoy or ander is to feel one's self living more it living less." Hence he declares it to be not the preteachal forte that makes pleasure, but the transformation of that force into living force ini lite morement-always provided the expenditure dues not exceed the reparation required to preserve the intividual and the speties.

Every mormal and propprised action of a wellifed berrei says obr witter, tanses enfigment: and the pleasure increases with the force of the animulant to the point where the stimulation and the expenditure it involves exceed the compensatory labor of reparation. Pain is the result of the exhaustion wordestrutthen, or reported of the sensitive there off such disorders are sufficiently produtged, death is suie to overtake either the individual or his posterity. Moderation in itself is not pleasure. nor the primitive has of life : the true primary tav is, that pleasure is prime to i with the most intense possible activity, which is the true condiffich if superforming in the struggle for existente. Henne the pleasure increases with the autivity, without regard to moderation, if the increase of the activity is not in excess of the reserve of forces. But when such excess of andivity control is produces pain, became the supposedinizedae of accivity becomes really a dimi-ELLINE.

Chanze in antico only assures montioned intensity of action ; it makes other nerves to work while the former ones real and thus affecting a separation of the herres, anguients the wita Wower. Therefore, "to enjoy is to act as much as possible with the preatest intensity. independence and liberty. Activity, by itself, ward to moderate lized less, and to deploy itself beyond all the limits successively erected. before ft." ' Faust" says-"If ever I stretch Attitust Spinstell, talm and composed, upon a coupt, be then at once an end of me. If thou canst ever myself, if thoy canst theat me into enjoyment, be that day my last. If I ever say to the passing moment, 'Stay, thou art 60 fair l' then President of the state of the s ... the clock may stand, the index-hand may fall : te time a thing no more for me." Activity changes, therefore, only to maintain itself :

which changes : to increase its conquests without losing its acquisitions.

All suffering, says M. Fouillée, is a partial death which comes upon some organ or func- and all we can but return our sincere thanks tion. Darkness makes us sad because it ertinguishes the sight; discord, because the janzle of noises afflicts our perception of sounds. Everything which tends to obstruct said that neither pure pleasure nor unqualified and annul a function of the senses produces displeasure exists in man ; that both feelings, annoyance and pain. And it is the same with mental functions as it is with the functions of earliest numbers of this raper. The publishers the senses. What we clearly understand we enjoys because it implies life and vizor of thought ; when we fall to understand anything viding a place of assembly, a medium for conclearly we are gained, because it conveys an trol, and the columns of the BANNER as a vehiimpression of impotency of thought. Sorrow and juy are both mingled in the emotion of the message what it mar. sublime; we feel a moral superiority that raises us, and at the same time a physical inof sense, and are born again in the world of mind.

We are taught by modern physiology that the higher sensibility is connected with special organs, like the eve, the ear, the nose, and the mouth; while inferior sensibility is pleasure or pain, according to which elements diffused through the body. The latter informs are able to manifest to their friends, while prevail. Thus our pains and pleasures may be of such facts as contact, hunger and thirst, and many others cannot do so, and are obliged to said to be a kind of summary of the elementary is alarmed when these conditions are threat- seek other instrumentalities. affections of a myrize of cells, and our indi- ened. Hence it is better adapted to suffering It is the custom of the Controlling Intellividual comfort or disconfort a collective and than to enjoyment. But the higher sensibility social comfort or disconfort. This collective responds less to the needs of life than to supercharacter of our sensibility is confirmed by duily, less to conservation than to progress, and is better adapted to pleasure than to pain. lative effects of heredity in the individual. From this it results that the mutual relations of enjoyment and suffering are inverse for the "our feeliers, even apparently the most novel bigher and the lower senses. An opposite law ones, comprise the unconscious recollection rules in the higher senies, and particularly in medium, that they become incapable of ex- entry of the body. These who have noted the courthose which have very specialized organs. In of ancestors." Herbert Spencer says that them pleasure arises immediately. It is to be pleasure is a feeling which we seek to bring : noted that in excitations of the sight, hearing, into consciousness and retain there; and pain smell and taste, the degree of distinction from the point of indifference is fixed at the very aciousness and to keep out. The writer also : start. And the bigher senses, in retuin, are subquotes Mr. Schneider, the German philoso- ject more to simple annoyance than to suffering. Public the designating titles and addresses of Nothing can provoke any pain of the vision or less spread in the healthy and simple popula- of hearing like the intensity of the pain of a tions of the country than among the very arti- would or a burn. And these are the real reaficially trained inhabitants of the large cities sons why the higher sensibility is free from ne-Practical right and good conduct are much cessity and "hunger," while the lower sensiwhat, in a cell or nerve, arouses the rudiment taste or touch; and pleasure precisely corre- of intellizences controlling the Banner Circles. tive work of reparation, and the positive work there is now a surplus, relatively to the previof expenditure. The former consists in the ous condition, and hence a movement of proformation of very complex albuminoid com- gression in which an excess is continuously propounds, and the latter in the reduction of these duced, as compared with what we have just got, and we are enriched above our previous poverty. Therefore pleasure is not to be located in the simple feeling of a normal equilibrium; it is independent of the want that has been we are conscious simply of a condition of vital supplied, and essentially positive, and therefore does not, as some philosophers hold, re-To the mind of M. Fouillée pleasure, as a distinct emotion, appears precisely when the limit simultaneous movement of reparation. It is of normal action has been passed; it is the feeling of a surplus of activity. He maintains that the doctrine of pain, as the motive of action, could be true only if all activity were solely applied to change toward another condition. But change, or unquiet, is only the result of the limits of action, of its deficiency, or of the external resistance which it meets. Change, motion, and progress have their reason in the perfection of activity. The conclusions to which his study has brought him are as important, in his opinion, for the theory of morals as for the theory of man and of the world. The first is, that natural selection, which is a wholly mechanical and exterior process, presupposes an internal principle of evolution, which principle is an activity that is capable of enjoying and suffering. The second one is, that pleasure is immediately connected with action, and comfort with existence and the unfolding of life. Hence it follows that pain is not, as some hold, the principle of internal action and desire, but only that of the reaction on the external world.

ties, and the expenditure environes. This that anticipates it, becomes the certain stimu-

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The higher senses effect rayid modensations movements of disintegration as well as of inte- of countliess delinate and sublie pleasanes, that gration. To feel life it to have an obscure per- are objects of immery rather than of the neces-section of all the vital movements to enjoy to sittles of material life, and evolution thus benimes a child of wealth, and not a third of porerty offy. Hence evolution is not solely the "preservation of self," according to Darwin, or the "maintenance of the promal equilibrium" but it is, or may become, a troggess. Neither, is pain, as some maintain, the sterral and irremediable medition of being, a kind of damasthe, or a hell from which the world cannot escape extent by antibilation of itself. And if houser and inner hotritike are not the only law of being, and if expenditure from self to without is likewise a finiamental and essential law, it follows that "erothern is not radical, and activity may really become loting." The being does not tend solely to brinz everything to hay that "Jerns may have been 'coachinz' itself, as if it were the culy centre, but it tends also to extend, to give and to join itself. Enjoyment, "pure and verifable," which is not merely a remein for fair, thus becomes apparent as the forming activity, which feels itself at lass free from obstacles, apperior to what was strictly necessary for the satisfaction of want. In the domain of sense, it is something analaricus to what, in art, martes pleasure by excellente, and realizes the supreme charm, that of grace. Grace, finely publishes our author, is produced by supersynchiate, resulting in enfrinchisement from the rude struggle for ex- revisions, interpolations and eliminations as istence, freedom and same of motion, facile play of thought, expansion of the heart, and to age of hierarchial authorities-and to deny zrate of life.

Doing Its Best.

It is natural that with the creat interest cen-Wellupen the fact of spirit-return and commusion all over the world, every avenue-and presence, should be trought under the disturbpersinal and individual messages from the departed. It is an order of affairs which is ineviflatteringly delude me into being pleased with submit that the earsid student of the history of the movement will be willing to acknowledge that the spirit-worldhuben doing, from the very first, the best is could with the means at hand in the mundane sphere of life!

The Banner of Light Public Free Circle is, course, brought largely under the pressure : A paper filed with profound and subtle to adapt itself progressively to the medium from correspondents who desire messages, or sphere of life, this returning intelligence rewho have various suggestions to offer in good 'marked: faith, which, to their minis, would add weight to the messages as items of evidence. To each for their interest, and an earnest wish that the desire of their hearts may be gratified ; but the Message Department of the BANNER is under the management of other hands than those of its publishers-i.e., The Spirit-Band who organized and have conducted it since the issuance of the only seek to afferd the unseen intelligences their Learty cooperation toward desired ends by procle to bear forth each message delivered, be that

Thousands in the mortal, all over the civilized world, have received light, and have been feriority that depresses us ; we die in the world fully satisfied through our Message Department, since its foundation - others cannet. through some peculiarity in the case, gain from our circle what they wish, although they may do so elsembere ; and our invisible friends assure us a like state of affairs exists in spiritlife: Many come to our medial avenue who

gence at ar Circles to request each return adds: ing spirit to do the best it can by way of identifying itself to its friends on earth; but we are informed by the operators on the spiritual side of the line that many of these returning ones find themselves in such an unaccustomed position in controlling the tion that the mind may exist and operate independpressing that which may seem of most impor- age with which Mr. Savage has attacked traditional tance to mortals. While many do record the and effete superstition, will give him the credit for names of those they wish to reach, there showing equal courage in defending a form of modern are others who, while eager to give their own names, with dates concerning their earthlife, are really unwilling to bring before the their earth friends-for reasons which must be apparent to any one at all conversant with the contumely vented on every hand by theological bigots and bigoted liberals. Therefore the friends everywhere, while using their individual judgment in the premises as to We have but little control over our internal results, will please remember the peculiar diffiorgans, but we can at will look, hear, smell, culties surrounding the pathway of the band useful outcome from the efforts of that body. sponds with this higher activity. The complete and give to these earnest laborers in spirit-life, to satisfaction of a want consists not in merely the medium, and to the publishers of this paper filling a preexisting roid, and thus establishing as well, the credit of being instinct at all times Society hold on the forenoon and evening of au equilibrium ; what causes enjoyment is that with an earnest desire to do their best in the the 3d inst. its first meetings for the season, at important work in which they are engaged.

Turns on His Critics.

LIGHT.

The accounts given by the editor of The Sr-

diel Drift, of what he saw, heard and otherwise experienced at the Vicksburzh (Mith.) Camp-Meeting appears to have aroused a heavy force of contention in the skeptical public of the immediate locality of that paper; a very fatural result from the fait that two views of the matter cannot be true. If his statements are corrert, as they unquestionably are, the theories of shose who deny them are shown to be untenable.

Remarking upon the point at issue, the editor says: "It has been suggested to us that the mediami-strangers to the man gave us the tents on the camp-ground at Vichsburg, as related in these polumns last week, had been 'oraching' through our friends on the grounds. We admit that this might have been the case, but wedo not think so." He then proceeds to with the neighbors of the woman whom he met at the well, and who said he told her all she ever did, but we don't think so." He believes Jesus to have been a gifted medium and a good man, and that we have good men and women to-day who are gifted mediums.

He evidently does not think it honorable for one to believe in what occurred nearly two thousand years ago, upon the written testimonyand that a mere unrecorded tradition for 170 hundred years after the events occurred, and, after being written, subjected to translations, frequent and as many as the changes from age recervity of the will. True pleasure is the pointblack the reality of what our friends and rrate of life. neighbors see and hear and know from personal experience to be absolutely true.

The Great Struggle

Among mankind to-day seems to be how to rapidly accumulate "the almighty dollar." goes a infinitely. It moderates itself only by especially every public in-through which de- Morality and fair-dealing are taking rapid necessity and constraint, only to have after- contacted spirits can and it make manifest their strides backward, when such men as Gould, Morality and fair-dealing are taking rapid of Portland, who professed so much piety and ing condition incides: to the general desire for goodness, wantonly dispose of other people's money with which they are entrasted. And he is not alone in this sort of grabbing business. The table under the present state of thiors; and we daily papers are chronicling other "respectably connected" individuals in the same category.

> This state of things, which is staring honest reople in the face and confounding the churchmen, especially reminds us of what one of the spirit-friends said at our Public Circle, and which the BANNER published in its issue of Jan. 30th of the present year, in regard to the of this same instinctive linning - a longing accumulation of wealth: On carefully lookthat frequently finds expression in letters ing over the whole ground on the mundane

> > "We do object to one individual manipulating the money market to such an extent as to pile up millions; knowing that he who does this is wrongfally injuring his fellow-creatures; that for every man who piles up a million there will be many to suffer for the necessi-ties of life. This is a problem that is stirring the heart and the thought of many earnest, increased on dir will portinue to stirwithin just people, and it will continue to stir within them until some proper measures are taken for the readjustment of this great question. For this, as for that of temperance, the great remedy is education, and as our people become properly instructed they will grow more loving, more in harmony with each other, more ready to listen to the demands of justice, and they will learn these great truths which we have so briefly mentioned, and govern their conduct accordingly."

Rev. M. J. Savage on Spiritualism.

This prominent Boston cierzyman, whose public utterances relative to Spiritualism in the rast have sometimes called for comment and criticism, appears to be of late making substantia! progress in the investigation of the subject. At the recent general Unitarian Conference at Saratoga, he read an essay on "Immortality and Modern Thought," of which the Christian Register says : "The tone of Mr. Savage's essay was that of perfect sincerity-a desire to ac-

effect upon his belief in the future life." It obsequies of the late Col. Greene, and the re,

A Worthy and Significant Act.

OCTOBER 9, 1886.

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In the latest number of the Council Fire, (Washington, D. C.) Col S. F. Tappan has an article upon the Indian Schools of the nation, with hints as to their proper management, from which we make the subvined extract as an instance showing practically the deep interest takes everywhere in the elucational probism by the cooling generation of red men them-SETES :

"Only has winter the Indian pupils of an Industrial school 1: Salem. Oregin. 20ked to be permitted to purchase with their own labor, 22 a cost of \$1,500, an additional farm for their school, and a MH passed Congress enabling them to do 50, the Government accepting the gift in behalf of the sector. Can apything te more promising that such 22, 200 by Indian pupils? Anything more grand? Anything that can better Ensurate the capacity of Inflams for education and civilization ? Such in an is worth ten times the school, and all such schools, cost our gyrerement. Think of it, two or three hundred Indian boys and girls begging to be permitted to ears during vacation \$1,5% pleking boys, and will the money buy a farm to be presented to our Government to held in trust for the school Anything is the history of our schools to match this? If there is, let as hear of it immodiately. Patifiet it far and wide. If not let us reporting and sainte the Indian school in Oregon as entitled to stand at the bead, commanding our respect and admiration."

An Important Movement.

It will be seen by the following Call that a committee of the Spiritualist Ladies' Aid Society was chosen last June for the express purpice of, if possible, arranging matters in advance for a union celebration on the 31st of March next. This is precisely what the BAX-NER suggested last year. Now is the time to more in this highly important matter, and we hope and trust a prompt zetion will be taken to produce so desirable a result.

TO THE SPIRITUALIST SOCIETIES OF E05TON. At a meeting of the Ladies' Ald Society on June 4th, a committee was chosen to confer with all the Spirit-ualists' Societies in Boxica, with a view to arrange for a union celebration at the next Anniversary of the birth of Modern Spiritualism. You are invited to send a committee of three to confer with a like number of the Ladies' Aid, at their parkers, Hut Washington sireet, Tuesday, Oct. 18th, at 739 P. M. Per order of Committee, MRS. JOHN WOODS.

The First Spiritual Temple Society

Has engaged for next Sunday, afternoon and evening, Oct. 16th, Mr. S. N. Aspinwall, of Minnearolis, as speaker; Orzanist, E.E. Truett; Singer, Miss Sarah C. Fisher. Services commence at 2:45 and 7:39 o'clock.

EP THE SPIEIT MESSAGE DEPARTMENTcontaining reports for Sept. 14th and 17th-zives an interesting showing of what occurred at our Circle-Room on the opening date of the season of '86-7, and the following meeting; an eloquent Invocation is followed by queries (and their answers) concerning "an eternal nightmare," and mental personality independent of form; John Pierpont, the Spirit-President, welcomes all in love and good will to the season's services; Lillian A. Oakey of Brooklyn, N. Y., wishes to speak to her parents, who reside on Macon street; Silas Underwood sends greetings to his friends in Danville, Vt.; Fanny A. Leavitt, of North Scituate, Mass., brings love to her husband; Ellen Cain (New Brunswick) seeks to communicate with her brother John in London; Samuel Thompson promises, if afforded the opportunity more privately, through some other medium, to meet his friends in Boston, and give them advice in certain directions; Mary Ann O'Brien speaks words of consolation to her sister Sarah and friend Hannah in Lawrence, Mass.; questions are answered, on the 17th, rezarding that useful institution, the Belvidere (N. J.) Seminary, and the "divinity of Jesus Christ," and messages are given by Capt ... William Earnshaw (to his comrades in the Soldiers' Home, Dayton, O.), and Charles Fuller (of Boston).

HP Attention is called to the report of the

Materializations in England.

A Jersey correspondent of the London Medium and Daybreak describes what took place at a very harmonious seance composed entirely of Spiritualists, Sept. 12th. After mentioning the appearance of a large number of spirits in varyspeaking, singing, etc., he says :

"Then came what I have never heard of before, a perfect procession of spirit-friends, each carrying a light. These lights were of every shape and size, and of various colors. I cannot adequately describe them: some were whirled round with such rapidity that they expanded like wheels within wheels, others were like forked lightninz. One I noticed was a perfect triangle, others oblong, round, etc. Some were held under the drapery, and all were brought close to our faces. Several tapped with their close to our faces. Several tapped with their fingers on the lights in answer to my questions. One spirit in this procession was a Hindoo, named 'Gha-ū-lah,' whose drapery was of the most exquisite silk, pearly white, and as soft and fine as silk gauge or gossamer; in fact, I have never felt anything half so lovely. It was fuminous, and we were all allowed to feel it. The whole room was illumined by these lights; the cabinet was most brilliant."

197 The Golden Gale of Sept. 33th says that the demands for admission to Mr. Colville's lectures on "The Soul and Its Embodiments," was so great that Manager Albert Morton had to obtain a larger hall than that in which it had been purposed to give them, and which had been paid for. The Gale remarks, "The fact that so large and intelligent a class are eager In a higher degree in the scale of being, pleasfor these lectures is indicative of a growing in-

"The most distinguishing feature of his paper was the arguments he adduced from psychic research in favor of immortality. Without accepting all the philosophy of Medern Spiritualism, he found support in the facts which Spiritualism offers for the presumptellef which many Unitarians associate only with superstition and fraud."

If this essay by Mr. Savage is an indication of the tendency of the labors of the Beston "Society for Psychical Research," of which he is a prominent member-and we have private information that other distinguished members are being impelled by observed facts in the same direction, while some are probably too deeply submerged in materialism to perceive the force of the facts-there is yet hope of a

The Boston Spiritual Temple Society.

As was announced in the last BANNER, this Berkeley Hall, (formerly occupied by Mr. Colville's Society.) Its change from Horticultural Hall was a capital move. Mrs. Lillie, the speaker last Sabbath - and who will lecture there the remaining Sundays of the present month-gave great satisfaction to the large audiences present on both occasions.

Her forençon's discourse, titled " Our Father and Mother G.d," was replete with spiritual ing degrees of materialization, and of their wisdom. We thick it must have been given by the spirit who controlled Miss Shelhamer on the previous Sunday at the First Spiritual Temple, corner of Exeter and Newbury streets, as it was given in the same train of thought as was the latter's.

The evening discourse: "Intuition, Human Agency, and Personal Accountability "-three subjects in one-was ably treated. Synoptical reports of these lectures will be found upon our eighth page.

25 The veteran Spinitualist and author, Hon. Warren Chase, has been a public-worker in behalf of the Cause most of the time for thirty-eight years, having given the best portion of his life to promote it: He is yet as active as ever in inculcating from the public platform the glorious fact of direct spirit communion. We believe he is the oldest lecturer in the field at this time, if we except Mr. Allen Putnam. If he does not receive full compensation for his services here, he surely will when he becomes an inhabitant of the Better Land.

We are in receipt of the second number of the Electric Memenger, published at Kingston, Jamaica, devoted to scientific and paycho logical studies. It is edited by Jose Mayner, and is to be published quarterly.

marks of Rev. M. J. Savage - which will be found on our second page. We had a long conversation with Col. Greene previous to his demise upon spiritual topics. He seemed to manifest a deep interest in the subject-matter under consideration, and said : "Yours must be a very consoling religion ; but I am not familiar with its teachings. Yet I suppose I shall know the reality when my time comes to pass to the life beyond the veil." Incidentally in this connection we will mention the fact that when an apprentice to the printing business, we served under Capt. John S. Sleeper, in the office of the Exeter News-Letter, and subsequently we joined him on the Lowell Journal; thus he was our first editorial schoolmaster. Afterwards we entered the office of the Boston Morning Post, Col. Greene becoming our second schoolmaster, whom we have always held in the highest esteem as a gentleman and a scholar.

Ker The Boston Horse-Car Corporations are getting worse and worse every year. The whole thing is a gross monopoly. They should have been chartered by the Legislature under entirely different auspices than now prevail. The State of New York has just enacted a new law prescribing that hereafter a street-railway franchise granted by a Board of Aldermen must be sold at public auction to the highest bidder. In Baltimore every passenger on the street cars pays something into the city treasury. These are very good precedents for Massachusetts to follow. It is too late to get a special revenue from the companies that occupy so much room in our principal streets. But when new companies are organized, the city granting the franchise and the location should try to get an equivalent for the endrmous privileges conferred.

Still more trouble at Andover, and a theological earthquake seems brewing on "the hill." The professors of this ancient institution are out with a card in which they deny the statement of a former student at that institution that they threw doubt on the story of the sun standing still at Joshua's command, or of Jonah and the whale. Nevertheless, the student reiterafes the statement that one of the Andover professors did "make a fling at these miracles." Every evidence of "two-horse" riding-i. c., respect to the claims of the old system, on the one hand, and a natural yielding to the spirit of the age as it appeals to the enlightened judgment on the other-is presented. We trust the time will come when the professors there will feel and be made utterly free to speak their true sentiments in open fashion-

EF A. S. Hayward, magnetic physician, will ro sume his office practice at parlors 443 Shawmit Ave-nue, Monday, Oct. 1818. Until that time will visit the sick as per advertisional on seventh page.

EF Hrs. James & Blint, materializing medium has reasoned her stances at No. 11 Entland street this city. Her her eard in another column.

OCTOBER 9, 1886.

BANNER OF LIGHT

"Nobody Will Be Lost !"

Rev. J. L. Withrow of this city has been interviewed at Chicago on his way to the session of the American Board of Foreign Missions at Des Moines, and expressed himself with great creedal bitterness regarding those who wish to "give the heathen a chance" on the other side of life. He declares it to be "worse than Universalism"-which all good Orthodox brethren know must be very bad-for missionaries to be sent out to foreign lands to preach that if the said heathen "don't know him [Christ] in this world, they will have him preached to them in the next before they are condemned." And he proceeds: "The point is that their utterances show that every man will be so followed with the gospel that nobody will be lost I"

A fearful state of affairs, truly. The Rev. Withrow should at once, through sheer force of sympathy, scrape acquaintance with the old lady who, when told that the Universalists taught that all men would be "saved," retorted in a semi-self-consolatory way: "But we [the Orthodox] hope for better things."

What is termed "a very curious story," but which our readers will not consider without the bounds of reason, is reported in the daily papers in connection with the recent defalcation in Portland. Last May a gentleman, while walking with a lady, met another whom he recognized with a bow. The lady inquired who he was, and was told William E. Gould, connected with a bank in which her informant held thirteen shares. "Sell them as soon as you can," said the lady; "something is going to happen to that bank from, his management." This so impressed the gentleman that he deter-mined to sell his stock, and did sell it. The mined to sell his stock, and did sell it. The story was circulated among a few friends, who remarked that "it would be very funny if Gould should turn out a defaulter sometime." He did turn out a defaulter, and the gentleman by heeding the warning of his lady friend saved considerable money.

10 Under the heading "Passed to Spirit-Life" (third page, present issue) will be found the record of the demise of Mrs. Thomas P. Beals, of Portland, Me. This lady-sister of the late Mrs. Mary Hardy, of Boston-was once well known and very highly esteemed among the Spiritualists of our city, and on her marriage carried with her to her Eastern home the good wishes of many friends, who now, we feel sure, will join with us in the expression of deepest sympathy with the stricken husband and her surviving sister.

By We publish in another column the announcement of Messrs. A. Shuman & Co., 440 Washington street, one of the best known and most reliable clothing firms of New England. Their Knockabout and wear-resisting suits for boys are without equal for durability and neatness, really untearable fabrics, and just what boys need for school, dress or play purposes A desirable feature is the double cloth on the knees, known as the patent "Cavalry Knee," and the cost-five dollars-is extremely reasonable.

Mr. J. J. Morse

In a private note intimates to us that he is willing to attend week-day lectures at any point within a hun-dred miles, or thereabout, of New York City during the ensuing season, for which he is prepared to offer special terms. He will also respond to calls for his services at funerals, and can be addressed either at this office, or at 541 Pacific street, Brooklyn, N. Y.

A. A. Wheelock.

This gentleman, who is a very earnest worker in our cause, a fine trance-speaker, should be kept at work by the friends. He is a devoted Spiritualist, as all those acquainted with him can fully attest. He is desirous of making engagements to speak during the fall and coming winter. Address care of this office.

The interesting and suggestive article upon "Materialization," given through the inspirational mediumship of H. Arthur Root, is published in full in the Spiritual Messenger (Vicksburg, Mich.), the editor of which appears to have overlooked the fact that it first appeared in the BANNER OF LIGHT.

We had a pleasant call recently from Dr. F. H. on their way homeward.

ALL SORTS OF PARAGRAPHS.

AUTUMN. God's finger-touch is on the hills; The leaves beneath it gleam and glow, Till the strange splendor overfills Their trembling ille, and lays them low. So ardent souls, by life divine Enkindled, light our gloomy day, A little while before us shine,

Then, spent with glory, pass away ! The heart of a good man is a harp that is never out

of tune. A Pennsylvania lady raised a family of twenty four boys. Thirteen were in the Union army and one in the Confederate. Eleven out of the thirteen were killed on the field of battle, and the one in the Confederate army has not been heard from.

It is reported as a singular phenomenon that there is a decided depression of the general level of land at a point on the Oharleston and Savannah Railroad, and it is asserted besides that buildings in South Carolina. which, before the earthquake, were always visible from the city of Augusta, cannot be seen from that point.

A lady living near Salem, Oregon, was astonished recently to see the spirit of her father in-law stand-ing at her bed-side. She notified her husband, by her side, of the apparition. "Nonsense 1" said he; "fa-ther is not dead 1" " But I am dead," answered the apparition, "and a dispatch will come to you to-day telling you so. I died in San Francisco yesterday. Only the body dies; there is a movement in progress right in your own city of Salem through which the whole world will soon know this to be true."

Save the Advance-Thought at the close of the above statement ; "The dispatch announcing the death was received. The lady is a member of an Orthodox church, and had not been a believer in spirit-communion."

George Dawson, of Montreal, writes that since ' Prof." Dayton is now within fifty miles of that city, and may call there, he would like to know something of his antecedents. The humbug handbill that accompanied our correspondent's letter ought to have been sufficient evidence of the unreliability o' the said "Professor." The whole thing is evidently a money grabbing deception-and mayhap even the name on the handbills may be fictitious.

A terrible explosion occurred Saturday. Oct. 3d. at Altott's colliery, near Wakefield, Yorkshire, Eng. Seven men were found dead, eight were rescued, and seventeen-whose names it is now thought will have to be added to the death list-were discovered to be missing.

N.S. Shaler in the October Atlantic takes the ground that race prejudice is not a question to be settled by abstract philosophy, but a personal and instructive influence, to be overcome as the mind is sufficiently educated to appreciate sympathy as a duty, and to feel the bonds of a common human brotherhood.

"My dear," said Mrs. Snaggs to her husband, "what is a canard?" "Do n't you know what a canard is?" queried Snaggs, rather sneening;" "bobs, the word itself conyeps its own meaning," "Does it? Well, really, I chn't see it What does it mean, dear?" "Why, a canard is something one canardly believe, of course?" "Oh i to be sure i Why could n't I think of that?"-T(d-Bits.

It is estimated that the prune crop of Santa Clara County, California, this season will be worth \$1,200,000.

A conductor on a slow railroad told a passenger that he had been on the road for nine years. "Then," said the passenger, "this must be your second trip."

The new postal letter sheet is to be abandoned as Impracticable, it is said. The perforated and gummed ends of the sealed sheet break off in the mail, and leave the letter practically open.

As our friend, Dr. G — m, was showing some lady visitors over the asylum of which he is the medical superintendent, they came to a room in which three women were sewing. "Dear me i" one of the visitors whispered, "what violous looking creatures! Pray what are they here for?" "Because they have/no other home; this is our sitting-room, and they are my wife and two daughters," blandly repiled the doctor. Canada Medical and Surgical Journal.

The Greek bandits who recently captured an Archbishop in Macedonia, and demanded \$20,000 for his release, were attacked by Turkish troops, and forced to surrender their captive.

The story is told by a Boston newspaper of a coun try parson, who, with that that that distinguishes some parsons, said to the local tailor: "When I want a good coat I go to Boston. That's the place. By the way, do you ever go to bhurch?"."Oh I yes." "Where?" Well, when I want to hear a good sermon I go to Boston. That's the place."

It is said that Harvard professors always discuss such heavy subjects that when they drop the conver-

Philadelphia, Pa. To the Editor of the Banner of Light:

On Thursday evening, Sept. 30th, a farewell entertalnment was tendered to J. Clegg Wright by the First Association of Spiritualists of Philadelphia, which or-

Association of Spiritualists of Philadophia, which dr-ganization he has served for two years. Music by Dr. White, speeches by President Wood, Vice-President Benner, Messre. Lanning, Kligore, Wheel r and Truman, and Mrs. A. M. Glading, and handsome floral tributes from other friends, harmoni-ously entered into the order of exercises. The follow-ing was unanimously adopted as the sense of the meeting : ing was i meeting:

Ing was unknimburgy adopted as the sense of the meeting: Whereas, This Association is about to lose the valuable ministrations as teacher of our Brother J. Clerg Wright, in whom it recognizes the wonderful gift of Inspirational mediumship to an unsurpassed degree; and Whereas, The instruction and benefit derived by those who have heard and followed those ministrations, challeng othe acknowledgement from them of the advantage to themselves; therefore, Resolved, That we cannot suffer the opportunity to pass without corpressing our sense of obligation to Mr. Wright and his controls, during a long and arduous feevice, to the great profit of listeners, who have realized that this union in one mouthplece has consistently endeavored to instruct and elonder without regard to preconceptions, and has accomplished that endeavor. Resolved, That J. Clegg Wright goes from us as an esteemed brother, with our heartielt wishes for his best prosperity, and our hearty thanks to him and his controls for their unselfash teachings through his mediumship.

BENJAMIN P. BENNER.

ET To the BANNER OF LIGHT :-- You won-To the BANNER OF LIGHT:-You won-der why we do not believe in a future life, for you say that Nature proves it in man, trees, etc. We differ from you. Life depends on a material organization, and when that is disintegrated or disunited, there is no more life in it. The same of trees. This is the way it appears to us, though if Nature, which is the greatest author-ity, teaches otherwise, you are right and we are wrong. Nature must solve the problem-not hopes, desires nor "mediums"; and there-fore if Nature proves Spiritualism, it must be true, and Materialism is an error, -Boston Intrue, and Materialism is an error.—Boston Investigator.

THE TENTH ANNUAL CONGRESS OF THE AMERICAN SECULAR UNION will be held in New York City, at Chickering Hall, Fifth Ave-nue and 18th street, on November 11th, 12th and 13th, and also on Sunday evening, the 14th. This Congress will be called upon to consider measures for carrying on the work of Free-thought, and securing the adoption of such laws by the various State Governments and by the National Government, as shall make the United States thoroughly secular. Particulars may be obtained by addressing.

obtained by addressing, SAMUEL P. PUTNAM, Sec.

ST With the number of the 18th of Septem-ber the BANNER or LIGHT, the Spiritualistic paper published in Boston, enters upon its six-tieth volume. In all these long years, this jour-nal, the oldest and best of the Spiritualistic publications, has held on high the Banner of the Truth, and in spite of all the scorn and the opposition of the unbelieving, the publishers (Messrs. Colby & Rich) have bravely defended the to them knowledge of spirit return.-Deutsche Zeitung, Charleston, S. C., Sept. 20th.

To the Editor of the Banner of Light:

I have just been reading a book by Sherman N. Aspinwall, called "GARNERED SHEAVES." I have been greatly interested in it, and feel that it is calculated to do much good, and hope it will have a large sale. JOSEPH BEALS. Greenfleld, Mass.

Horsford's Acid Phosphate for Overworked Females. Dr. J. P. COWAN, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

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 COLBY & RICH. Publishers. the work.

Fourteenth Congress of Women.

The Association for the Advancement of Women will hold its Fourteenth Congress in Louisville, Kentucky, Oc-tober 20th, 2ist and 22d, 1886. Executive Sessions at 10 o'clock A.M. Public Sessions at 2:30 and at 8 o'clock P.M. At Evening Sessions a fee of twenty. Hwe conts will be charged for admission. A Conference of officers only will be held October 19th, at 7:80 o'clock P.M. Julta WAND Howe, President; ELLA C. LAPIIAM, Secretary.

BATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Npecial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

47 Advertisements to be renewed at continued rates must be left at our Office before 13 M. on Maturday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesity of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at ones interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence.

SPECIAL NOTICES.

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consulta-tion and advice, \$2. Every Tuesday and Thurs-day from 9 to 12 A. M. S25

Dr. Jas. V. Mansfield, at 28 Dartmonth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* O2

Dr.F.L.H. Willis may be addressed for the summer, Glenora, Yates Co., N.Y. 02

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

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.

ADVERTISEMENTS.

K N O C K A B O U T SUITS, 🗄 **WEAR - RESISTER** SUITS, -FOR-BOYS.

UNTEARABLE FABRICS.

These household Suits were originated and patented by us a number of years ago, and are our exclusive manufacture, from untearable fabrics, especially to supply a long-desired want of Parents for a neat, sorviceable and well-fitting Suit that will stand hard wear

Every part of the make-up of these popular garments is carefully selected under our personal charge: the thread of wool and its manufacture into cloth for strength and good service, the color for its non-solling quality, and the making and trimming for durability. _

An additional feature is double cloth on the knees, known as our patent " Cavalry Knee." For all the requirements of Boys' wear, at home, at school, or at play, these Suits are just the thing needed.

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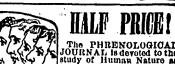
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Burnham Wardwell, the prison reformer-so chronicles the dally press-passed to spirit-life last Sunday in Boston, aged sixty eight years.

Movements of Mediamsand Lecturers.

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

Charter will be in Boston, Mass., until Oct Mary A Mary A. Charter will be in Boston, Mass., until Odi. 17th; in Winchendon, Mass., until the 15th; Rindge and Peterboro', N. H., until the 25th; is ready to make engagements in or out of Boston, Mass. Will engage to go South or West to give platform psychometric readings, tests, etc. Address BANNER OF LIGHT of-face fice.

Dr. H. F. Merrill will hold circles in Orange, Holy-

Dr. H. F. Merrill will hold circles in Orange, Holy-oke and Northampton until Oct. 20th, when he will re-move to Glenburg, Me., where he will be permanent-ly located for the future. All correspondence should be addressed *Eastern Star* office, Glenburg, Me. H. B. Philbrook, editor *Problems of Nature*, will lecture on the question "What is a Spirit and Spirit-World?" in the hall of the Grand Opera House, cor-ner 8th Avenue and 23d streets, New York City, on Sunday afternoon, Oct. 10th, at 2:30 P. M. Miss Helen Berry hese last Baston for Philodelphia

Miss Helen Berry has left Boston for Philadelphia, where she has been engaged to give private materiali-zation sittings for one year.

Mrs. Neille J: T. Brigham, the well-known spiritual lecturer, will speak in the Union Meeting-house, at Emerson's Corners in Wilton, on Thursday evening, Databas Idu October 14th.

Mrs. E. L. Diss Debar and Mrs. Eugenie Beste an-nounce that they will give their first public reception at 46 Chester Park, this city, on the 13th inst.

At 45 Unester Park, this city, on the fail inter. Miss S. W. Kelley wishes to make engagements to lecture during the fall and winter. Address, P. O. Box 37, South Coventry, Conn. James Martin of Exeter Eng., is now in Boston, and will accept calls to speak. He may be addressed in care. Mr. Lakin, Bradford Place, off Washington street.

Mrs. J. Francina Dillingham is now at 22 Howard street. Lynn, Mass., and will answer calls for plat-form tests and reachings, also for her assistance in the forming of home and private circles. in which work experience shows her to be particularly glitted.

W. A. Mansfield is now in Buffalo, N. Y., where he will pass the winter, attending college during the sea-son, and seeking to render conditions favorable for the furtherance of a new development in his medium-ship. He will also give slate-writing scances. He can be found or addressed. at; 24 Cottage street, that eliv.

ony. On Sunday, Bept. 26th, Mrs. Emma Paul of Morris-ville, Vt., was to address the Spiritualists of Baratoga Springs, N. Y.—her evening lecture to be supplement, ed by platform tests by Dr. Mills.

J. W. Fletcher will lecture at Low's Opers Honse, J. W. Fletcher will lecture at Low's Opers Honse, Providence, R. J. on "Grant"; sud at Paine Hall, Bos-ton, under the auspices of the Ohildren's Progressive Lyceum; Oct, 17th, Address 385 Broadway, Lawrence,

Mass. Miss B. Lizzle Ewer is ugah in the spiritual lectur-ing field, and is giving marked satisfaction, as will be seen by our correspondent's letter from Epping, N. H. in another column. We hope the societies in New England will secure her services, for all will satisfy the seckers after spiritual truth. Her present address is No. 6 Walter street, Bangor, Me. Lande B. Harga mends in Greewigh Mass. Oct Jonnie B, Hagan speaks in Greenwich, Massa Oct.

10th and 17th.

ET.C. S. Bates and Gen. E. F. Bullard claim to have reacived fresh and Gen. E. F. Builard claim to have reacived fresh and dewy flowers, to-gether, with messages from between closed slates, which were previously cleaned, through the mediumship of Mrs. Thayer, the flower me-dium, who was at the Lyman House a week or two: They give very entertaining accounts of their experience in obtaining the same.—Sara-bane Earls toga Eagle.

1115

sation you can hear it strike the floor.

The "Regular" M. D.s. as a body, condemn adver-tising. "It would not be professional, you know"; but they rush about pretty lively in order to have their names appear in a newspaper account of an accident where they officiate.—Ex.

The Lancet teaches the lesson that milk, immediately after being drawn, should be placed in open vessels and rapidly cooled by being surrounded by ice or cold water before transportation. In this way fermentation, with the resulting production of polsonous ptomaines, will be prevented, and the milk is delivered in a condition proper for consumption.

Cremation is making rapid strides toward popular favor in Germany.

The Lyman House on Division street, Saratoga, N. Y., was badly damaged by fire early Thursday evening, Sept. 30th. Father Lyman's loss is also said to reach \$2,000.

A RIGHTEOUS CHOICE.

A RIGHTEOUS CHOICE. Vishnu spake to Bal the wise : "List I give this choice to thee; Harken; then, and ponder well; Open wide thine ears to me ! "Wilt thou enter with five fools Through the gates of Paradise, Or to Hadee, dark and deep, Go with five men who are wise?" Quick he answered, keen of mind: "With the wise men I would dwell: Hell were then a Paradise; But with folly Heaven were Hell," -A Hindu Fable, H. Ripley Dorr.

Bulgaria is still the centre of European anxiety. The abductors of Prince Alexander, defended by Russia, have not been tried; the Constitutional Assembly (with an unpronounceable name) has declared itself to be of a rather non-Russian type ; and nobody knows when the two widely differing elements will come into active collision.

The relief committee in Charleston, S. C., have fixed Oct. 9th as the last day for receiving applications for aid in repairing buildings. President Cleveland has sent twenty dollars to the Confederate Home, accompanied by a sympathetic letter.

Ohronic fault-finders are especially requested not to continue sending their missives to this office, as our waste basket is already full.

The primary elements in a nation's prosperity are production and consumption. Labor develops nature, and should have a share in the wealth it makes. If labor earns only the bare necessities of life, it consumes only the necessities. If it earned a little more, it could consume a little more, and perhaps get within microscopic distance of the luxuries. Labor produces, and the consumption of labor is what capital makes it. The danger-line is when the price for labor paid is below that which allows a man to live decently and honeatly. 16. Solar st.

Spiritualism can stand against any opposition from the outside world, but in many places it has hard work to wad a through the mud thrown by gossipy Spiritual-ists. When the question is asked. "Who shall stand on the hill of the Lord," the answer is, "He that tak-eth not up reproach against his neighbor."—The New Thought.

Governor Lee, of Virginis, believes in organized labor. He told the Knights now assembled there so, and Master-Workman Powderly happily responded.

Mr. Gladstone goes in stronger than ever for Irish home rule.

UNIVERSIT

7130 o'clock P.M. JULK WAID HOWE, President, ELLA C. LAFIRAM, Secretary.
AGT These meetings bring together thoughtful women from many parts of our country, and flue open the way to helpful acqualatiances and coöperation in good undertakings. The papers presented and discussed suggest much that is available for future work and study. As an evidence of their vide-reaching and important character, read the fol-lowing list of "Topics for Discussion": "The Freedom of Fate," MFr, Ellen M. Mitchell, Col.; "Education in Industrial Art," Anna D. French, M. D., N.Y.; "What Agencies should Women Employ for the Uplifting of Boolety?" Mirs, J. T. Sunderland, Mich.; "The Mind-Oure," Sarah Hackett Stevenson, M. D., Ill.; "The Mind-Oure," Starah Hackett Stevenson, M. D., Ill.; "The Mind-Oure," The Association of Collegiste Alumne," Miss Ellen M. Folsom, Mass.; "Women as Land-holders in the West, Mrs. Emina Haddock, Is.; Symposium-Wo-man's Suffrage," Pref. Maria Mitchell, N.Y., Mrs. El-fect of Stimulants and Narcotics upon the Health and Mor-nals of Wonnen," Mary J. Bafford, M. D., Mass.; "The G overnment's Duties in View of the Mingling of Itaces in A merica," Miss. Mary F. Eastinan, Mass.

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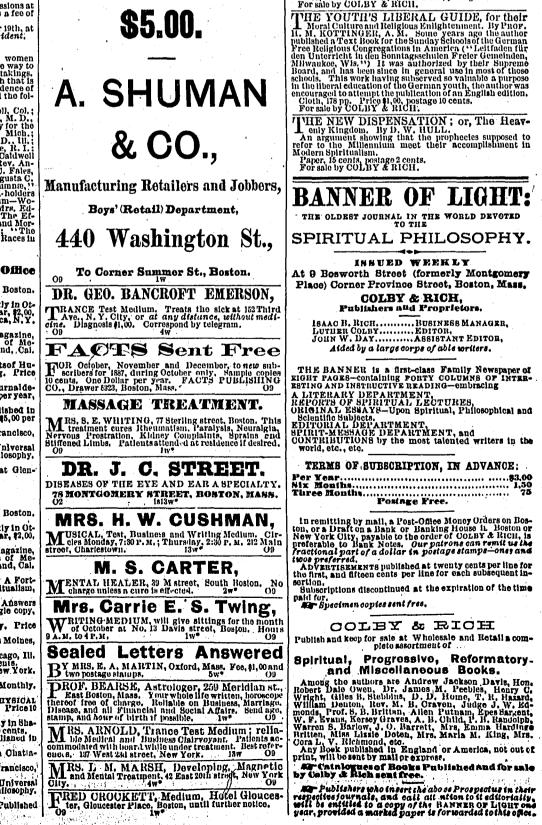
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Message Department.

6

Public Free-Circle Meetings

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, 9 Hosworth street (formery Mongomery Flace), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these idences) will be over at 20° clock, and services com-mence at 3 of clock precisely, at which time the doors will be closed, allowing no excess until the conclusion of the stance, every in case of absolute necessity. The public are cortifully instited. The Messace published under the above heading indi-cate that spatiatery with them the characteristics of their earth life to that heyond—whether for good or evil; that they 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 rea-more.

All express as much of truth as they perceive-no more.
 T is our earnest desire that those who may recognize the messages of their spirit friends will verify them Myinforming us of the fact for publication.
 All express as much of truth as they perceive more the messages of their spirit friends will verify them Myinforming us of the fact for publication.
 All express as much of truth as they perceive more the messages of their spirit friends will verify them Myinforming us of the fact for publication.
 All express as much of the triends in earth-life who may feel that it is a pressure to place upon the altar of spirituality their floral offerings.
 We invite suitable written questions for answer at these scances from all parts of the country. [Miss Shelhamer desires it distinctly understood that she private altitings arguing the index she receive visitors on Tuesdays, Welnewiays or Fridays.]
 Externol inquiry in regard to this department of the Bany en should not be aldressed to the medium in any Lewis B. Witzeow, Chairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Sept. 14th, 1886. Invocation.

Invocation. Obt our Father God, we look to thee in our rejoic-ing, for we recognize thee as our strength and our stay at this moment, and we realize, as never before, that the gateway of "death" is forever open, and that the loved ones who have passed in mourning and sad-ness from earth return to their loving friends again, filled with gladness and harmony. We know that thou art indeed the friend, the comforter of all humani-ty; we can understand that from thee we draw all in-spiration and the power of being, although we may not comprehend fully thy laws and thy methods. The blind map, shut in from the light and from the sight of the beautiful flowers, may yet feel the warm rays of the sun upon his cheek, and sense the pertume of the blossons, even though he beholdeth them not, and his heart is glad, for he knows there is beauty in life : so beart is glad, for he knows there is beauty in life: so we, closed in as we may be by external surroundings, cannot see the, yet we can feel thy presence in every breath of air that blows upon us; we can sense thy divine power, and realize that spirituality, divine love and tenderness and beauty exist, even though we un-derstand them not. Our Father, we draw near to thee, as children to a beloved parent; we know that we shall receive from thy bounty; we feel that thou wilt guide us with a loving hand. Even though we are chastised with affliction, even though a bitter discibline is ours, yet

we can trust thee forever.

Questions and Answers.

CONTROLING SPIRIT. — We will now listen to your questions, Mr. Chairman: QUES.—[By.D. R. Arnold.] The literature of Spiritualism contains many descriptions of life in the spirit-world. Its people tell us of their habitations, of magnificent temples and cities of beautiful flowers and londercas of cities, of beautiful flowers and landscares, of mountains, valleys and rivers, and that all is as real and palpable to splrits, as the same is to mortals in our material world. When we sleep, we see all that the spirits describe in their world. We recognize the voice and features of friends, and the grip of friendship is as real as in our waking hours. Our night is filled with real busy scenes, in which we take an active part, and yet we find it only a dream, an illusion. The astronomer finds nothing in space to ob-struct his view but known material bodies. The sun's rays, and the planet's borrowed light come to us without interruption through this spirit world; now, what is there about it more tangible than our dreams? Have we nothing before us but an eternal nightmare? If there is a difference, can a spirit explain so that a mortal can understand?

Ans.—Through fall the ages past those called seers, but whom we call sensitives, have been privileged to perceive in moments of lucidity that which they claim to be a spiritual world in which their awakened sistons have beheld magnificent and lifelike scenes-descriptions of which have often been given to mankind. Seers have declared those scenes were as real and galpable to their senses as were earthly scenes. palpable to their senses as were earthly scenes. Sensitives can, in moments of inspiration, be-hold scenes and events that are passing in the spirit-world, landscapes, dwellings and places of public assembly. Are these but dreams? merely delusion or phantasies of the brain? No. Science declares and has the power to demonstrate that in the atmosphere around you are certain ponderable elements which you are certain ponderable elements which may be, under special conditions, so external-ized as to be placed before you in material form ; and so we declare that in the atmosphere around you are spiritual elements, and spiritual com-pounds formed from these elements, and that these compounds may be fashioned into homes and houses, and also be made to form the cov-ering of spiritual intelligences, and although imvaipable to mortal sight, yet they are as real impalpable to mortal sight, yet they are as real and tangible as are homes and bodies on earth. You are not to believe, Mr. Chairman, that such dreams as your correspondent speaks of are more nightmares or fallacies. An individ-ual may pass into a certain condition during the hours of physical repose and come into con-test with the beings of a aniritral sphere, and the nours of physical repose and come into con-tact with the beings of a spiritual sphere, and visit their homes, take part with them in their spiritual exercises, and for a time be one with them. He then returns to the body, retains a faint recollection of the scenes visited, and be-lieves it all a dream, when the fact is his spirit was more thoroughly vitalized during the hours of sumber than it possibly could have been in of slumber than it possibly could have been in his waking moments, and he sensed and expe-rienced the realities of a continued spiritual life. What have we to give such questioners that will prove the reality of our statements? The entire world, at the present time is filled with evidences that intelligent beings who have lived upon earth, and who have laid down the mortal covering, are returning from a higher sphere, bringing the démonstrative testimo-ny of their continued existence. They de-clare that they have homes, schools, colleges. and that there is natural scenery around them; that they dwell in a real, palpable world, and if they can prove that they are honest, candid, in-telligent men and women, seeking your good as well as their own, then their testimony as to the reality of the spiritual world and its habitations and occupations is worthy of the

ever grand and glorious it may be, the mental intelligence, however keen and active it proves itself, still continues to express its power through a form; the mental attributes gather around themselves new elements, higher con-ditions, yet they are clothed upon and express themselves more keenly, more eloquently and beautifully, it is true, than ever before, but still through a form that has become glorified because of its surrounding conditions.

Openibg Remarks by John Pierpont. Friends, we bid you welcome, and not only the friends before us in physical form, but the friends before us in physical form, out those who are here in great numbers from the spiritual world, are made welcome and given happy greeting this hour. As we turn our gaze from side to side we behold numberless spirits, bands of whom are pressing forward. hoping at some time to have an opportunity of manifesting their personality through this or-ganism, and of sending some loying word to their waiting friends on earth; others are with us as helpers, as teachers and guides, ready to us as helpers, as teachers and guides, ready to impart their inspiration and magnetic support. impart their inspiration and magnetic support. We greet them lovingly and with gratitude. And still others are brought here, crude and undereloped in spirit, yet they are human souls, worthy of attention, and ready to re-ceive inspiration or magnetic power that will cultivate their natures and give them a start forward. To all these spirits we extend a wel-come hand. And, dear mortal friends, we are glad to greetyou all. Some months since, when this circle-room was closed for the summer vacation. It was

was closed for the summer vacation, it was with the hope of resuming our labors early in the fall; and through the divine goodness of our loving Father that hope is now fulfilled, and to-day we open our exercises with our instru-ment more vivified for the work, and ourself more imbued with the knowledge of immortal life and eternal love than ever before. Our work at this place, although extended through a long period of years, has been small in com-parison to the great amount which is to be per-formed on earth. Yet when we look over the formed on earth. Yet when we look over the mass of spirits who have communicated from mass of spirits who have communicated from this platform and behold the smile on their faces as they recall the moment when first they voiced their thoughts to loving friends on earth, we feel that something worthy of life has been performed. And we open this season with re-newed courage and vital strength. We ask the aid and sympathy of friends on earth, so that

aid and sympathy of whendwood cards, so that peace and harmony may prevail. Friends, one and all, whenever a spirit from the other life returns, and you are convinced that it is seeking instruction, and is anxious to make itself known for some good purpose, give it your sympathy, your best wishes and kindly feelings, as that will act like cords of light, strong as the and assist that subjet onward strong as steel, and assist that spirit onward and upward. We declare this circle-room open for the sea-

son, in the pirit of love and good will. John Pierpont.

Lillian A. Oakey.

Lillian A. Oakey. [To the Chairman.] I'm not acquainted, here. [You are welcome.] It all seems so strange to me I do n't hardly know how I came, but this morning a dear old lady-she is n't old now, but would be if she was here in the body-by the the name of Allen, came to me and said: "Child, if you would like to send your love to your mother, I think I can find a way for you." And Idid want to do that so much; so I came with her, and the kind gentleman who has just spoken told me to come in. But I do n't know you, and I don't know how

spoken told me to come in. But I don't know you, and I don't know how I can send my love to my mother. [We shall print what you say and she will probably see it.] Put it in the papers, do you mean? [Yes, in the BANNER.] And will you please tell her that I send ever so much love, and am not feel-ing bad at all now. I have a beautiful home. Why, it seems to me I have learned more since I went away than I ever did before, and I am only a little gil. not guite twelve years old. only a little girl, not quite twelve years old, and I only went away-I do n't like to say I died, because I do n't like to think of that— only three months ago and about a week. Do n't you think everybody will be glad to know I've got back? Well, I do send them my love, and I want to tall them where n is a lise base where avary

tell them what a nice place I have, where every one is so kind to me, and I like the schools ever so much. The gentleman here said there would be a chance for me to come back to my mam-ma near home, if she would find some one that dead people come to -no, hedid n't say that, he said "spirits"; that 's the same thing, is n't it? -he had no doubt I would he able to come and speak to her, and I wish she would. Do you think she will? Please tell her I bring her some

said "spirits "; that's the same thing, is n't it?
—he had no doubt I would he able to come and it will astonish them. They do n't know much about these things.
—he had no doubt I would he able to come and it will astonish them. They do n't know much about these things.
I want to say I do n't have to work so hard now. I find plenty to do, but it is easier. I do n't have the hard hot spells I had, with she will? Please tell her I bring her some the will smell them, because they are sosweet. They grow in the spirit-world all the time, and I think they are just lovely.
Do you want to know my father's name? It is John Oakey. My ma's name is Fanny.
(Where does your father live?] In Brooklyn, N. Y., on Macon street, where I lived. Do n't they have any of these people [mediums] for us spirits to control there? [Yes.] Will you please tell them to go somewhere and let me come to them? I can bring them something like what I used to have, Ithink. Then they'll wonder about it, won't they?
I thank you ever so much' My name is Lillian A. Oakey.

pants, and each one stands as a model object

pants, and each one stands as a model object lesson for the study of those who gaze upon t. Now, Mr. Chairman, I know you have lots of spirits here, to come, and you don't want to listen to an old fellow like meall the afternoon, so I 'll step out. I am very much obliged to you for opening this way to me. I send greeting to all who care to receive it. I wish them to know I am getting along very well indeed, and I will be glad to hear from them, and to meet them at any time. You may just call me Silas Underwood. I was pretty well known in the parts where I belonged for a good many reasons, and I think I am not for-gotten now. From Danville, Vt.

Fanny A. Leavitt.

I love the flowers, they are so beautiful, and they speak of all that is sweet and harmonious in human life. In the spirit-world the flowers spring up spontaneously, and they seem to re-joice in the bright atmosphere. I have in my spirit home flowers, and beautiful objects, and little children, whom I am privileged to look after and train. They belong to a great spir-itual school, and they have been waifs, cast off from mortal life, and sent to the other world. There are thousands of these passing away every yesr, and they have homes provid-ed for them, they have advantages given them by which they may grow in beauty of spirit and nature. In my spirit home I have three of these little children, because I am a lover of children, and I love to think that I have been given immortal minds to train and care for, I love the flowers, they are so beautiful, and given immortal minds to train and care for, for although the flowers are lovely, and we de-light to cultivate and train them, yet they are nothing compared to the immortal flowers of human life that are given to our care.

I uman he that are given to our care. I come to my friends, and ask them to do all they can, in this world, to bless and benefit the unfortunate, those who are in need of training or of care, for they will thus make their own lives beautiful, as well as to make life happy for other. for others.

I come back to day not sad, though grief still lingers around dear ones on earth. My hus-band feels my loss, and he does not know that I come to him and place my hand on his head. Oh I he is more dear to me now than ever be-fore, for I can come more closely to him. At first I was lonely and sad, for although I could go to my loved ones at home. I had no way of making myself known, and it hurt me to see their dreary looks. And so I think the little ones I spoke of were given to my care to ease my heart and occupy my time. But these duties do not take me from my own friends on earth, and I wish to say to my husband, do not mourn for me; though the change was hard, it was for the best. I was young to go, but life yonder is sweet and fair. Some time you will assume new ties and new relations and find I come back to day not sad, though grief still assume new ties and new relations and find peace on earth, while relations with those you have loved will be yours by and byc. Fannie A. Leavitt, of North Scituate.

Ellen Cain.

[To the Chairman]: Somehow I thought I should find some of my friends here, but I don't see theu. You don't mind if I come in, do you? [You are welcome.] I thought this was some place that I knew, but I never was here before. I have friends in New Brunswick. I have a brother over in London. I thought if my New Brunswick friends could know that I had come back, they would send word to my brother John and tell him all about it. I can't make the send that I mean is, I can't make get to him there: what I mean is, I can't make get to him there; what I mean is, I can't make him know it. Sometimes I see him. He is get-ing along fairly well, although not as good as I want him to; but he thinks he won't come back here, because there is n't such a good chance for him to get along. I want to send John my love, and tell him I try to help him all I can. Mother is over with me, too, and she has been trying hard for five years to make the others know she could come round. I do n't see father much: he goes

round. I don't see father much; he goes about a good deal, and don't seem to settle

about a good deal, and don't seem to settle down. He is a spirit, too; sometimes he comes round, and then we are all together. Some one told me I could come here and I would meet a friend; but I don't see any one here I know; I don't know what they meant. I had a hard time of it before I died; it seemed as though I could not get my breath for a good while, and I was glad to go. But I did n't think anything about coming back; it took me a good while to find that out, and then I tried and while to find that out, and then I tried and tried, but I never could come before. Now, they tell me that some of my folks down in New Brunswick will see that I have got back and it will astonish them. They do n't know

of the Great Jehovah, were like the glimmer of a rnsh-light, compared to the great electric power which you have to-day. This spiritual truth is so far in advance of them that at first it dazzled my eyes completely. Now, 1 am its advocate. I come to my friends of the church, and to my family, and I say : Here I stand; if you are ready to recounize me upon this platform, and are willing to come over to me and accept what I have to offer, in good faith, I shalt be most happy to receive you; but if you are ashumed of my connection with this thing, if you do not choose to affiliate with me because I am here, then I must let you go on your way until your eyes are open to rego on your way until your eyes are open to re-ceive the full light.

I think my message will be understood, and i thank you, Mr. Chairman, for this privilege.

Mary Ann O'Brien.

[To the Chairman]: Will you let a poor girl come in, sir? [You are welcome.] I did n't feel much like intruding, but the kind people round here said it was free and I could step right in.

I do n't know how long I have been in the spirit-world; it seems to me it must be all of six years; and I have n't been staying round here very much; but I have a sister Sarah and here very much; but I have a sister Sarah and a friend Hannah up at Lawrence, hard at work, and I thought if I could get to them and tell them a few things they would like to know, it would help them along and be good for me, too. My name is Mary Ann O'Brien. I was born in this country, but my father and mother came from Ireland. They are dead and gone now; that's what people think, but I know just where they are, and I am with them a great deal. deal

I want to tell Sarah that they send their love to her, and are doing all they can to help her along, and they do n't want her to go off with that person she has been thinking of, because she will be very unhappy if she does. I am so afraid there is sorrow ahead of her that I thought I must come, and the good man here said I could step right in, and perhaps it would

help me. And then I want to tell Hannah she must n't And then I want to tell Hannah she must lik feel all alone in the world, she must just think there are good kind friends around her trying to help her along. The good old lady that gives her such advice is really her best friend. Han-nah do n't feel very kindly about it just now; she thinks it is kind of meddlesome in her old friend, and wishes she would mind her own affairs affairs.

I want to say it is just right, and if my friend will heed what has been said to ber it will save her some trouble by and bye. I do n't want the girls to think I come back to scold them, because I love them very much indeed, and I feel so anxious about 'em, that is why I come. I would do them all the good I know how, and it does seem to me this is the best way I can help them.

I catch my breath kind o'quick, Mr. Chair-man, somehow; I did before I went away, but I breathe all right in the spirit world, and everything is very pleasant to me there.

Report of Public Séance held Sept. 17th, 1886. Questions and Answers.

Questions and Answers. QUES.-[By B. F. C.] Did the Controlling Spirit ever visit the Belvidere Seminary, Bel-videre, N. J.? and what does he think of it? Ans.-Yes, the Controlling Spirit has visited that Seminary, and has a high opinion of it and its Board of Directors, who are endeavoring to offer to the young people a system of education that will be liberalizing in its tendency, as well as instructive. We have many times given our word, privately and publicly, in behalf of the Belvidere Seminary. We know that its direct-ors have struggled hard against the adversities and bigotry of a selfish world, and have sought, at all times, to inculcate the highest principles

and bigotry of a selfab world, and have sought, at all times, to inculcate the highest principles of purity and of a liberal education; therefore we can recommend it to the public, as a school where young people may receive a good course of instruction, not only in that which is called literary and intellectual education, but also in a code of moral ethics. Q.-[By Mrs. Hall] Do spirits generally be-lieve in the divinity of Jesus Christ; that he was the Son of God; that he was crucified, dead and buried, and rose again the third day. for the saving of all who should believe in him? A.-NO; spirits generally-advanced spirits, those who are intelligent, having studied deeply into the principles of life-do not accept the theory of the divinity of Jesus Christ; they do not believe that he was crucified for mankind, the ory of the divinity of the term. In the accepted understanding of the term. Many spirits of an advanced order do believe that such a manas Jesus of Nazareth once lived on earth; that he was a reformer by nature; that he was a man of good habits, self-denying, living rather for the many than for his own personal aggrandizement; that he was in ad-vance of his age, being under the influence and spirits, who desired only the good of humanity; that, almost against his will, at times, he was impelled by this band of spirits to speak the impelled by this band the spirits to speak the impelled by this band the spirits

to profit by his knowledge; he reaps experience through the discipline of life, and at last he is called upon to lay down the body and pass from this sphere of action. He enters another life with all his knowledge, his wisdom, and his ex-perience; almost like a little child all things are new to him, most of his surroundings ap-pear very strange; he does not comprehend them; he feels that he is indeed an infant, and that he has much to learn. He steps forward feebly, as if uncertain of his steps, and it is some time before he can take hold of his new life and assimilate it with his nature. But by-and by this process begins, and he finds him-self going through a grade of tuition, advanc-ing as the child does from the first depart-ment of school-life to one above it; and in be-ginning to realize what eternity means, all his ing as followed by the second second

school, that I have many things to acquire be-fore I shall dare to impart. I bring my love and greetings to "the boys" who gave me a pleasant smile and word. I grow attached to them and they to me. I sought to give them such religions influence as I felt would inspire their lives with new zeal and earnestness, so they would become as pure, good men and brave soldiers of truth as they were noble warriors in physical life in the time of need. I do not shrink from expressing the new thought that comes to me-a conviction of the love of God, the eternal and universal care which he bestows upon all oreatures.

new thought that comes to me-a conviction of the love of God, the eternal and universal care which he bestows upon all creatures. I do not shrink from coming back in this way and saying to my friends that this is a glorious truth ; investigate it if you can; seek to learn all that is possible in relation to it, for it will bring love and greeting and immortal remem-brances from devoted souls who have passed the valley and shadow of death. The brave and true soldier shrinks from no duty, and is ever found at his post in storm and in the darkness of night, as well as in the ge-nial light of day; whether it be to bear physical arms in defence of his country, or whether it be to bear witness to the truth, he is ever the same, and I trust those of my friends and com-rades, my dear "boys," who may learn I have returned to this far-off place, willever be ready to stand stanch and firm, to bear true witness and to be faithful to the right. During the last summer I have been priv-lleged to mingle with those dear friends, pass through the familiar halls, and listen to voices that were familiar to me when I dwelt in the body. Those friends did not see my spirit form, they could not hear me speak to them, but yet I was by their side. One loved member of my own family, while visiting there, brought me

they could not hear me speak to them, but yet I was by their side. One loved member of my own family, while visiting there, brought me into close connection with the old life, gave me influences that assisted me to come, and I have reaped a rich experience from the weeks that have just flown by. I speak of this because it was so precious to me, and I hope it will be pleasing to those friends to whom I refer. I would love to come in private to the mem-bers of my family-to my daughter Maggie or to others. I would be delighted to speak per-sonally to those who were once glad to meet me, when I came among them, when I opened my mouth to speak the words with which it was filled. It may not be that I shall have this opportunity, Mr. Chairman, but I look forward to it with a great deal of hope. Will you be kind enough to announce me as Capt. William Earnshaw, once Chaplain of the Soldiers' Home Earnshaw, once Chaplain of the Soldiers' Home at Dayton, Ohio.

Charles Fuller.

[To the Chairman]: Will you let another " boy in blue" in? I did n't know that gentleman in blue" in? I didn't know that gentleman who has just spoken to you. I never saw him before in my life; and I am not a preacher either, but somehow I just floated in naturally. He left the door open just about wide enough for me, and I was glad to slip in, for I have been a good many years trying to get here. I was hurt—and hurt pretty badly, too—at the battle of Antietam, which had the effect, after a while, of sending me out of the body. Well, I 've not heen exectly hanging around here I've not been exactly hanging around here ever since that time, but I have been around these parts a good many times, off and on, hop-ing to get in a word, to say something that my friends in Boston would recognize, or even just

try, but I knew there was a call for arms, and I just felt it was my place to take a share in what was going on. I never lost my enthusiasm, and it has re-mained with me ever since. I am not in a fighting mood. I do not come here to take up arms against any one, but I am full of zeal to get back here, and try to take some part in the affairs of life. I would like to meet my friends, to talk with them. Of course they seldom think of me, I have passed from their recollec-tion to a certain extent, yet my brother in his to talk with them. Of course they seldom think of me, I have passed from their recollec-tion to a certain extent, yet my brother in his home has upon his walls a framed certificate to which he sometimes points with pride to his friends, saying: "That was my brother's: he died a soldier's death." I have heard him, and have laughed to myself, thinking: "You little know I am present here, and not dead at all." And if I could wake him up and let him know I was there, and not dead, although I have passed from the body, it would do me a world of good, and perhaps help him a little, too. Somehow, I feel that my friends may hear of my return here—for you are right in the heart of Boston—as they are here, concerned in their affairs and moving through this city's streets, and a part of its great life. I, too, am one of them; not only a member of the spirit world, but one here with you. I feel so thoroughly alive and active that it seems as though I must go right out and engage in some business pur-suit, and I am quite ready to help my friends any way in my power. Tell them that Charlie has come back full of affection for them, and ready to give a helping hand if he can. I am Charles Fuller.

deepest attention. It is true, as the astronomer declares, that It is true, as the astronomer declares, that the light of the sun and the moon and the stars comes to him without obstruction save by ma-terial bodies. But the spiritual homes and the worlds in space, inhabited by spiritual beings, are not composed of such coarse material ele-ments as your earth, and consequently do not obscure the light of more material orbs, con-sequently, while all worlds move on in space, each one in its order and grandeur of being, each one giving light and power, it does not fol-low that there are no spiritual worlds in space occupied by intelligent beings, who, having passed through the experience and discipline of a cruder life, now press forward to enjoy the beauties and beatitudes of a more spiritual-ized state of being. Q.—Is there a mental personality that can be identified, independent of form ?

Silas Underwood.

Glad to meet you, Mr. Chairman. Friends here wonder why a spirit does not hasten back and report himself. Not but what I have been near my friends since I passed out of the body, but I find a great many who have not been able, for years, to announce themselves, and give an belong. Well, now, friends, I have been eight-een years absent from the body, but I have not been asleep, and I have not been idle. I don't like to be classed among the do nothings. to be the set and the set and

plenty of work in the world for each one to do. I believed something in Spiritualism, and it was a great comfort to me, sort of a light in a darkened path; it gave me knowledge of where I was going, and what I should find after I got out of the old body. I found that I was not mistaken. I knew my friends would be ready to give me welcome, and they did; there was nothing sham about it. A great deal that I had thought, and hoped, and learned about the spirit-world, was realized, of course there were some things that were not ingst as I had exsome things that were not just as I had ex-pected, but they did n't amount to anything, and, take it all together, I have been satisfied from the first moment that I stepped upon the while because

spiritual shores. There have been changes on this side since I went away. I have welcomed old friends. I have seen events coming into the lives of others who have remained on earth, and life does not seem to me to be just the same that it was then, but I think it is improved upon; I think method per sing is order and grander to bing, who having a more spinsher to a second to the spinsher to a spinsher

speak at this place, and that is not ever since I have been out of the body either, for I passed on a few years before that. Well, sir, it took me three or four years to get waked up. I mean fully bright and sharp to the truth of these things, and then, when I found out all about 'em—that is, as much as I could—I tried to get back to my friends and family and tell them what I had seen and heard. It was no use; I had laughed and scoffed and made fun of the thing a good many times, and I suppose it was a sort of divine retribution that I could not avail myself of it when I wanted to. I do n't

a sort of divine retribution that I could not avail myself of it when I wanted to. I do n't know as it was, but I rather think so. My name is Samuel Thompson, and my home was right here in the city of Boston. I lived to a pretty good age, and tried to serve my Maker to the best of my ability, but some how or other, in the course of along life, a man does knock against a cood many nest, and in plot

to the best of my ability, but some how or other, in the course of a long life, a man does knock against a good many posts, and in plok-ing himself up he gets a little dust on him. Well, when you get into the other world you see the dust; there everything is so bright and shining around you, and you feel kind of solled and unpresentable, you want to get away into a quiet corner to shake it off and freshen your-self up a bit. That's the way 1 felt and I have been trying to get the dust off. However, I feel in pretty good condition to.day. I come to my friends with kindly feeling, asking them to take notice of what I say, that I have been all these years trying to learn something. First, I was a little big-oted—I would n't see. Do n't you know the good old book says that " none are so blind as those that will not see "? I was blind as a bat in daylight, but after a while I began to get a glimmer of the sunshine, and it was sogod and pleasant I wanted to see more of it; and so, by-and-bye, I got into the full light. Then I looked around to see what I could do for those who were left on this side, and I saw members of my family about to make changes; it seemed to me they were not wise ones, so I tried to certain movements. These movements did not cocur, and those dear to me could hardly un-derstand why. I tell them why now: because, with the help of spiritsmorepowerful than my-self I brought an influence to bear upon them as a preventive, and I am certain that it was the best thing that could be done. Now if any of my friends will visit some me-dium in Boston—I don't care who, for I believe there are pleuty of good ones here—through whom I can manifest myself, I will come to them and give advice on those matters to which I refer, and I think I can show them pretty conclusively that my course was the best one to pursue.

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impelled by this band of spirits to speak the word given to him, to preach the tidings of truth, to call man up to a consideration of his higher nature, not to condemn in him the lower attributes as long as he sought to repress them. These intelligences believe that because of his boldness, because he dared to speak the truth, and maintain his principles in an age when there was much of selfishness, and when man generally pandered to his appetites, and did not look to his spiritual nature, this man was cru-cified; he suffered for his convictions of right, and for the truth's sake, and they look upon his life as one of martyrdom; yet they do not claim nor believe that he was exclusively the Son of God. That he, like other men, was the Son of God, is true, for in all human life, we believe, there is a spark of divinity drawn from the Infinite Source of all love and power. There are spirits who maintain the same opin-ions and dogmas which they held on earth, for they have not yet outgrown them. Such a spirit returning to you when genetioned would Ions and dogmas which they held on earth, for they have not yet outgrown them. Such a spirit, returning to you, when questioned would declare its belief that Jesus was purely the Son of God, born without an earthly father; that he lived on earth for man's sake, passing through a heavy ordeal, and, at last, being crucified; that in three days be had ascended from hell. Inat in three days be had ascended from hell. and returned to earth to prove to mankind his divinity as well as the immortality of the soul. Many of the spirits first mentioned do not be-lieve that the Nazarene returned to earth and manifested himself to his disciples or followers, but others of that class maintain that it was so; that having gained great spiritual power, not only because of his own experiences and sufferings, but because of the band of high in-telligences who had attended him so long be telligences who had attended him so long he was enabled to return to earth and give a glo-rious spiritual manifestation, proving his im-mortality, proving the triumph of the soul over death and the grave, and proving to the world the progressive nature of man. This is our own online condenuing the statement in the own oplicion condening the statement in the Bible, of the reappearance of Jesus on earth, and it is supported by many others who have given the subject great thought.

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SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Sept. 17-Continued. - Charles Henry Emith; Bebecca Lyon; Jacob Stoug; Mai, a Giriswo d. Sept. 21.-Lotela, for John. W. Buckley, J. Bullock, Hannah Price, Ellen Gray, Winslow B. G'over, R. E. Lee, Mrs. Maria Harmon, Abigail Armstrong, William Athley, Thomas R. Hazard.

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OCTOBER 9, 1886.

BANNER OF LIGHT.



Scance with a Newly-Developed Medium.

On Wednesday evening of last week, a correspondent of the BANNER informs us, fifteen ladies and gentlemen assembled in the scance-room of Mr. C. H. Bridge, 46 Chandler street, this city, to witness phonomena that occur in his presence. Though no reason appeared to exist for doing so, Mr. Bridge strenuously insisted that he be placed under absolute test-conditions. He seated himself in front of a cambric curtain suspended six feet from the floor and reaching to it across a corner of the room. Our informant, who was an entire stranger to Mr. Bridge, was requested by him to the his (Mr. B.'s) hands to the bench upon which ho was seated. This he did, but at first not satisfactory to the medium, who said, "Tie hard knots, if you please," and it was done. The ends of the cords were then sewed to Mr. B.'s wristbands, and his coat-collar sewed closely about his neck. A lady was then seated at one side of Mr. Bridge, our informant sat at the other side, the hands of both being tled similar to those of the medium, and a cloth drawn over the three persons, extending from their necks to the floor and fastened at its upper corners. In the triangular space, at the rear of this group of " prison-

ry gifts gave him access. His work in the latter re-spect may, perhaps, be said to be peculiar; though ers," were various musical instruments. These preliminaries concluded, the gaslight was slightly diminished; a pleasing, plaintive melody was achieved a similar success among the same classes of played by a lady planist, and in a few moments a sudsociety in Europe, showing, in many respects, a much den, sharp ejaculation from the lady at the right of grander phase of spirit-manifestation, especially as the medium, startled by a haud placed upon her shoulder, announced that the operations of the invisibles had commenced. Shortly, hands were seen protruding from behind the curtain, in some cases sev-It would be unnecessary to call attention to this eral simultaneously-finely-formed, delicate, purely white hands; instruments were played upon, held ordinary claims that I perceive are being set up for Mr. Home, in the letters of his widow and others pubhigh above the head of the medium and thrown out. 'Home, Sweet Home," was well rendered; and on the drum a performance representing the approach. corrective comment. Thus in a very recent one from presence and departure of soldlery, was remarkably Mrs. Home I find the following passage, which, while well executed. Paper brought by Col. W. D. Crockett, and privately marked by him, being passed in, was rapidly written upon and thrown out, bearing Home, and whose great work should not be ignored, brief messages to persons present. In the meantime hands frequently patted the backs of those seated by the medium and were occasionally thrust out in full vlew. " Mr. Home's life and gifts will remain the unshaken base on which the mighty and glorious truths of Spir-itualism are reared."

A change was then made : Col. Crockett and a lady took the places of those who had up to this time been seated at the side of Mr. Bridge. Hands again appeared, and roses, pinks and chrysanthemums, on long stems, not cut, but apparently twisted from their stocks, were passed out, nearly every person receiving one flower-Col. Crockett and his wife half-a dozen pinks, a species invariably brought to them at the séances of all mediums with whom the phenomenon is to lay the foundation of what we call Modern Spiritu- possible, and by which a certain spirit friend of theirs at such times makes known his presence.

The latter part of the evening, adds our informant, Mr. Bridge and those at his side were liberated, op portunity being previously given for any one to see that the conditions were as at first ; the short curtain was removed, and behind one extending from floor to ceiling the medium seated himself in anticipation of the pheromenon of etherialization. The light was extinguished, and in about ten minutes a dimly illumined form-the outlines and a few prominent features alone being discernible-appeared at the parting of the curtain; others followed, occasionally two or three at They might with all truth be termed "apparionce. tions," for they were weird and shadowy-so much so that articles o furniture did not interfere with their movements.

An hour was passed in the coming and going of these forms, and at ten o'clock the scance closed, the company being fully impressed with the strict integrity of the medium

Startling Phenomena.

Last week we made reference to phenomena occuring in various quarters and described in the daily press, giving accounts of a few. Since then, reports are current of demonstrations near Philadelphia, of more power and greater extent than any previously noted, and of such an extraordinary nature that all stances, in the interest of truth and a right view of the leading papers of that city devote much of their space to a recital of the unusual events, with sensalionally worded headings that must attract the attention and arouse the thought of the most materialistfcally inclined.

Gwynedd is a small town on the line of the North Pennsylvania Railroad, where resides Frank Worley, Treasurer of the Commercial Exchange, and a member of the firm of Sharpless, Worley & Neil, flour merchants at Broad and Race streets, Philadelphia, at whose home these occurrences take place. They began on the 27th uit., says the Item. At first the family attributed the mysterious breakings to natural causes. but as articles of crockery continued to fall from the safest of places; they became alarmed, and it beair minds that some an to dawn unon agency was at work. The dishes and other articles were pushed back on the shelves, but they still continued to break, no matter in what position they were placed. If the room was deserted for a few minutes. the articles would fall to the floor and smash. Mr. Worley, in no way inclined to superstitious beliefs, at first laughed at the fears of the family, but when they had placed several articles on the table where they could not possibly fall off and in a short time found them on the floor broken, he was puzzled to account for it. During the first night, at intervals, a crash would be heard in various parts of the house. and the next morning broken articles of every description were found scattered over the floors of varibus rooms. The house was beginning to look like a total wreck, and old carpets were spread on the floors to catch the dibris as it fell, so that it could be carried away. Mr. Worley went to his neighbor, Joslah Bry-an, and told him the peculiar state of affairs, and asked him to accompany him to his home. He did so, and when they reached it they found that instead of abating, the destruction had increased ; plates, cups, saucers and dishes of every description were smashing in the kitchen and dining room, and earthern pots and bottles fiving through the windows. Mr. Bryan was as much astounded as the family, and thoroughly convinced that it was the work of some supra-mortal agency. A large platter, weighing several pounds, lying on the table while supper was being prepared, shot through the window, and fell into the yard, broken into eleven pieces. In several instances, when the family sat down to dinner, the dishes and glasses arose, and went crashing through the windows. Six oil lamps in chandeliers in two different rooms fell crashing to the floor. It was thought best to take the brittle articles from the house, and while they were being placed in a wagon several mirrors broke. One marble statue was seen to fly to pleces after it had been placed in the wagon. Subsequently all of the debris was gathered up and dumped in an adjoining field. There was a large wagon load of it. It is estimated that over one thousand persons visited the house on one day. Mr. Worley says that the actual loss will be about \$500. Of three hundred jars of fruit in the cellar, two hundred and eighty were demolished.

deed; you know very well I wanted to come, if I did not? 'Oh i to be sure you were not here for the ceremony. but you were here a little while in the afternoon, and I have always felt so grateful to you, for I know it must have cost you ever so much trouble.' Beeing that she was quite serious, and not wishing to startle her by a denial of the pleasant charge of be-ing where I had not, but should like to have been. and where I ought, if possible to have been, I begged that she would tell me all about it, as five years had somewhat impaired my memory of the incident. 'Why, you know, brother, when you were entering the gate Axel (her husband) and I saw you and hur-ried to meef you; I kissed you, and so did Axel. We walked, holding your arms, to a summer-house, and sat down. But you surely remember?' 'No, not clearly. Go on, and tell me all about it.' 'Well, Christina (the old housekeeper, who had known me since I was an infant) came down, and was delighted to see you.' 'What I did Christina see me and talk to me?' 'Yee, surely. Do n't you remember?' 'No, not exactly. Tell me, did I eat or drink while here?'

You drank some syrup, but you did not stay to eat.

'No, not exactly. Tell me, did 1 eat of drink where 'You drank some syrup, but you did not stay to eat. Yes, and you made a speech.' 'I made a speech! Why, what did I say?' 'Ohl we have it written down. Axel wrote it down, and we have it yet.' 'Did I see many of the guests?' 'Only those who were in the garden with Axel and me at the time. You would not go up stairs, although we urged you.' 'How did I leave? I cannot remember.' 'Buddenly, and rather mysteriously. You, my hus-band and I started to walk. We reached a corner, and you suddenly let us. We did not see you go, but when we turned around you were no longer with us, and not in sight. We supposed you had gone to the house. But you had not, and we saw you no more.' 'Did the people we met look at us much when we were walking together?' 'Yes; but I never thought of truntil now. Every-body stared at you with the greatest interest. I am sure I do n't know why. You were not caller. Then I told ber that I had not been there at all; that I was not even out of London at the time. She could not believe it. At last she said: 'Why, brother, if you were not really here then, per-haps you are not now. You are not in the least differ-ent from what you seemed to be then? I assured her that I was there in the flesh, and not likely to vanish suddenly. We talked over the mys-terious visit. Her hushand, the housekeeper, and such of the guests as saw me, corroborated the story. The speech I was said to have made was read to me. It was quite new to me. I had no recollection of ever thinking of any part of it.'' Being Inquired of as to how he could explain the abore experience, the narrator said he could offer no

Being inquired of as to how he could explain the above experience, the narrator said he could offer no explanation; it was perfectly incomprehensible to him. Some might say that he was asleep at the time, and he, as a spirit, wandered away from his body ; but Overjoyed with the fortune he had found, he proceedhe asserted that he was not asleep. His wife and he distinctly remembered that on his sister's weddingday they worked very hard all day.

Mr. Gustafson alluded to another similar experience -a lady having positively asserted that he once spent an hour in her parlor, in company with other guests, Mr. G. knowing that at the time referred to he was in a different place.

Spiritualistic Meetings in Boston:

Banner of Light Circle-Boom, No. 9 Bosworth Street-Every Tuesday and Friday aftermoon at 30'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, at Berkeley Hall.-Services every Sunday at 10% A.M. and 7% P.M. Richard Holmes, Chairman; Wm. A. Dunkiez, Treasurer. First Spiritual Temple corner Newbury and Exeter Sirects.—The Spiritual Fraternity Society will hold public services on every Sunday P.M. at 23 and even-ings at 74.

ings at 7%

Ings at 7%. College Hall. 34 Easex Street.-Sundays. at 10% A. M., 2% and 7% P. M., and Wedngsday at 2% P. M. Eben Cobb, Conductor. Engle Hall, 616 Wahlington Street, corner of Easex.-Sundays, at 2% and 7% P.M.: aslo Thursdays at 8 P.M. Able speakers and test mediums. Excellent music. Proscott Robinson, Chairman. Spiritebilitie Phenomena Association Benker

Reprint Militic Phenomena Association, Berke-ley Hall. Neoting Sundays at 21% P. M. Address all communications "Spiritualistic Phenomena Association, 1031 Washington street, Boston, Mass." D. J. Ricker, President.

Children's Progressive Lyceum No. 1, Paine Memorial Hall.-Sessions Sundays at 11 A. M. Sents free. All invited. Bend. P. Weaver, Conductor; F. B. Woodbury, Cor. Stc., 45 Indiana Place, Boston, 1031 Washindon Street. The First Spiritualist Ladies' Aid Society neets every Friday. Mrs. H. O. Tor-rey, Secretary.

Chelsen.-The Lades' Social Aid Society meets every other Friday atternoon and evening in the parlors of Mrs. E. H. Pratt, Academy Block. Medlums and friends are in-vited. Mrs. M. A. Dodge, Secretary.

Berkeley Hall .- The Society bitherto holding meetings at Horticultural Hall, under the charter name of "Boston Spiritual Temple," opened meetings at Berkeley Hall, 4 Berkeley street, Odd Fellows Building, Oct. 3d, with the ministrations of Mrs. R. Shepard Lillie, assisted by her husband, Mr. John T. Lillie, in the musicial exercises.

The service commenced with Mr. and Mrs. Lillie singing, "There's a Beautiful Land Over There," followed by an invocation. Mr, Lillie then sang, "Something Sweet to Think of," after which, a subject being called for, "Our Father and Mother God"

deed; you know very well I wanted to come, if I did denizens new proofs of continued existence. A single not: fact of spirit-return is proof, and if one, then others can return, and such facts form the enduring basis of spirit-return.

Former teachings must be outgrown step by step. Spiritualists are composed of all kinds of previous beliefs ; those beliefs have been steps to progress. We have been compelled to believe in Spiritualism by the accumulation of evidence. Many are now anxious to belleve, but do not because evidence is wanting. Facts have not come to them sufficient to convince. You cannot be other than what the evidence makes you; Spiritualists are such because of their convictions. Spiritualism is come to correct imperfections in all departments of life. Why is this one so and so? Because ante-natal or hereditary taints have made him so. Imperfect production of manhood is a great cause of the present state of society. The child is not responsible for its imperfect condition; parents and grandparents may be the cause. There is nothing wrong that Spiritualism has not come to right, and sometime it will succeed. Woman must first come to the front and be equal with man. The halls of legislation must be equally under the influence of man and woman. In every sphere of life woman must assert her personal rights, to be attained only by legislative enactments. Then will woman give a higher creation, a more noble progeny, and future generations will profit thereby. Closed with a poem.

Mrs. L. speaks next Sunday, also the other Sundays of October, at the same place. W. A. D.

The First Spiritual Temple held its regular meetings on Sunday, Oct. 3d, with Miss M. T. Shelhamer as speaker.

In the afternoon, under the influence of her guide, Benefice," she delivered a thoughtful discourse upon the subject, " Effort and Achlevement," the object of which was to prove that only by patient endeavor, faithful application to duty, and earnest toll, can we hope to achieve lasting and grand results to our own lives, and to the world at large. The speaker illustrated the theme by a number of word-pictures, or allegories, one of which was that of a young man who, unwilling to toil day by day, and to wait for a sure return of his labors, went out into the world to seek a fortune he was not content to labor for.

After much hardship and many wanderings this young man found himself in a lovely spot shut in by high mountains. Suddenly his eye was attracted by some flashing objects he believed to be precious gems. ed to load himself down with the glittering spoil; but when he sought to find the path over which he had come, night had settled down upon him; hunger and cold came to him in his exposed condition, and he found himself at last willing to give all his new-found wealth for a morsel of food or a glimpse of a friendly face. No relief appearing, he finally succumbed to the claims of death.

The speaker likened this condition of the youth to that of the man who, wrapped in selfishness, rejects the friendship and respect of his fellows, and lends all the energies of his mind to the attainment of worldly wealth, social position and influence. He may achieve the results for which he strives, but at length he finds himself absolutely alone-at the end of his selfish life he finds his soul shut in by frowning bowlders ; he craves sympathy and love, food for the spirit he has neglected, but it is denied him : the wealth for which he bartered his honor will not buy him peace now, whereas if he had been just, had been ready to share with his fellows, and not crowd them in the race for life, what fair competence he might have gained would have been rightfully his-his to enjoy, and to employ for making others happy, in which latter case flowers and sunshine and sweet fruits for his spiritual sustenance would have been his later portion.

questions-and the consideration of subjects presented by the audience-by Spirit John Pierpont through Miss Shelhamer, a proceeding which gave great satisfaction to the attentive assembly.

On Sunday next, at 2:45 and 7:30 P. M., Mr. S. N. Aspinwall will address the Society at the above-named place.

Spiritualistic Phenomena Association .- The public meetings of this Society have always been well attended, and the first of the season of '86 and '87. held last Sunday afternoon, called together a large and representative body of Spiritualists. Our popular President, Mr. D. J. Ricker, in behalf of the Socie-ty, cordially welcomed all, briefly reviewed the work of the Association since its organization, and outlined the plan of work for the year just opening. He stated that as in the past every effort has been put forth by the S. P. A. to bring before the public the phenomena by which the angel host endeavor to prove to human-ity the truth of life and progression beyond the grave, so in the present season, adopting the same course, it will introduce many new mediums and phases of me-diumship. Mrs. M. A. Ricker offered an inspiring in-vocation and delivered an inspirational address. She lamented the fact that so many Spiritualists foid their hands after receiving the proof of the life beyond, in-stead of endeavoring to develop every faculty with which they are endowed. The address was practical and progressive, and was highly appreciated by the large audience. Mr. Thomas Dowling has gained for himself the respect and love of the Boston Spiritual-ists because of his faithfulness to his angel guides, al-ways being a willing subject for their use. He was warmly welcomed, and the inspiration of the occasion being upon him, his address was eloquent and in-structive. Mrs. Dr. J. M. Wright, comparatively a stranger among us, was introduced, and through her lips were voiced the biesings of Denton, White, New-ton, three spiritual ploueers. She gave many con-vincing tests, many spirit friends impersonating so perfectly that their presence could not be doubted by the most skeptical. Miss A. Peabody gave tests which were recognized. She was formerly a member of the Boston Children's Lyceum. Since her first appearance before the public her development has been steadily progressing, until at the present time she occupies a,position uear the front ranke. Mrs. Edwards and Miss Wakefield par-ticipated in the musical part of the programme, also Prof. Milligan. Next Sunday, first appearance before a Boston audience of the blind medium and inspira-tional orator, Mr. Tisdale. FRANCIS B. WOODBURY, Cor. Sec. S. P. A. Bostorf Spiritual Lyceum – Paine Hall. – A of the Association since its organization, and outlined the plan of work for the year just opening. He stated

Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street. -The Peo-ple's Hpiritual Meeting every Bunday at 2% and 7% P. M. ; also Thursday stternoon, at 8 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

J. J. Morse in New York.

The First Society of this city, meeting in Grand Opera House Hall, 8th Avenue and 23d. street, have secured the above-named able orator as their speaker during the current month, and his controls commenced their labors on Sunday last. Two excellent audi-ences assembled morning and evening, and, as Mr. Morse is very popular here, many wore the expressions of satisfaction at having him with expressions of satisfaction at having him with us again. In the morning our usual custom was adhered to of "Questions and Abswerg," while at night the influence controlled Mr. Morse to speak upon "Keligious Infidelity," which called forth an address of eloquence and power. Undoubtedly Mr. Morse will continue to receive large audiences during the remain-ing Sundays of the month. Cor.

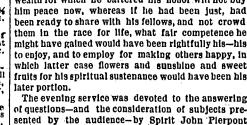
Medical Persecution in New York. To the Editor of the Banner of Light:

Medical Persecution in New York. To the Editor of the Banner of Light: As quite persistent efforts continue to be made by certain of the friends of the old school practice to create the impression that the Doctors' Plot law, as it now stands on the statute-books of the Empire State, is not so administered within her borders as to inter-fere with clairvoyant and healing practice, etc., it is but just to state that this law is in active force, and is made use of by the State Medical Society to the full-est extent practicable against all non-diplomated practitioners whomsoever. Hecently two parties have been fined in New York under the provisions of this law : The one a man, claiming to work as a clairvoyant, was flued two hun-dred dollars, and a woman one hundred dollars, "for practicing medicine without *authority.*" No harm having been shown to have resulted to the patients in either case, the prosecution therefore amounted real-iy to a persecution for the protection of the Allopathic patient against "Irregular" infringements, and not entered into for the benefit of the people. As the time approaches for electing men to repre-sent the people at the next Legislatures of New York and various other States, it would be well for the vork era before depositing their ballots to know the views of the persons who are to receive their support con-cerning this most vital question of medical freedom for sell and family—so that they may not cast their votes for any one who will give his influence and At the late election in Maine this course was found to work admirably. A physician was nominated for the Legislature, and was asked to give his opinion upon a bill of this nature that is before the Legislature to the vote dupon this winter. The doctor, man-like, came out with a card and stated his views and what his vote would have been defeated if it had beon found that his vote was to have been cast for medical monopoly. ANTI-MONOPOLIST.

Amesbury, Mass .- The Spiritualist Society of Amesbury engaged Mr. Charles Dawbarn, of New York, for its opening Sunday of barn, of New York, for its opening sunday of the present season, and most intelligent audi-ences gathered to listen to this well-known writer and lecturer, and to give him warm greeting. The afternoon lecture was an elabo-ration of the doctrine of evolution, carrying it to the spirit side of existence, and proving that as nature has no law for the special benefit of man on earth, so must all life share in the pro-reseine that is evolved from evolution of the gression that is evolved from evolution of the spirit. Many interesting facts in natural hisrendering the lecture very attractive to the thinker who endeavors to grasp the grand truths that inhere to Spiritual Philosophy. In the evening Mr. Dawbarn's subject was the development of individuality or true man-

the development of individuality or true man-hood. He first showed in what directions na-fure forbids man's independent action. Then he pointed to the obstacles deliberately plant-ed in the path by the self-conceit and ignorance of man himself. He showed how the dogmas of religion dwarf the soul, and proved that no really grand individuality can be developed without the acceptance of immortality as a law of nature. This lecture was interesting and profitable to all alike, and was highly appre-clated by the audience. The Society is for the present holding its

ciated by the audience. The Society is for the present holding its meetings in the Universalist Church. But in the opinion of the writer Modern Spiritualism doesn't take kindly to the theological atmos-phere of a church. The sensitive must always feel the depressing influence of "invisibles" to whom the church is a home, and a rallying point for those who cling to the past. And the audience always seems less free in its expres-sions of whole-souled brotherhood, as if the "re-ligious hush" claimed as due to a church were less favorable to free thought. The writer is not much of a prophet, but he feels sure the Socie-ty will soon return to the greater freedom of its old hall. Oct. 3d.



mere jug or tricksters. The ignorance (I can use no other word) displayed in this book in regard to the true principles of mediumship and spirit manifestation is such as to render Mr. flome's opinions on any point connected with them of scarcely any value. Thus he approved of Faraday's false assumption as to tabletipping, saying :

Banner of Fight.

BOSTON, SATURDAY, OCTOBER 9, 1888.

Home's Mediumship.

I have read with considerable interest the various

oblivary notices of the median D. D. Home, who

quite recently passed beyond the bourne of mortality.

I had no personal acquaintance with him, but my reading of the early history of Modern Spiritualism, and

its literature, including Home's own publications,

"Incidents in My Life" (Parts I. and II.) and " Lights

and Shadows of Spiritualism," has served to make me

somewhat familiar with his mediumistic career and its

He was unquestionably a very remarkable medium,

and through him an important work was achieved, in

making converts in various parts of the world, es-pecially among the higher classes of society, including

the royal families of Europe, to whom his extraordina-

other great mediums, Jesse Shepard, for example

regards music and literature ; while Home's medium-

ship was chiefly confined to physical marvels and per-

matter at the present time, were it not for the extra-

lished in the Religio-Philosophical Journal, without

being absurdly incorrect, is very unjust to the medi-

ums who preceded or were contemporaneous with Mr.

and whose credit we should not permit to be expunged

This is, of course, to be regarded merely as an ex-

travagant estimate due to the affection of a wife-an af-

fection pleasing to contemplate, even though it so unduly blases the judgment ; but we must feel that, in

justice to others, both the living and the dead, it should receive our mild protest of contradiction.

Mr. Home's mediumship most certainly contributed

alism : but that foundation had been in part laid be-

fore he was known as a medium, by the Fox mediums,

who deserve the credit of initiating the movement in this country. In "Incidents in My Life," published

in 1869, Judge Edmonds said. In the preface to the

"He was never known much in this country as a medium. His powers were not more remarkable than those of many others who were in daily use at the time."

He did not commence his great work in England till

1855, seven years after the beginning of the movement

in Hydesville, N. Y., and some three years after Mrs.

Hayden had, with such remarkable manifestations,

introduced the subject and practice of spirit-commu-

nication into England. In view of what was done in

Europe by this lady, who had to bear the brunt of the

first opposition in England, as the Foxes had in this

country; and in view, also, of the work of the Daven-port Brothers, of Mrs. Hollis, Charles H. Foster. Dr.

Blade, Jesse Shepard and others, the pretension that

Mr. Home's mediumship laid the "unshaken base"

of Modern Spiritualism must be emphatically denied,

while the part he really did in it is cheerfully and

But, Mrs. Home says, it is his "life and glits" that

"will remain the unshaken base," etc. There are

those who will dispute that statement, though I do

not mean to do so, but only to refer to a few circum.

Spiritualism. Mr. Home, in his first book, wisely and

"Especially, I would say, that I do not on any ac-count consider myself morally superior to others, nor should any one believe that these plienomena come to me, or to others, on account of moral or immoral qual-ities."

This is a fact and sentiment that the medium perse-

cutors ought to keep faithfully in mind. I scarcely think that Mr. Home was quite faithful to it himself

in his course toward other medlums, many of whom

he mercilessly satirized and denounced, particularly

in his book "The Lights and Shadows of Spiritual-

ism," the main drift of which seemed to be to show

that D. D. Home was a great and honest medium, and

from the history of the spiritual movement.

Mrs. Home says :

work, speaking of Home :

gratefully acknowledged.

justly remarked :

To the Editor of the Banner of Light :

results.

sonal tests.

"The more I have seen of the persons known as 'tipping mediums,' the more unable I have been to trace the movements of the table, and the messages communicated through those movements, to any other source than the so-called mediums themselves."

He also said :

"Regarding ' writing mediums,' the same thing may "Regarding 'writing mediums,' the same thing may be said in ninety cases of every hundred. In the early stages of my own career I was a writing medium. Little by little I began to reason respecting the mes-sages given through me. I found them strongly tinged with my own bias of thought; and I at once ceased seeking for such communications. Since then I have only written medially when my hand has moved altogether automatically."

Writing mediumship is a peculiarly valuable phase; and though the style of thought (not "bias") and expression may be the medium's, more or less, it is scarcely ever difficult to determine the intelligence conveyed by the spirit. In automatic writing, even, I have always found some peculiarities of the medium; and, indeed, except in mere physical marvels, such as Home's, the characteristics of the medium's personality must be, in a greater or less degree, discernible. But Home seemed to look through a greenly-tinged glass at all except his own powers and exploits. He condemned the messages of the BANNER OF LIGHT'S Circle-Room, saying : " Ninety-nine out of every hundred spirits have the same peculiarity of speech"; as If that discredited at all their authenticity.

I cannot refer to a tithe of the points in this book in which he displayed a similar degree of shallowness in judgment and a like unfortunate spirit of detraction. This book probably did as much injury to the cause of Spiritualism as his own mediumship did good. I believe he performed very little mediumistic work after its publication, at least for the world, although he may have manifested in his own private circle some personal clairvoyance. To set him on a pedes tal as a great martyr to the cause of Spiritualism is not, as far as I know the facts, either consistent with trath or serviceable to the movement, the true influence and best fruits of which are certainly not exemplified either in Mr. Home's religious views and practices in life or the Greek Catholic mummeries, of the chambre ardente, etc., which preceded and accom-panied the inhumation of his mortal remains.

Mrs. Home must be pardoned for the excessive laudation of her gifted husband, and her extravagant estimate of his powers and their results; but she should beware of making attacks upon other mediums in these published panegyrics, and endeavoring to elevate her husband's fame by pursuing his ungenerous system of detraction. Her covert assault upon Dr. Blade in her last letter to the Religio-Philosophical Journal is such as to deserve the severest rebuke. There might have been many good reasons why the spirits, in the recent seance she had with him in Paris. did not choose to show any knowledge of this distinguished lady, besides the ignorance conjectured by guinned indy, besides the ignorance conjectured by her, particularly in view of the spirit which prompted her to write and publich the following: "As for the physical manifestations, such as move-ments of chairs, etc., they constituted only a clumsy trickery on the part of the medium." "Thus is the renowned Biade, the converter of Prof. Zölmer by his great powers, called by the widow of Home a. "clumsy trickster." I wonder whether she contemplates a supplement to the "Lights and Shadows of Spiritualiam." New Tork, Sept. 25(h, 1886. HENRY KIDDLE.

The destruction has never been accompanied by any unnatural noises, and in no instance was there any warning of the strange manifestation. Those who know Mr. Worley say that they are fully convinced that there is no deception of any kind.

Singular Psychic Experience.

The New York correspondent of a Cahadian paper The Parkville News, reports what was told in a social gathering in Brooklyn to a select cotorio after the larger part of the company had dispersed, by Mr. Gustaison, a literary gentleman of London, respecting his psychical experiences, more especially one, of which he said :

"Bome years ago I was visiting my home in Swe den. My sister was to be married in a few weeks, and was anxious to have me remain for the wedding. Though I wanted to do so, I could not. Business at fairs called me back to London a month before the wedding occurred, and I did not see my sister again for five years. Then, when I wont to visit her and ber husband, alter greeting me, she said : Oh i broth-er, I have always been so grateful to you for coming to my wedding, although you stayed such a very, very short time.

vas proposed, accepting which Mrs. Lillie said : "Can you tell me how this flower grows? All per-

fectly formed and developed every part in its order; every flower of this kind has the same development wherever found. In all nature you will find each part appear in its order perfectly. The mineral, the vegetable, insect and animal, tell of the presence of God. When we have grasped infinity we may know the Father and Mother God, but not till then. I leave the vast question unanswered. While we adore and love we cannot comprehend."

Mediumship and the imperfect information attained the speaker illustrated by reference to water passing over minerals in the earth, the minerals giving up their salts to the water and forming mineral springs. Each spring is characterized by the salt the water has passed through. So with mediumship: a medium, studied phrenologically and physiologically, will give the taint that the pure spirit-communication receives. When the medium has small language and large ideality it is very difficult to get expression of what may be truly given. It will be given in the imperfect language of the medium ; and so with other combinations of the mind. Spirits seek instruments they can act readily upon, and such they use. Sometimes a band is formed by the spirit to act on the medium, and sometimes several of the band will use the medium in the same discourse. The controls explained some of their experiences and labors through their instrument. Mediums having phrenological organs large are easily employed by spirits. All this comes under a law, it is not chance. Many laws are brought into action. Each individual has an organization that is suitable for certain controls, and for this reason different expressions are given through different persons, or various kinds of mediumship.

Fate and law are the same, differing only in name. The ancient idea of fate was the same as the modern idea of law or science. Law is immutable. One says God, another says Law. God, Law, Fate all are one. What do I call it? I don't like to call it. In my childhood I should have said God. I seek for the highest my spirit can apprehend. . In reply to a question on seeking the things of this life only, or spiritual unfoldings, Mrs. Lillie said : If you handle this rose you will find a thorn with it that will tear the flesh. Both fose and thorn are good. Man builds a wall about himself, and it is just what he makes it, but he may not be able to scale it without spirit-assistance, and then only by his desire.

Mrs. Lillie closed with a beautiful poem, "The Missing Thread from the Warp and Woof of Life." -The audience was large and appreciative, giving as-

surance of a successful season. Before dismissing the congregation Mrs. L. said that some of the members of this Society had passed away since the meetings closed in May. She felt their presence, and especially referred to seeing Judge Ladd enter the meeting, and take his place in the audience. In consequence of the absence of the President, Capt. Holmes, and his desire to be present on the occasion, as well as an appropriate time, memorial services will be held in honor of the risen members the first Sunday in Japuary.

Evening .- After a song by Mr. and Mrs. Lillie, "The Isle of the By and Bye," and an invocation, subjects were presented for consideration : " Intuition," " Human Agency," "Personal Accountability." Mrs. L.'s control combined the three, and claimed that all things tend toward perfection ; all religions tend toward

Boston Spiritual Lycoum - Paine Hall. - A large increase in the attendance was noticed at the last session. The foral decorations of the platform were numerous and attractive. Miss Emma Ireland wascordially received by her Lyceum friends, and after the lessons of the morning was introduced and deliver-ed an excellent address upon "Progression." Mr. Al-fred Severns, Assistant Conductor of the Scituate Ly-ceum, addressed the school, encouraging the teachers to go forward in the good work and endeavor to make the Lyceum interesting enough to attract children to it. Mr. Horace Seaver, of the Investigator, always receives a cordial welcome, and especially are his pres-ence and kind words appreciated by the children. He recited a reminiscence of his once attending a Sunday school where "theology" was taught, and, not liking the methods of teaching and notioing that very little usful knowledge was imparted, withdrew in disgust. He made an earnest ples to the children to always live moral, upright lives, and commended the methods adopted by the Lyceum of combining amusement and education. Readings Aad recitations were given by Miss Maria Falis, Mrs. S. D. Franois, Heien Higgins i plano solo by Bertle Kuowiton; oral selection by Miss Heimer M. Dill. Next Bunday annual observance of Harvest Sunday. Contributions of fruit and flowers for platform decora-tions carnestly requested; all to be distributed among last session. The floral decorations of the platform

Contributions of fruit and flowers for platform decora-tions earnestly requested; all to be distributed among the children at the close of the exercises. J. W. Fletcher will deliver his illustrated lecture on Swit-zerland, in Paine Hall, Oct. 17th, at 8 p. M., in ald of the Lyceum. FRANCIS B. WOODBURY, Cor. Sec.

Ladies' Aid Society .- The first meeting after a va cation of four months occurred at the Parlors of this useful organization on Friday afternoon and evening, ist inst. The atternoon-official-exercises were pre-sided over by Mrs. John Wood, and those of the even-ing took the form of a pleasant and numerously-attend-ed social gathering.

Providence, R. I .- Our meetings have opened under very favorable auspices. Fine weather, fine music and fine speaking. Bro. A. A. Wheelock gave us two discourses that were profound and instructive. The subject of the morning lecture was, "The Power, Use and Value of Thonght": that of the evening was, "What You Were, What You Are, and What You May He." Both lectures were listened to with deepest interest by appreciative audi-ences, and we trust will be productive of a rich harrest.—Next Sunday, Oct 10th, we are to have with us the well-known speaker, Mrs. O. Fannie Allyn, and we hope she will be greeted by large and appreciative audiences. Many E. A. WHITSEY, Masis, Cor. Sec. weather, fine music and fine speaking. Bro. Thus is the renowned Blade, the converter of Prof. Zimer by his great powers, called by the wide work of visit for the band, after greeting me, she said : 'Oh for the Home a 'clumpy trickster'. I wonder whether she contemplates a supplement to the 'Lighte and Shadows of apirtualism. *How so the band*, after greeting me, she said : 'Oh for the how supplement *How so the band*, after greeting me, she said : 'Oh for the how supplement *How so the band*, after greeting me, she said : 'Oh for the how supplement *How so the band*, after greeting me, she said : 'Oh for the how supplement *How so the band*, after greeting me, she said : 'Oh for the how supplement *How so the band*, after greeting me, she said : 'Oh for the how supplement *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the how so the band supplement *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the *How so the band*, after greeting me, she will have so the

Another correspondent. "N.." writes: "Next Sunday Mrs. Juliette Yeaw, of Leominster, speaks for us, and all who have heard this estimable lady know that we may expect another treat from her. A marked degree of interest is manifested here upon the subject of Spir-itualism, and we are becoming very respectable, if not popular."

Haverhill .-- The Brittan Hall Spiritualist

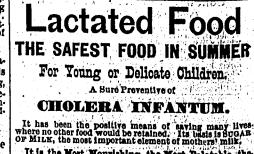
Association had a successful opening of its lecture course, last Sunday, by Mr. Joseph D. Stiles. From seventy-five to one hundred tests Stiles. From seventy-five to one hundred tests were given, purporting to represent spirits present who were formerly residents of this city, Georgetown. Groveland. Methuen, Law-rence, Nashua, Excter and Hampstead, N. H. Among the prominent names given were J. Kendall Jenness and J. V. Smiley, formerly of this city, Gen. Israel Hunt, Col. Bowers and Jefferson Rockwood of Nashua, and Abel Ord-way of Hampstead.—Mrs. Susie Willis Fletch-er, speaker and platform test medium, will oc-oupy the platform, Oct. 10th. E. P. H.

Noteburyport, Mass.—The fall and winter meet-logs of the first Spiritualists' Society commenced on Sunday last, in Fraternity Hall, the speaker of the oc-casion being Albert E. Tiedale, the well known bilnd medium, of Spingfield, Mass. The speakers' desk was profusely decorated with flowers, while at the base was a beautiful mound of lilles. Herbert I. Weston presided at the plano, and Frank H. Rundlett, the new choister, officiated in that capacity. The speaker next Sunday will be Charles Dawbarn, of New York, who will lecture on the "Science of Death," and "Man and Spirit."

The New Golden Eagle Furnace put into my house has given us great pleasure for the prompt, perfect and economical manner it has done its work.—Mrs.

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

NEWARK, N. J.-The People's Spiritual Fraternity holds meetings every Sunday at No. 223 Halsey street, at 75 P.M. H. M. Vreland, President,



It is the Most Nourishing, the Most Palatable, the Most Economical, of all Prepared Foods.

Sold by Druggiets-sto, 60c., 61.00. Bend for our pamphlet, 'Medical Opinions on the Matri-tion of Infants and Invalide,' Free. JyIV WELCS, RIGHTANDSON & Co., Burlington, Vt. ISW SPIRITUALISM VS. THE BIBLE.