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Spiritualism; Its Benefactions to the Human Race. An Address Delivered by

The Spiritual Rostrum.

MRS. MILTON RATHBUN, Sunday, Sept. 7th, at the Perine Mountain Home, Summit, N. J.

[Reported for the Banner of Light.]

Our theme is broad and grand. In the short time allotted for this service we cannot more than touch upon the most important points pertaining to the benefits conferred by Spiritualism upon humanity, leaving out altogether the minor branches of the subject. Spiritualism is destined to reach and benefit all mankind. It has invaded the domains of hightry and superstition, and liberated the victims of erroneous ideas and false teaching; it has entered the citadel and stronghold of religious slavery and released the minds thus enthralled ; it has entered upon the work of enlightenment wherever the darkness of ignorance or false education has enshrouded the dwelling-place of God's children; has wrested from the hands of educated tyranny the weapons by which liberty is decreased or destroyed. It blds the despotic beware, and threatens with destruction the despoilers of human happiness. It wins from the paths of vice the weak and erring, leading to and showing the better way., Its light is set upon the hill of truth and cannot be hid; the angels are its helpers, and the truly awakened of earth-life follow in its footsteps. It reaches its hand to the down-trodden, and bends a listening ear to the oppressed ; none look to it for fellef in vain. The world is full of weary, storm-tossed mariners, who are destined to find rest and peace when they shall have grasped the life line and been drawn to the haven of rest which we may term Spiritualism. Agnosticism, infidelity and skepticism sneer

and cajole, the church prays for vengeance and threatens the direst disaster ; amid all Spiritualism, undaunted, marches steadily on, dispensing its benefactions, unmoved by and indifferent to the din of opposition. Spiritualism has its mission to perform, and cannot be delayed nor hindered by the impediments placed in its pathway by mistaken humanity. It marches in the line of duty, overcoming all obstacles. When it first rapped at our doors, as has often been stated, no door opened willingly, nor did it anywhere find a willing ear or a ready, helping hand. The deafening roar of deadly oppo sition from the learned and the thoughtful, increased in volume by the ridicule, sneers and merriment of the ignorant and thoughtless,

diction from those who will seriously consider, that Spiritualists ought to stand in the front thought, or perchance a hasty movement on ranks of temperance work. If for no other reason, for that of example; for we well know that spirit-life seeking to meet your wish, to a deif all Spiritualists, or those ponvinced of the truths of its phenomena, were to stand in solid phalanx, intemperance would receive such a blow that wife, mother and sister-hearts all over the land would bound in joyful thanksgiving that the dawn of freedom had been vouchsafed for their loved ones in jeopardy. Think what the power for good would be if every smoker would say, and stand by his word, 'I will not smoke any more. I am injured, and not benefited thereby, and my example leads others to adopt and become confirmed in the habit." Think you our lads would be seen attempting to appear "manly" by contaminating their breath and the atmosphere about them with the vile weed? Would the anxious mother-heart be still further racked by the anticipation of seeing her boy swaggeringly smoking, in his aspirations after manhood? Ah, But who will lead in this matter? Where nol are the self-sacrificing who are wedded to this habit? I am so fortunate or unfortunate as to live in a fashionable neighborhood, where no social gathering is complete without "refreshment" in the form of "light drinks," and in some places I have noted that a few of the gentlemen retire to some inner retreat to partake of what I suppose would be termed "heavy drinks"; at all events, it means heaviness in more senses than one or two. In that same community, if one is seen occasionally returning homeward under the influence of liquor, there is great hue and ory that Mr. or Master So-and-So " has no mind of his own, no regard for his family," and yet, within twenty-four hours, these same people, knowing and deploring the weakness, will offer the cup socially to these victims, because by "society" it is pronounced the proper thing to do. The social wine cup is a monstrous evil, and Spiritualists should, by precept and example, put it down. If we do not face this terrible. curse, threatening every fireside; if we fail to do all in our power to throttle and kill the hideous monster, then are we disloyal to the teachings of Spiritualism, and the benefit it is designed to extend to humanity.

Spiritualism teaches that every mortal is a part of the Infinite-that the divine spark is implanted within every soul, and sooner or later that spark must grow into a flame, illumining the entire being; that there is no such dreadful state as total depravity ; that we are, however high or low in social position or moral worth, all brothers and sisters in the great human family. Spiritualism, in its beneficence, urges us to recognize this fact, and live accordwould have intimidated or frightened away an ingly. If then we are earnest, honest, coninvader of less importance or with a lighter scientious disciples, we must be actively engaged in uplifting humanity, and in making for us all to study and to learn is, how to live tried was also within ourselves. In every inthe world better for our having lived in it. This forces us to self-examination and close questioning. Are we indeed Spiritualists after all? Belief in the phenomena is a small part has done much in lifting the masses thus bur- of the requirement; the sinful, licenticus and vicious can accept certain evidences of spiritreturn and manifestation through mediums, but can they claim to be true Spiritualists? We think not. Spiritualism would benefit them in many ways before claiming them as her children. By it our earthly solourn is beautified come a genuine Spiritualist, and remain an idle and made profitable. To it we owe many indrifter upon life's surface; no thoughtful per- ventions which accelerate the wheels of proson can become converted to the philosophy of gress. By its hand brains are touched; and Spiritualism, and fail to apply its teachings to in giving forth of their fertility the world his or her daily life ; no student or teacher of grows rich and beautiful. In sleep, and in passive waking hours, inventors are helped to work examine the phenomena and claims of Spiritu- out their plans for benefiting humanity, they being often simply used as instruments in the hands of their spirit guides or guardians. Who can compute the benefit conferred upon the of Spiritualism and remain indifferent to its human family, by denizens of spirit-life, from importance; no man or woman, wise or igno- a material standpoint? Spiritualism is likewise a mighty and thorough reformer. It ing the subject; and indirectly all must be in- strikes at the root of evil, and leaves no stone unturned to demolish the foundation, that no other structure may be reared thereon. It strikes, at that which will eventually drag us down to degradation and misery, however luring and fascinating its early steps may be. It covering it, so that all can see and approach its | holds out to us all incentives toward good, and would have us ever reach after a higher ideal. ration and strength. If Spiritualism can do It bids us be charitable, just, free from bigotry, and ready to accept truth from whatever We are taught through Spiritualism that it is source. It would take from youth, middle or to others, to cultivate, pamper and feed our sel moderation in all things, that its adherents earthly nature to the detriment and dwarfing may become well developed in character and goodness. But the crowning excellence, the grandest benefaction that Spiritualism bestows upon the human race, is the knowledge it imparts of life beyond the portal we call death, to tell us of which our dear ones come in myriads through the wide door it opens. Through all the ages the question : "If a man die, shall he live again ?" has been propounded. To it Spiritualism brings an affirmative answer. No sane person can longer doubt our existence in wise we shall hasten that fulfilment. In our snother sphere of action when we have lain blind folly we constantly block the wheels of aside these robes of clay, if that person cares our personal progression, hindering not only to seek and weigh the evidence at command. We say to all within sound of our voice, fearothers, so closely allied and interwoven are our | lessly and honestly : You can obtain proof of interests and the laws by which we are gov- the existence of your departed friends. In erned. Let us be a little more explicit : If we seeking such evidence, be honest and in earnare victims to bad or foolish habits-and all est; be ready to accept a fact in this as foolish habits are bad not only do we harm readily as you would in any other study and ourselves, but our acts influence others, and, investigation; be vigilant and watchful; be not wishing or meaning to do so, we forge and receptive as far as possible, for the laws govbind upon others obains similar to those hold erning mediumship are so subtle that the ing us to that which is working our ruin! Even [slightest inharmony affects the medium, and what is termed." the smaller vides ? have their | may retard, render imperfect or wholly premission for will, and are the sure forerunners, went the manifestation. As the rustle of a tice and lows. The inhabitants of earth, in our own highest ide in many instances, of drukenings, licenticus, programme in the hand of a thoughtless and their present condition, are but the smallest of heavenly happiness.

ness and crime. We argue fearing no contra- | ditor will rob a sensitive person of a fine strain | atoms when compared to the Great Infinite of music, so may a rude or dishonest word or your part, disturb the medium, or those in gree that you may fail utterly to receive that for which you are seeking.

May the benefits held out to us by Spiritualism prove a lamp unto our feet, and never rise in judgment against us. Do we rightly appreciate the benefit derived from it? Are we sen sible of the freedom we enjoy, making it easy for us to worship according to the dictates of our own conscience? Let us become thoughtful, and rightly apply our privileges and blessings. Let us thank the angel-world for the many and great benefits bestowed upon us. Let us so walk, daily, that at the setting of life's sun the words, "valley and shadow of death," shall have no meaning for us. Let us invoke the presence of our angel friends, our spirit-helpers, and cooperate with them in their benefactions to humanity. Let us so live that we may, as we leave earth-life, hear, falling in sweet cadences upon our ear : "Well done, good and faithful child, enter thou into the rest and joy which is thy just reward."

Retribution in the Spiritual for Wrong-Doing in the Earth-Life. An Inspirational Lecture by MISS E. M. CLEASON, Delivered in Cincinnati, O.

Reported for the Banner of Light by Valentine Nicholson.

We have assembled this morning with various thoughts, desires and aspirations, reaching upward toward spirit-life. If a wise angel were standing in our presence here to-day he could not teach us more of truth than our various capacities in growth, experience and ability of attainment enabled us' to comprehend and understand. It has been asked, what is the nature of retribution, or the saffering which inhabitants of the spirit-life meet with as the penalty for injurious conduct toward others in this earth-life? And before what tribunal they are brought to be judged?

The great lesson of life for us all is to learn the laws of nature ; their boundless extent, durability and ever-enduring presence, force and reliability.

These great and wonderful forces, whether we have been taught to call them nature, or divine laws, make no difference in the matter respecting the force or power we realize from them when coming in contact or conflict with them. It is important for us to know that these laws are as all-pervading, active, efficient $rac{1}{2}$ and every way forcible in spirit-life as in earthlife.

Cause. Yet there is implanted in every child of earth a germ or seed, which sooner or later will be found growing and leaning toward the light. From this seed-germ of immortality will be unfolded cravings and aspirations for peace and harmony, for love and for happiness, such as only a knowledge of and obedience to the divine laws of justice, harmony and love can ever give.

There is a great deal said amongst the present inhabitants of earth about JUSTICE, also about Love. From our standpoint of knowledge and from our experience we would say, when we speak of Infinite Justice we mean the same as if we should say Infinite Love. Love is justice, and justice is love. No person can be truly just to another until he loves that other person. When we lock up in prisons and inflict punishment upon the unfortunates called oriminals, is it love that prompts the act? Nay, it savors more of revenge than of love. As it appears to us, no person truly intelligent in regard to justice could ever inflict pain or suffering upon another by the promptings of retaliation or desire for revenge.

We are suffering great loss and much inconvenience, because the education we have received has failed to impart to us a correct knowledge of ourselves and of each other. Have we satisfied the minds of questioners upon the subject of retribution or the cause which brings suffering to the mind, through the memory, in spirit-life, of the wrong acts done to others in this life? We will offer a few other thoughts upon the subject, as we deem it a very important one to learn and clearly understand. Remember this: all wrong roads have an ending; all evil courses have difficulties, barriers and obstructions across them which, sooner or later. will bring the travelers journeying therein to a halt, and beyond which they cannot proceed without increasing their own suffering, sorrow and pain. All wrong things done to others will, by the natural reaction of the laws of mind, bring suffering to all who have purposely or willfully caused others to suffer. It has been said, "The Kingdom of Heaven is within you." It may be as truly said, "The capacity, the cause and source of suffering and unhappiness are also within you." It is not, in the nature of things, possible that our physical bodies could feel pain, remorse and sorrow after we have left them, and have ourselves entered life in the spirit sphere. If, then, we find ourselves in a more refined and more sensitive state of life, with capacity to think, to reason, to see, to feel, to hear, to meditate, and compare foy with sorrow, comfort with misery, pleasure with pain-having entered the new life, in the realm of spiritual or eternal life, we should soon learn, among other new experiences, that the Judge before whom our con-This being true, the most important lesson duct in earth-life was to be submitted and in harmony with and obedience to these laws; | stance where one human being has committed a orime against another, let the wrong-doer cover up or conceal his conduct from others with all possible care and caution, even though he flee to remote regions of the earth, yet the ever-living voice within his own conscience be outside of nature, hence no place where any and memory will continue to say, "Thou art the man." Such, then, is the law of retribu-The only way by which pardon and [rgiveness can be realized will be in making an restitution we can make to the injured one. If we have experienced within our own minds sorrow for the wrong we have done to others, it will be a relief to us to confess the same to the injured party. We shall not be able to enjoy true peace of mind until we have acknowledged our fault and asked forgiveness. Such is the natural or divine law in the matter of retribution. Eighteen hundred years ago there arose a great, good and noble man. He taught the laws of kindness, justice and love. He was treated cruelly, reviled, persecuted, crucified. In his name many religious societies have been formed. and in his name ministers have been ordained and sent out, professing to teach the way of salvation, to give instruction how "to make an end of sin, and to finish transgression." Have they succeeded? Nay, not fully and completely. Some of these teachers manifest as much love for controversy as for peace and harmony, and some appear to have more faith in theory than they have in practice. It is not at all strange that serious, thoughtful minds should lose faith in churches, in ministers, and in all creeds and confessions of faith. "Behold, a new commandment give I unto you, that ye love one another." "Whatsoever ye would that others should do to you, do ye even so to them." These, and such as these, were among the teachings given through the lips of the Great Teacher, to whom we have made reference. These lessons will hold good in the present, the future, and through all com-ing time, because they are related to the ever-lasting principles of justice and love. Let us not become discouraged, neither grow weary in well doing. Let us ald and encourage each other by example, by precept, by kindness and love. Angel hosts from the spirit-spheres of harmony and love are drawing near and offer-ing their guardian assistance to all who give them a welcome. They may be the direct means of impressing us with grander and harmonious aspirations, and they may help us to remember that hers, in this present life, is the place, and now is the time for us, each and all, to accept for ourselves faith in justice, fuith in lower are drawing heace and and all, to keep the lower is how and the place and you, that ye love one another." "Whatsoever all, to accept for ourselves faith in justice, faith in kindness, faith in love, in peace, and in good will toward each other. In all our deal-ings with others, prove to them that we may be trusted as friends. Let us take broader be trusted as friends. Let us take broader views of life, and the grand and glorious possi-bilities placed within our reach through learn-ing the laws and yielding obedience to the laws of life, and thus, day by day, experience a perceptible improvement and growth toward our own highest ideal of loving harmony and beaventy hanninger. the Associated

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mission. Spiritualism in its modern advent, only thirty-eight years ago, found the world submerged in delusive religious error, and in these thirtyeight years so swiftly rolled into the past, it ied. Patiently it toils and awaits the fruit of its labor. Many sheaves are already garnered, but the future holds the bountiful harvest. As a molder of public opinion, and a reformer, Spiritualism has first place, for it changes and controls all lines of thought. No one can bescience can honestly investigate or studiously alism, without having his mental horizon broadened thereby; no religious teacher can honestly weigh the evidence adduced in favor. rant, can escape its direct influence when facfluenced by it. We see, then, that Spiritualism has a mission everywhere, with everybody. It reveals the truth ; strips false cover-

ing from the truth, to beat off the barnacles clinging to it, the masks hiding it, the bushels pure fountain for wisdom, purification, inspithis, is it not a benefactor to humanity?

an absolute wrong, not only to ourselves but | old age, none of its true pleasures, would counof that better part which we term our spiritual nature. If we indulge in passion, greed or an excess of pleasure seeking we shall by so much retard our spiritual growth, and bring to our doors the harvest of suffering entailed thereby. By the teachings of those gone on before, we learn that our souls are destined to unfold, and sometime, in the eternities before us, we must, in the line of progression, blossom into the glorlous fulfillment of the possibilities so closely enwrapped in our spiritual natures. If we are our own onward march, but that of many

this knowledge and this obedience being essential to comfort and happiness equally with us in the life on earth and life in the spirit spheres. The reason for this is that there is no place in all the great universe for any soul where it will soul can be free from the active operation of these natural or divine laws. These laws will tion. be found ever present, to reprove us for all disobedience of what they require, no matter where we may be or in what world we are living. The reproof for wrongs done to others will come to us, not only through our conscience, but through our judgment and other faculties.

As we look abroad over the world and see the discord and controversy, the clashing together of the mistaken opinions of one and the equally erroneous opinions of another, hindering friendship, causing discord in place of harmony and unity, all caused by the teachings of a blind fanaticism, we are inspired to renew our efforts in the endeavor to bring the human mind under the control of intelligence and reason. All who reach this desirable condition may look over the past in their experience. and clearly perceive that many things once believed to be important truths were nothing more than opinions imparted to us by mistaken teachers, and we shall willingly let them pass away and give place to more rational and satisfactory ideas.

There is great need of more correct information respecting the change in life which we call Death. We enter life in the spiritual world with the same individual consciousness, the same faculties and sensational capacity for pleasure and for pain, with our mental faculties more acute, quickened and keenly aware of what is around or near to us. Now, if in this earthly life we have found that remorse, regret, suffering and sorrow are experienced for wrong conduct toward others, it is but rational to anticipate the same experiences when we have changed life on earth for life in the spiritworld. These things-all things which affect our happiness, either in this or in spirit-lifeare useful lessons for us to learn, remember and obey. There are various degrees of .human experience. These degrees all have a natural cause. The word supernatural has no clear, correct meaning. There is nothing that is above, beyond or superior to nature or the laws of nature, any more than there is superior to God or the laws of God, or of the great creating, governing, regulating Power, or supreme, governing or ruling Force over all worlds in the physical or spiritual realms. The inhabitants of the spirit world, in order to enjoy the pleasures of friendship, kindness, harmony, sympathy and love, are required to understand and obey the laws of harmony, jus-

OCTOBER 16, 1886.

LIGHT. BANNER \mathbf{OF}

CHARLESTON, AUGUST 31, 1886.

CHARLESTON, AUGUST 31, 1886. Deep 'neath thy site g oan thunders terrible, The rocking earth, Jaring with hideous three. Upilits, and all thy mighliest masonry. Temples and maisons, grand foundation stones, Shattered and ruined, in an instant thrown. Hark I shirlek on shirlek I Oh I hist the dying walls. (Anguish unspeakable I peril supremel) We are this moment " face to face with Death." Sad Charleston I what of wee hast thou not borne ? Flame, slege and storm confronted thee. And each, all own, thy wondrous courage proved. So now, with surging earth beneath thy fread. Thy beauty wrecked, fair homes made desolate. Unswerving hope and faith sublime stand firm E'en in this hour distraught which lays thee low; And confidence; undannied, smiles through tears Of gratitude; for look I sweet sympathy And kind, from countiess generous hearts From far and near, all yearn to ald, to soothe With iender words and gifts munificent Thy sticken soul, and still, Omnipotence Controls, with ift and bless thy drooping head. *Lensure*. *Medical and streaded*.

2

Viterary Department.

Written for the Banner of Light.

LED BY THE PLANETS. AN ASTROLOGICAL STORY. BY A. B. WEYMOUTH.

I. In my First House (an astrological term denoting

the most important part of the horoscope] I see the planet Venus. She smiles in ethereal blue, with all her shining points throbbing with the intensity of the Sun's power. She scintillates with splendor and she twinkles as with smiles. Her sheath of colors is closed, like a bud before its possibilities are fully awakened; closed, save the topmost blue.

Let us see where Pate is dawning on earth, under the sway of all this beauty, all this grace, all this blue, and true and real throb of the planet Venus, in the highest altitude of the First House.

Ah! we come to a quiet village, over which the twi light waves her crimson banners, and in the rifts of the crimson we see Venus looking lovingly down upon a fair white cottage. Honeysuckles clamber o'er the roof, peep in at the small attic windows, and down a red chimney that seems like a little nose breathing forth the thin white smoke of the life within. I know and you may readily imagine, there is a kettle boiling below, and a small tray with bread upon it. And hark hear you not a thin wall-so soft, so frail ? It Is almost as music.

Let us look within, as the honeysuckles do. Ah here is a babe only three hours old, born under the sway of Venus. The happy mother is drinking the tea and eating the crumbs, that she may give nourishment to the walling young infant, whose Fate has just begun. All unconscious, with its little pink fists and little round head curled up as in embryo-who thicks there are grand-possibilities in this crumpled bit of moving life? Who sees great principles in coll, and thought in the germ that yet may move the people of the earth with tremendous stride toward the infinite progression.

We begin to see it. We know by the appearance of the Horoscope in whose First House we are now looking, that Fate hath a curious lesson to weave. Fate holdeth her distaff, and she begins to weave the thread from the baby colls within. The scissors hang by her walst ; for as yet there is no sign of severing by dis ease or accident; for health blooms upon this fair child's cheek, wraps its ruddy shoulders and limbs in magnetism of the parents' love, and promises to make It a true child of Venus.

П. The little white cottage, about sixty years ago, was located upon a country road, in a pretty village not many miles from Philadelphia. It was the pleasant home of George Thompson and his affectionate wife Ruth. To the cherished infant, their only child, they gave the name of Margaret. Mr. Thompson was a man of literary tastes, who for several years had occupied the position of librarian in a public institution in the neighboring city. On leaving home for his daily work Mr. Thompson never failed to give tender words of parting and loving kisses to his dear wife and daughter. As weeks and months and years rolled on, little Margaret's intelligence and beauty continually increased. Not only was she the pride of her parents, but, from the time of her baptism in the village church, all the neighbors took a kindly interest in her welfare. At a very early ago she manifested an unusual fondness for the bright colors of nature, and works of art,

No easy ambulance was procurable in those days; but, under the personal supervision of the surgeo the injured man was carefully transported to his home and left in care of the devot d wife, who rarely left the bedside while her husband retained the breath of life. For a day or two the kind attentions of Mrs. Thompson and Margaret exert d a happy influence, but no permanent improvement was possible. The favorite child was the last object his dim eyes

lovingly rested upon. He then appeared to sink rap-Idly. Slight respiration showed, however, that life was not yet extinct. His spirit was partially disentangled in the foldings of the air : not wholly detached from the material form, yet not imprisoned in it as before. As in the scales of a balance the wavering spirit vacillated between heaven and earth. The hidden nerve fires in every portion of the physical system were extinguished one by one. The quartering position of the moon exerted an unfavorable influence, and hastened the fatal termination. So peaceful was the departure of the spirit that the exact time of dissolution was unknown to the faithful watchers.

During those seven days of terrible suspense fol-lowing the accident, Mr. Melvin (or Prof. Melvin, as he was often called.) made frequent visits and insisted upon furnishing every comfort that money could supply. Finally he requested that the burial should take place in a private enclosure near his own property at Melvin Hill. The funeral was held in the white church facing the common, and the entire village

sought to honor the memory of the deceased. Mr. Thompson's salary had never been commensurate with his services, and slonder resources remained for the support of his family. The mournful house, the struggle for subsistence, the lack of luxurles and often of necessities were exceedingly depressing to Mrs. Thompson and her daughter. Pinching care and the longing for that which she could not have settled as dark seeds in the snirit cells of Margaret, ready to awaken and germinate in the future. All this is symbolized by the gray Third House of the Horoscope.

IV.

Margaret is taught in no small degree by nature. Her beautiful hands, which assist her mother, do not absorb the roughness of work, but seem ever to gain more pliability from contact with the material. Her spirit begins to expand her natural proportions into graceful symmetry. Under the Fourth House she increases in the fullness and strength of girlhood. Here also approaches another shadow, the blood red moon appearing.

"Mamma," said Margaret, over whose beauty the fifteenth summer was passing, "who is this wild-looking Melvin who comes so often to our home?"

"Child," said the mother with lowered eyes and. blushing cheeks, "Mr. Melvin is all that is learned and good. I have given my love to bim, and he will be thy father."

The child's grand, violet blue eyes looked into the mother's soul and seemed to cry: "Oh ! mother, was I not enough? Did I not fill your cup with love? Are we not all in all to each other ?"

"Ou ! Margaret," sighed the mother, "I am tired of all this struggle in life. I am tired of seeing you in coarse robes. But this man has heards of gold, and he will give us a home on Melvin Hill and you shall be i aueen."

Nay, mother, nay. Let us not bring these discordant elements into our nest. The astrologer says I am under the flery Mars at this period. I see trouble and horror for me in this uplon. Oh 1 mother, rather the dinner of herbs with peace, than the fatted calf with temper. I do not like his wild looks, his theories of living in the past. Was he a king, or has his pom-ponsimagination become a reality? Oh! mother, do not this !"

The flery condition of Mars gives our Margaret warmth of expression, tone and passion. A glow upon her rosy cheek and the shining of her eyes betoken a new birth of soul, a'coming forward of her nature; as the rose slips forward in the sheath of the calyx, so Margaret's soul slipped more and more from her gentle mother's love-sheath and became as a separate blossom.

"Mother," said she, one day, when the month of May was returning with the breath of flowers, and dandelions again reflected their golden color in her eye, "it is better to live in our humble cottage than to dwell on Melvin Hill, with a constant effort to please the whim of another, and imagine ourselves queens in

a distant Madagascar isle in the days of old i" "But, my child," said the pale mother, while rethreading her needle, "see my face growing thin, and my fingers growing bony. I need rest, and rest comes not without money. I have promised, child, and though it is not love I feel, yet I must rest from labor. And you, dear girl, may be clothed in the lovely lawns, we do our duly by the household all will be well." "Oh I mother, it is not only the household cares, the watching of cook and butler and serving-maid-that might be an easy task. But I know he has books on books of ancient lore, relating to the ancient fire-belevers. He would have us read ; and, more than this, he insists that I am a saint or an oracle, to act as scribe for these ancients, and you are to do his copying, and trace his descent in the long line of ancestry. He supposes he has been re-incarnated. Ah met what a life in prospect 1 And how, for the sake of clothes and food and home, can we live it ? "

said, "No man shall be immortal unless he subdue so one alternoon we find Margaret with a bleeding wound in her fair cheek, caused by a blow from an ink bottle, which followed the temper rays of the irate philosopher, when the oracle declared that habits tied a man to low estates, and even if re-incarnated, the germ sought the flesh which clung to habits, and soared not to the hidden mysteries. Then was there

high speech and anger, and Mars shone fearfully. "I will go to the wide world, mother," said Margaret, "for I cannot stay here and live a lie, believing that man is a god. I will not."

"But, child, why dispute? You cannot make a rot ten apple sweet."

"Well, I can go away from the rotten apple, and I will not be an untrustworthy oracle. He tries to make the spirit of the ancient praise bim and lift him into a divine condition. Shall I lie to hold my place with you, mother? Nay, I cannot. So says my soul. You may be the oracle, and I will copy his dusty beliefs in the big books, even though I die in laughing thereat."

"No, Margaret, I could not sit day by day to praise this deluded man. I see we are slaves." "Yes, mother, as I told you. We are slaves."

VI.

And now John Melvin tries the change of oracle of his own accord, and appoints Margaret as copyist of all his theories. Hour by hour, and day by day, theo-ries follow theories, until pile on pile lie the numerous tomes of this man's inner self. And yet the oracle seems to write within his wife, and her strength gives way with the manufacture of exaited phrases that were not formed beyond the flesh. For her daughter's sake Mrs. Melvin was a self-made oracle, and com posed her own pleasing responses.

But one unlucky day our Margaret glanced over the book, and great was her surprise as she read : "Thou hast mounted the hills of science, and stood on the top, filled with the immortal light of knowledge." "What, all this," said Margaret, "and take snuff i"

The Professor entered the oracle bower just in time to see and hear. The flashes from his angry eyes were as intense as the planet Mars, which was looking in upon them.

A long cone of red shadow stretches through the Fifth and Sixth Houses of the Horoscope, from the red moon in the top of the Fourth ; somewhat like a volcanic smoke, mingled with the glowing embers of misery and trial.

"Mother," said Margaret, coming slowly from her little blue chamber one morning-and sadness wreathed her lip and trouble reigned in her clear eyes-"1 fear you are living a falsehood, and God's bounty and peace may not come to a soul in this condition. Let us go hence; let us fly to distant Italy, the land where art flourishes. I will learn to project my thought on canvas, and soon will be able to give you all the money and rich dresses you have here. Come with me, moth er, and no longer be this man's slave."

"My child, if he believes in me as an oracle, and tell him he is descended from the aucient fire-kings why should you care? Let us have peace and com fort

"Oh, mother, day by day we write lies. I scorn the man who clings to the selfishcess of earth and declares himself an exalted spirit."

"But, my girl, you have good food, nice clothing, and a pleasant home. Why exchance every comfort for haid-labor and a hungry stomach?'

"I love to work, mother. You shall sit like a lady, and enjoy the perfume of flowers."

Now the scene changes to the library. Margaret sits copying, while John Melvin reads the glowing words of the oracle : " Thy deeds shall be as stars, to lead the people of earth to the exalted heights of wis dom."

"Will you carry your snuff-box?" said Margaret glancing at Melvin's flory eyes.

"Slience!" he exclaimed. "You interrupt my medi-tations. Write on." The oracle continues thus: The Elysian fields open before thee, and the fires of

wisdom are glowing within thy soul." "These are lies," said Margaret; "you have nothing remarkable, save your immense conceit."

"Girl, you kindle fires that will crush you. Have care. You eat my bread, and you shall help me to bring these books before the public, that all may know the illustrious descent of the owner of Melvin Hill."

"You cannot induce me to call you a saint," said the disdainful maiden, "when I see the vices within you." All the anger of boiling blood rushed over John Melvin. Ilis reason was obscured, his exalted state forgotten. Once more the deranged philosopher hurled a missile at Margaret, and hissed ; "Begone from my house, you young reptile. I cannot be ; reat i are ta

last the obstacles are removed from her pathway, and habit, govern self in temper, and obey the law." And the promise to her mother is coming true: "I will project my thought on canvas and free you from the chain of servituie." But, fearing John Melvin, she sends no message to her former home.

VIII.

We find our heroine beyond the immediate effects of the red moon, and only a few streaming rays of anger in pursuit of her. Under the influence of Robert Brown, her artist friend and benefactor, all the germs of Margaret's childhood, all the colors which entered her organs of visions, all the sounds which rested in her ears, are developed. She seems to have reached a haven of rest, and begins to grow in mind, in grace and beauty of womanhood, as sometimes the leaves of a delicate plant, escaping the thralldom of a rock, rise triumphantly toward the sky.

Margaret has now reached the Ninth House of her Horoscope, and is under the sway of Jupiter, the planet being so situated as to denote a mild and gentle struggle for power and feminine progression. The sun strongly affects the planet, giving warmth and vivification. Yet the planet Venus throws forward from the First House her long love-lights of childhood.

IX.

On the morning after Margaret's sudden flight from Melvin Hill confusion and grief took possession of the mansion. Mrs. Melvin demanded that instant search be made for her missing daughter, but the an. gry and partially insane master of the household gave strict orders that no efforts should be made to restore the wanderer to his home. Mrs. Melvin found no op-portuality to communicate with her friends in the valley. By threats and bribes the servants were kept in subjection to the master's will, and for several days the young lady's departure was unknown in the village. This occurred before the invention of the tele. graph, and no information was sent to the authorities of distant cities. As day after day passed by and no tidings came to Melvin Hill, it is no wonder that the almost distracted mother became the victim of intolerable suspense which darkens every joy. She no longer had a bright purpose to live for, and cared not for the grand house with its costly decorations. From that moment her hair began to whiten, and her form grew thin from lack of love.

X. In Margaret's Eleventh House of Destiny, Jupiter's ight is reflected from below into a secondary sphere, halo and the emblem of a Sphere Golden. So under this golden sway our heroine travels to Italy, under the protection of Robert Brown, her artist-friend.

through all the Astral Houses, is distinctly perceptible. With the love of art, and the continued influx of Jupiter's power, the Horoscope is growing radiant. The baleful Mars glimmers feebly from below, as sharp experience always does when a mortal has

passed through it and comes under the influence of another planet. Improvement always takes place when the soul within asserts its divine gift of power: but if it gives up its high purpose, or fails in will, and ceases to overcome obstacles, then the heavenly glow is lost, every planet grows dim, and the zenith becomes a misty realm, with lamentable lack of God-like power.

Venus also had sent her strong love rays forward to form a golden orb in the Twelfth House, and shed the effulgence of spiritual affection over the earthlife. The pictures executed by the joint efforts of the two soul-artists gleam with divine inspiration. Their triumphs begin to attract attention ; the fame-clouds already appear, and within the golden light of the planets, in imperishable letters, their names are written.

XI.

Now the artists, held to each other by a pure spiritual attachment (for Margaret was born under Virgo, and a true virgin of the temple she was); return to America with honors won, cherishing fond hopes of benefiting not only their personal friends, but all within the sphere of their influence. They hasten to Melvin Hill, and the long separated mother and daughter are again united, experiencing joyful rapture bevond description. Yet dark clouds of destiny overshadow the mansion, for John Melvin is upon his death bed.

After the quiet funeral of the ill-starred philosopher, Melvin House became the artist's home. Margaret soon made a bonfire of all the books of vain glory, and all the sayings of the oracle. At this time she was thirty-two years of age, full of original thought and artistic genius. Her paintings were appreclated and prized by many. Several of them still race the walls of the wealthy; honored and refined in

Banner Correspondence.

Connecticut.

NEW HAVEN.-E. P. Goodsell writes : " I wish to state again to all believers in Spiritualism pure and simple that I am decidedly opposed to its becoming merged into any one or more of the Christian faiths, because those faiths furnish no reliable or substantial ground to rest or stand upon, even after their dogmas have been assented to and adopted; and much less have their priests any facts to sustain their unwarrantable assertions of authority. Their 'Thus saith the Lord ' is their own dogmatism ; for they have never seen nor heard any Lord or God higher than a highly progressed man or woman; and these latter seek not to domineer over our common humanity, but to do good by showing a substantial basis in the truth which makes human souls free from priestly domination. Should those who have received the light of the immortal life from the homes of the angels, and have been by them shown facts upon facts for many past years, now be persuaded or psychologized to ignore the sublime teachings of their own dear departed ones, and instead of holding fast those truths accept. an old superannuated and blind faith that has ignominiously failed to satisfy intelligent men and women of the nineteenth century?

Christianity comes with all its fallacies, its errors. its entire want of support, seeking the aid of Spiritualists to back it up. I trust it will never get such ald. Christianity teaches that all mankind must sleep in their graves untold myriads of ages, and afterwards be judged as to their fitness for immortal life or eternal death. This and other equally obnoxious errors known by the general name, Christianity, must ever be repulsive to Spiritualism—the last and best gift to man, his only rational belief—because it is supported by incontrovertible facts, and, furnishing a knowledge of a future life, fitsus to live happily in this. Let all errors, however popular they may be, fall for lack of support and verish."

California.

WEST END, ALAMEDA CO .- Mrs. F. A. Logan writes that Mr. W. J. Colville's ten lectures in the Neptune Gardens Pavilion were well attended-numbers being present who had never attended a Spiritualist meeting before. Inquirers concerning spiritreturn are now more frequently to be found, and several whilom investigators are being rapidly developed as mediums. Our correspondent is confident that though Mr. Colville has returned castward, the seeds of truth sown by his guides on the Pacific slope cannot fail of bringing forth good fruit in coming time.

NATIONAL CITY .- A correspondent writes : " On the 9th of September passed from this city to the higher life Mrs. Lou II. Blackmer, whom all early Spiritualists will remember by the name of Kimball, as a sister of Mrs. H. F. M. Brown, and associated with her in the publication of The Lyceum Banner, a Spiritualist paper for children.

Spiritualist paper for children. All that is mortal of both now rests here in the cemetery in this place, overlooking the beautiful mountains of Mex-ico and the broad Pacific. Though a resident of National City twelve years, being an invalid, she had made but few initmate acquintances, but to these few she was a precious friend. She was a woman of marked ability, and all through life has manifes'ed a strength of character and purpose possessed by few. While publishing the Lyceum Banner in Chicago, the fire of 181 swept from her overy-thing she possessed. While the flames were raging, she wrote a circular to her subscribers, on a scrap of paper she happened to have about her, assuring them that the paper would be issued as usual 1 And so it was, for circu-lar and paper were printed that week in Indiana and dis-tributed to her subscribers. Mire, Blackmer was an earn-est reformer in the best sense of the word ; zealous but tol-erant, modest in her protensions and unyielding in her convictions. As a life-long Spiritualist, she looked upon death as but the gateway to a higher and more perfect life. Her many friends, not only bere but throughout the country, while they regret that he is no longer visibly present, can but congratulate her upon her release from wherein all her fondest hopes can be realized and aims at-taind."

New Jersey.

NEWARK.-H. G. Avery writes : "The Spiritualist Fraternity of Newark have had Bro. Frank T. Ripley for the month of September, lecturing and laboring in his earnest way. At the close of the engagement on Wednesday evening, the 29th, we had a social entertainment at the Hall with full attendance, av + a man-ifest zealous disposition to push forward the car of spirit enlightenment on the basis of a natural immortallty of man. Mr. Ripley has done excellent work with us and given general encouragement and satisfaction. He is an ardent worker, a skillful organizer and good medium, and as such we recommend him to all societies."

In addition to the above, Frank W. Wilson writes : Shortly after Mr. Ripley's arrival he established developing circles, which, from the interest manifested.

And there the beautiful effect of Venus, shooting

vell as soft and melodious tones of music.

In Margaret's fourth year we notice the Second House of her Horoscope. We see here the planet Herschel, or Uranus, in the central position, exactly balanced, showing that moral and mental training have kent nace with the physical, and all is in harmony. Our heroine, our lovely Margaret, is in the green garden in front of the cottage. The golden dandelions are as jewels to her eyes. The rich color leaves im-pressions on her soul, that fold into silent cells, as seeds ready in the distant future to be awakened. God Is always planting in us, when we are young, through the eyes, and ears, and touch. We become little bundies of seeds of color, light, health and happiness. He means we shall become blossoms in gardens more beautiful than the Garden of Eden. But somehow we are to danger of losing these seeds, by our stumbling ways, and our friction with faisities; and when the harvest comes near, we may be almost empty, and have scarce a grain that is of worth.

Margaret received all this planting of soul germs. The dandellon and buttercup gave her the warm seed of happiness; the green grass gave her rest; and, babe though she was, the grass was to her as a cradle. Thus the colors, the sounds, the echoes, the touch, the rest, were all woven within her as impressions, and she unconsciously absorbed principles as a basis for her future experience. She was in harmony with nature, and all that it whispered to her of the secrets hidden in actions following pure motives. She was now under her planet Herschel.

111.

Here, in this Second House of the Horoscope, we perceive a shadow approaching, as of some occultatiop. It touches the top of this House, and affects the light of Herschel. It is a dark adumbration, foreshadowing a grievous domestic affliction, reaching far inward to the life-linpulse.

At this time Margaret was about ten years of age. and appeared somewhat older. Her nervous sensibilities were exceedingly acute, and ever on the alert. The shadow is caused by the planet Mars, and a bloodred moon in the more distant beaven.

It was a cloudy afternoon in the latter part of autumn. The obscured Sun had entered the ill-boding zodiacal sign of Scorpio. Mrs. Thompson and her daughter were industriously plying the needie in their cosey little sewing-room. Margaret's accurate presentiments of approaching good or evil had often attracted nolice."

"What makes you look so sad, my child?" inquired the anxious mother.

"I really do not know," said Margaret, " but it seems as though something terrible were about to happen." After a few moments she wildly started, exclaiming, "Mother, something has happened;" and then she swooned away. Mrs. Thompson hastened to apply restoratives, and her daughter soon revived; but some mysterious sense of evil still oppressed her trembling spirit.

Within half an hour Mr. John Melvin (a gentleman , who resided on the summit of the bill at the further side of the village) rode up to the cottage in haste. Dismounting from his horse he' briefly narrated the particulars of a shocking accident. Mr. Melvin was a gentleman of means and philosophic taste. It appears that he had just visited the library where Mr. Thompson was employed its to consult a rare and an-cleart work relating to the Persian fre-worshipers. Mr, Thompson mounted a step-ladder in search of the book, which rested upon an upper shell. A sudden distinct a step-ladder in search of the book, which rested upon an upper shell. A sudden distinct a store and not dragging poor mortals by the threads of fate that we may not understand." And now Mars casis a rendider fight, and we find spinal column striking beavily sgainst a projection in the alcove. Paralysis (specific and sciences the light and sold distinguished surgeon was sum. being drives a wedge into his former, position and sold distinguished surgeon was sum. Margiret wrote as an oracle, but the spirit always Thompson was employed, to consult a rare and an-

v.

The lights flashed in the tail windows of Melvin House. The soft winds played with the sweet rosebrier that peeped in the wide doorway. The elegant candelabra waved a glare of light from colored Roman points. The servants were as busy as bees, in preparation of a feast. A sound of tinkling glass and scent of wedding cake filled the air with graceful symbolic meanings.

And now comes our Margaret, repressing her indignation. Robed in garments befitting a princess, who would recognize our modest child? Yet, whatever the outer shell, Margaret is still the same.

She comes to the open door to meet her mother and the old philosopher, who have been united in the bonds of matrimony in the village church down the valley, and now return for the evening festival. Margaret frowns as she feels the dark sway of Mars over her life. She kisses the sweet-brier rose to make her soul sure of a friend in nature. They approach, and the mother folds her daughter close in her arms, loying the gifted young lady yet more for her beauty, The father holds high his grey head, and touches her dimpled cheek. The neighbors gather in groups in the lofty halls. Flowers, music and feasting grace the festival.

" Professor," said Margaret, one evening, weary of the long story of his descent from Artephlus, the alchemist, " you have taken up vices as you came along the thread of existence. Can this be progression?"

"I take vices, you little minx? I, the one empowered to draw elixir of youth from secrets bound in the infinite? "

"Why, yes. You take snuff, Professor, and this is a vice."

"Oh! this is my mortal self, child. My spiritual self is the same Artephius who delved in mysteries ages ago."

"Ah! but you cannot find mysteries, Professor, unless you live up over the material, and become ab-sorbed in the infinite."

Thus came disputes and differences, until the philosopher began to doubt himself; and when a man doubts himself, there is a wedge that divides him from his theories and beliefs. This brought anger to the philosopher, and he resolved to dislodge the child from his home, and separate the two who so devotedly loved each other.

If he had them for himself slone, so would I," she replied ; "but he urges you to believe, and sometimes fear he will draw all your life into those dark books. You are not healthy, mother, and you are in the clouds of worry. Come to the garden, where we are real; and

Margaret at once resolved to guit the mansion where her young life was wasted in copying the adulation of this vain man.

VII.

Night threw her sable mantle o'er the earth, and a small female figure shot like a ray of light through the darkness, and the distance between mother and child grew greater every moment. Margaret was under the sway of the red moon, unprotected and alone. She resolved to flud her way to Italy, to work out the impressions of color and form which Nature had given as mental germs in her childhood.

Now we trace her in a densa forest, living on berries and sleeping under the trees. But ever beside her was a thin, gliding form, moving in the interior folds of the atmosphere, and visible only to mortals possess ingelairvoyant powers. Hark ! She knows this, and she speaks : "Father, dear father, I have left mother as a slaye. Will you help me free her from the bonds of servitude?" Lowly came that answer which is not voice, but an instinctive perception of words : "My child. I will."

Thus guided by the spirit-father, Margaret slept, and wakened, and found the forest food, and journeyed toward the seaport where the vessel waited to carry her to lovely Italy.

Now we find her in the city of New York. Amid the noise and confusion of the outward scene, she lost the inner sight of her father-guide, and she felt alone. Our loving angel-guardians often conceal themselves from those endowed with spiritual gifts, that they, too, may pass further into spirit-light.

Margaret was tired and hungry, and she asked a stranger for food. The devil was sleeping in this man's beart, and he led heramid the glitter and glare of evil halls. But who shall quench the clear light of purity when God holds sway over the burning lamp of innocence? For those who are true and working for unselfish love, there is ever a path leading into the realms of peace. Margaret's soul abhorred the dance and the low charms of vice. She rushed to the doors, but the bars and bolts were there, and, fainting with horror, she fell to the floor.

The midnight hour brooded over the city, and the fre bells-startled the sleeper. Into her prison-room flashed the long tongues of a relentless conflagration. She quickly rose from a little cot, opened wide the casement and saw the flames rushing upward around the building. Once more she felt the presence of her inseen father. She grasped the sill and was about to jump from the window, daring to drop to the ground. But at that moment the ladders were raised, a gallant fireman received her form and bore it gently to the street below.

Again yielding to unseen guidance, the trusting maiden wandered through the city. Again suffering from hunger, Margaret lost the sense of protection. Generally it is only in extreme necessity that we sink into inner consciousness and obtain the help we need. Hunger often draws us to the outward : noise appeals "Child," said the mother, "why not try to pacify to the exterior; but when we seek chereal repose your father, and let him have his beliefs?" Divine Help reaches us through angelig ministra-Divine Help reaches us through angelic ministrations.

At length, worn and beggared, fasting and foriorn, Margaret sits down to rest upon the steps of a church. Her extreme beauty, her lovely eyes and her exhausted appearance attract the notice of an artist. He

this country and in Europe. For seven or eight years after Margaret's reinstatement in Melvin House. she worked early and late at her favorite task, carefully finishing every picture before it left her hands. From the rich she received a liberal recompense, but some of her best paintings were given to lovers of art who possessed very little of this world's gouds.

Margaret's method of executing her work was also peculiar. As the poet and the sculptor sometimes feel the afflatus of inspiration at unexpected moments, so our lovely artist was accustomed to approach the easel when the spirit moved her. Here and there, as directed by the mysterious influence within, she made swift yet delicate touches. What the subject of a new painting was to be, at the commencement of the work she could not tell. But soon a sudden dawn of comprehension would flash across her mobile features, and with wonderful rapidity she would fill in the details. At length an impression would come that the picture was finished, and with instant obedience to the unseen mentor she would lay aside the brush.

Assiduous toil and study undermined the fair painter's constitution at a comparatively early age; and after a short veried of suff-ring from pulmonary disease, she entered spirit life in her forty-third year, having attained enduring fame.

Margaret's mother, too, had entered into rest sev eral years previously. The sudden revulsion from wearlsome auspense to unexpected joy was more than her wasted frame could bear. She was burled by the side of her first love, and Margaret tenderly wove wreaths over their graves, in the little pale of Encordia, or Anglia, in Pennsylvania. After Margaret's decease her beautiful form was deposited in the same peaceful enclosure. In terms of the ancient astrology, the descent of her life did not conform to the outer Fate, belonging to earth, because she arrived only at zenith; and then passed from one zenith to another in the spirit-land, where to know, and love, and work for others is bliss incitable.

Robert Brown, her companion artist, still remains in the earth-life, executing pictures and composing poems, when not prevented by physical infirmities: patiently awaiting the time when, with Margaret, he shall mount from celestial zenith to zenith, devoutly approaching nearer and nearer to the All-Sustaining Central Orb of Love and Wisdom.

People's Meeting, New York City. To the Editor of the Banner of Light :

Spencer Hall, 114 West 14th street, was crowded on the afternoon of Oct. 3d, by an audience attracted partly to ascertain what a "Spiritual Love-Feast" might be, and partly because our exercises were to consist of tests, psychometric readings, etc. After the singing by the audience, reading of E. S. Hol-brook's poem, "The Fatherhood of God and The Brotherhood of Man," and an invocation by Mr. S. A. F. Goodspeed, grapes were passed among the audience, F. Goodspeed, grapes were passed among the audience, and each invited to partake in token of "Good Will," harmony and love the distinctive feature of our "spiritual love feast." Then followed a large num-ber of spirit descriptions and messages given through the mediumship of Mr. Goodspeed, Frot. G. G. O. Van Horn, Mrs. T. J. Lewis and Mrs. Higgins. Mr., Wm. C. Bowen made, appropriate and interesting re-marks, followed by a number of clear psychometric readings by Mrs. Isa Wilson-Potter. All present ex-pressed themselves as highly pleased with the exer-cises.

are likely to be kept up throughout the winter. The general expression is one of warm commendation of Mr. R. and his over-ready and willing controls. Mr. Ripley is to lecture in Washington, D. C., the coming two months, after which we may be favored by having him for another month this winter; but whether he comes here again or not, he must feel some satisfaction in the fact that his labor has done us so much good, and assisted us to a brighter and a purer knowledge of the beautiful truths of Spiritualism. He has our warmest well-wishes for his future prosperity and usefulness. Mr. Ripley's guides gave striking tests to some unbelievers, which have aroused their interest and they are beginning to investigate."

Vermont.

POWNAL .- E. P. Raymond writes : " I want to do an act of justice to Dr. W. H. Vosburgh, of Troy, N. Y., by stating some facts. I had typhold fever, and was left very weak and feeble. My left arm began to be helpless; it was cold and useless, gradually grew smaller and shrunken, and I could not raise it from the pillow where it lay beside me. The thought of having a helpless arm was terrible to me. I knew of wonderful cures that had been performed by Dr. Vosburgh, and now I gladly testify to his great gift of healing; for after three treatments my helpless arm was oured, and to day is as strong and well as ever. If any who read this have fear of paralysis. I am sure Dr. Vosburgh can' save them from such a fate if they go to him in season. His treatment is thorough, but not painful.

Dr. Vosburgh can be found at 244 9th street, Troy, N. Y. I will gladly answer any questions concerning this fact. I can refer to the nurse, Mrs. E. Goodwin, of Washington Mills, N. Y., who was with me at the time of my filness."

Massachusetts.

BROCKTON.-Sara E. Hervey, M. D., writes : "The Brockton Ladles' Aid Society has 'made a successful opening of the lecture season. We have already had Mrs. Abby N. Burnham, Joseph D. Stiles and C. Fannie Allen. We have had full houses, and all seem to be pleased. If those of the friends who wish our public meetings sustained will assist in the good work by donations we shall be able to keep an admission fee away from the door. Speakers who would like to address a Brockton audience can address our President or Secretary, stating terms, etc., and said officers will confer with them."

HAVERHILL.-W. L. Jack, M. D., writes : "The first numbers of Vol. 60 of the BANNEB OF LIGHT are at hand, with contents as welcome as ever to all, who by their demonstrations of approval indicate that a greater prosperity and a much larger circulation than ever before is hereafter to attend it. . May the number of its readers increase a thousand fold."

New York.

TROY .- A. Bate writes :"The First Society of Progressive Spiritualists of Troy hold lifs Appual Moot ing on Monday evening, Sept. 27th, in Keenan Hall were elected for the ensuing year : President, Mr. Were elected for the ensuing year i freedeen; mr. Bilsha Waters i Vice President; Mr. A. M. Whippie :/ Becretary, Mr. A. Bate, Tressurer, Mr. E. Gernon [1] Trustees, Mr. J. Lodewick, Mr. B. M. Cornwell, Mr. N. Reynolds, Mr. W. B. Paterson, Mr. J. Carpenter, Mr. W. B. Sherman, Mr. Cir R. Wood Mr. C. Kelley, " Mrs. Jessie Brown, "State State

"Look here, Judge," said the burglar, "T ain so bad as you (hint's sh' conty five me limy and for reform." And the kind-blarted judge gave him 11-feet your, free of expense.

Written for the Banner of Light. THEODORE PARKER.

Old Boston cannot her great son forget-The orator, the man, the preacher true, The radical, whose regal coronet Shines with its gems like diamonds of the dew.

Whenever tyrant wrong oppressed the right, This man was sure the glant wrong to meet ; His banner flashing heaven's far radiant light, Passed as a call to men from street to street.

His prayer was incense like the breath of morn ; His words like songs the truest poets sing ; To lead mankind this hero soul was born,

And through the wilderness our steps would bring. He spared no siu, winked at no courteous crime, And to the onset gave the rallying sound ;

He stirred our hearts with sentiments sublime, Each earnest word a hymn or prayer profound !

But to I the tale that's told by all the years Repeats itself-the prophet is outcast : His work glgantic met with scorn and sneers-His enemies rejoicing at the last t

How long shall prophets of the living God Be sent with hearts of fire his truth to speak. And bear the bitter world's avenging rod. With that calm look of love and virtue meek?

Such souls must from their resting-place proclaim The wrong the ages thus to man have wrought, And by the power of their resurrected name Direct our hearts to better decds and thought.

Alive thou art, oh ! Parker, for the truth, Thy message speeding onward like the light; Thy sympathetic spirit, blest with angel youth,

Leads on mankind to serve the living Right. Another land with tonderness inurns Thy dust, and classic ground thy memory keeps ; Though here as there the faithful beacon burns. Beside whose fire no sentinel e'er sleeps t

And we rejoice to call to mind thy worth, And hold thy fame as precious as the day; We'd fill with fadeless flowers the sweet warm earth Where rests thy form beneath the sky of May.

May those true hearts that love thy honored life, Some token give to mark the hallowed spot. As sweet as roses with June memories rife, To say-the good of earth are ne'er forgot !

WILLIAM BRUNTON.

Spiritual Phenomena.

Mr. Eglinton in Russia.

The following condensation of accounts given in the Rebus (St. Petersburg), made for the Neue Spiritualistische Blätter, and translated from the latter paper for Light, will be perused with much interest by the readers of the BANNER ;

Mr. Eglinton being in Moscow, on one occa-Mr. Eglinton being in Moscow, on one occa-sion, Abdullah, a control of Eglinton, appear-ed, a tall, black-bearded man, with a woman and a child. Another time the same spirit showed himself, together with his medium, to all present. Direct, spirit writing in the Rus-sian language was obtained between two slates closely screwed together, lying upon the table. Direct writing was likewise received between two card board slates, so closely pressed to-gether that the pencil could not have moved gether that the pencil could not have moved without abnormal power. One of the gentle-men sat upon these, and felt, while the others heard the writing. In spite of the close press-ure of the morsel of lead, the corresponding side of the other card-board slate was without a mark. The numbers of bank-notes, unknown to every one present. were correctly given in the spirit-writing. A question was asked at hazard concerning the word which would be found in a certain line in a certain page of a certain book, without is having been previous-ly seen by any present, and the answer was given correctly in spirit-writing, the supposi-tion of thought-reading being thus excluded. Mr. Eglinton had only touched the slates with two of his fingers. Spiritual manifestations

fore arm. At his second appearance E. D. Pribytkowa wished mentally that Abdullah might bring her a sheet of paper from the little table, and every one saw him lift up the paper, and reach it to her. The last time he came for-ward he disappeared before the eyes of the spectators after he had grown in height, and raised himself free above the floor. After him two materialized spirits appeared together-one being a male figure (Dr. Forbes), the other a female, and remained visible for some time. At the conclusion of the senare the following

At the conclusion of the seance the following words in Russian were found written upon one of the marked sheets of paper with the blue pencil :

"Science explains much, but it will never with its bold grasp comprehend the laws which enable us to manifest and to show ourselves to you. This secret belongs to the future, not to the present."

On the same sheet was likewise writing with the red pencil, in English, by one of Eglinton's controls, named "Ernest."

controls, named "Ernest." The fourth scance took place at Herr Aksa-kow's residence. There were present as well the University Professors, Dobrostawin and W. W. Paschutin, Herr M. Gedeonow and Mes-dames M. P. Saburowa, S. D. Bestuzewa, W. J. Pribytkowa and Dobrostawina. A tambourine, the surface of which was cov-ered with a luminous preparation, rose slow-ly from the table and approached Frau Saburo-ws, then was thrown upon the floor. A musi-cal box played, and ceased playing at a wish cal box played, and ceased playing at a wish expressed, and then played only three notes when wished to do so. At the mentally ex-pressed wish of Frau Bestuzowa, a ring was drawn from one of her fingers and placed upon another. Round Eglinton, luminous tongues were seen (who will not be reminded of the tongues of fire above the heads of the Apos-tles?). One of these penetrated through the table, moved slowly about those present, re-mained stationary before Prof. Paschutin, and then disappeared into Eclipton's breast. After then disappeared into Eglinton's breast. After that the medium ascended four ells from the ground, so that Mesdames Saburowa and Dobrostawina had to mount upon their chairs not to lose hold of his hands. Mr. Eglinton hovered some time in the air, and then sank slow-

ly down again. At all these scances the medium's hands were securely held. The direct writing took place in full light.

Dr. Slade's Work in France.

[Translated for the Banner of Light.]

In our issue of Oct. 2d we printed a translation made for our columns of an article from The Figaro concerning the service which Henry Slade is accomplishing at the French capital. The subjoined is now furnished us by our translator as appearing in Le Temps of Sept. 13th. By this it will be seen that Dr. Slade's mediumship-by whatsoever name the secular press writers, unacquainted with the subject, choose to call it—is creating a profound impression in Paris:

Fakirism is a kind of Spiritualism. In Paris it has recently been brought into fashion by an American medium, Slade by name, and if those who attend his scances can be believed it certainly leaves the art of moving tables far be-hind. A reporter of Voltaire relates mysteri-ous occurrences which he witnessed yesterday evening at 21 Rue Beaujou, the residence of

Dr. Henry Slade. Upon our arrival Dr. S. received us most cor Upon our arrival Dr. S. received us most cor-dially, saying in English, for he is unacquainted with the French language, that he hoped we would be more fortunate this time than we had been the foregoing one. After the interpreter had translated these words, we passed into an adjoining room that contained a few chairs and an ordinary oaken table, whose only pecu-liarity was that the board of the table, which was very large, rested upon closely joined legs. Dr. S. places himself near the table, drawing our attention to the fact that he keeps his feet from under it, consequently he can in no way

the spirit-writing. A question was asked at hazard concerning the word which would be found in a certain line in a certain page of a certain book, without its having been previous-ly seen by any present, and the answer was given correctly in spirit-writing, the supposi-tion of thought-reading being thus excluded. Mr. Eglinton had only touched the slates with two of his fingers. Spiritual manifestations frequently took place. A spirit complied with the mentally-expressed wish of Herr Blagon-rawow that himself and Herr Lwow should be touched simultaneously. On one occasion Herr Btagoi felt that a spirit-hand pressed through his coat on his right shoulder and pinched the naked flesh. In all four scances the chain remained un-broken even for a moment. The medium's neighbor on either side held his hands fast and bear witness to his perfectly passive demeanor. The following who were present testify to the truth of the above statements : E. J. Tolstaja, Th. A. Lwow, P. Th. Blagonrawow, A. A. Sma⁻ bear witness to his periectly passive demeanor. The following who were present testify to the truth of the above statements: E. J. Tolstaja, Th. A. Lwow, P. Th. Blagonrawow, A. A. Sma-gin, E. G. Grek, R. P. Grek, J. O. Jarkowski, D. J. Btagoj and N. A. Lwow. In St. Petersburg the first three scances took place at the rooms of Professor Butlerow, the fourth at the residence of State Counsellor Al-exander Aksakow. At the first of these scances direct spirit-writing was obtained in sealed ordinary slates and in cardboard slates, tightly sorewed to-gether, belonging to Professor Butlerow. Mor-sels of pencil had been previously inserted and the slates marked by all the professors present. Professor Dobrostawin took from his pocket a book, *Bernay's Chemistry*. The book was not shown to Mr. Eglinton, and from this book, without looking in it, Professor Butlerow set the twelfth line, and Professor Dobratawin the fifth word to be given. The slate with the said this when the chair, which is in no way ac-tached to him, comes and quietly places itself beside the table. Then he begs us to ask the spirits some questions, upon which the follow-ing question is written by my companion: "What is the best proof we can obtain of your existence?" After the interpreter has trans-lated this into English, the slate is placed un-der the table and scon we becault write then lated this into English, the slate is placed un-der the table, and soon wo hear it write; then we read: "The writing itself." Another ques-tion: "Canyou give us a drawing in answer?" "I cannot draw to day." Dr. S. knows noth-ing of what is written. The blank side of the slate is turned up and given him, while the an-swer is written under the table, during which he looks at us. he looks at us. Suddenly he says : "The slate under the table will return to the surface by starting from the right side to the left." In an instant we see in reality the slate slowly return to the top of it. Then it redescends, passes underneath the ta-ble, comes up and strikes me on the chest. The last experiment is, that I place my hand The last experiment is, that I place my hand under the table, the wrist on a level with the edge. Dr. S. does the same, holding the slate in his hand. In an instant I feel the slate place itself in my hand, The arm of Dr. S. does not move or stretch. The table is three times as long as my arm. The pencil is again placed upon the slate; it writes: "I am tired." We then retire. I have faithfully reported what I have seen which assuredly was most extraordinary. Of course I examined the tables, chairs and slates, and could discover nothing that could tend to a doubt of Dr. S.'s sincerity.

D. D. Home, Once More.

To the Editor of the Banner of Light:

BANNER OF

Another letter from Mrs. J. D. Home has appeared in one of our spiritual papers. In it there are some astounding assertions in reference to the mediumship of D. D. Home, Mrs. Home says: "His life and gifts will remain the unshaken base on which the mighty and glotious truths of Spiritualism are reared." This will be news to the Spiritualists of England and America who may read this curious letter. The medium Home, who possessed only a limited degree of physical mediumship comparatively (for we always have In mind the Fox Girls, the Davenport Brothers, Henry Slade, William Eglinton, and many others), has been set before the world not only as a saint and martyr, but the one medium who has made Spiritualism what it is, all other mediums and their work being ignored. as if their names had never been known, and their influence bud never been felt as a potent factor in the spiritual progress of the past thirty eight years !

Assertions like these would be beneath notice were it not that a good many unsophisticated converts may learn to look upon D. D. Home as the father of Modern Spiritualism. It is, therefore, a simple duty that we owe to the workers in our ranks, both living and 'dead," to repudiate these bold and baseless assertions, and to warn the public against malicious and covert attacks made in the name of truth, justice and progress.

Now, Mr. Editor, since Mrs. J. D. Home assumes the office of censor and judge, without invitation of Spiritualists, to criticise and roughly insinuate against the character of our professional workers, it is rightly in order to resent these oriticisms, insinuations and sweeping assertions by presenting some facts in the history of modern mediumship which may serve to enlighten that lady as to the amount of good actually accomplished by professional mediums without rich wives, who for years past have been successfully battling with scientific skepticism. I am at a loss to know of a single convert made by D. D. Home who in any way equalled Prof. Zöllner, of Leipzig, an outspoken and fearless convert of Henry Slade. Where is there another scientific work on physical mediumship equal to Zöllner's "Transcendental Physics "?

Notwithstanding the presence in Europe of the medium flome for upwards of thirty years, we do not find a single scientific work left to the world by any of his converts, and yet we are told that "his gifts are the base on which the truths of Spiritualism are reared." If so, I would like to see some of the proofs of this audacious statement, for facts and figures are what the people demand now. Home spent most of his life in Europe, traveling about for pleasure, going and coming when and where he pleased. He made frequent trips to St. Petersburg, but in spite of this the gifts of Slade and Eglinton were necessary to influence and convert the most noted Russian professors. The same argument of facts will hold good in reference to the medial work dong in France, England and Germany. According to Mrs. Home, her husband possessed the most wonderful mediumship known in mod-ern times, and she even hints that it was the only genuine and reliable mediumship. If this be true, why are the gifts of Eglinton and Slade causing so much excitement, and why are there so many conversions among the scientists and agnostics of Russia, Germany, Austria, France and England through their mediumship and that of others?

A rich medium, like Home, with nothing to do but to travel about and give sittings once in a while, as suited his physical convenience and pleasure, had every opportunity that could possibly be imagined of inviting the eminent scientists and materialists of Europe to investigate the phenomena of his mediumship without money and without price ; and as Mrs. Home asserts that "every communication consoled and guided while it convinced." it would not have been a difficult matter for him to have converted the half of Europe. When we think of the life of independence and luxury which Home led during the last fifteen years of his life, with every wish gratified, and every condition requisite for the display of powerful phenomena easily obtainable, I sometimes grow very skeptical that Home ever possessed the power attributed to him; nor can I ever be made to believe that his mediumship was any greater than that displayed at the present day by hundreds of our physical mediums all over the land, who indeed are not spoken of in many instances as at all extraordinary. If Mrs. Home will carefully peruse that admirable book entitled "'Twixt Two Worlds," wherein is recorded the notable achievements of that extraordinary psychic. William Eglinton, she will there see scores of names. numbering in the list the highest nobles and officials and scientists of various courts and societies of Europe, beginning at London, reaching as far north as St. Petersburg, and as far east as Vienna; names of the highest celebrities, converted to Spiritualism by a professional medium who receives pay for his valu able services. Mrs. J. D. Home's last letter is full of surprising statements, inexplicable were it not known that Home, through his inordinate vanity and envy, would never admit that there was any other in the world worthy to be called a reliable medium. It is guite natural that Mrs. Home should be imbued with the same ideas concerning mediums. In her letter she says : "His ruling thought was always to discover a medium whose manifestations should be of the highest order, and to whom he might transmit the love of the truth and devotion to the cause." By this it will be seen that Home candidly admitted that in his long experience he had not succeeded in finding a medium in any way equal to himself, especially in regard to honesty. But here is a still more remarkable utterance : "His wish survives in me, and is the more lively that being left alone I need an earnest purpose to in-spireme. It was with that hope I resolved, the other day, to see a professional medium, trying to forget the day, to see a professional medium, trying to forget the unfavorable impression that the acceptance of money creates in such a case, where the payment ought to be only esteem and gratitude..... Ains I carried away the most painful impression possible. I have no doubt that the direct wrising be-tween two slates was real. I even feel sure of it, but the contents of these messages were absolutely worth-less, lacking identity and void of consolation or in-terest. It was impossible that they should have come from the source asserted, and they could carry con-viction to no one. As for the physical manifesta-tions, such as movements of chairs, etc., they consti-tuted only a clumsy trickery on the part of the medi-um." um." This unwarranted tirade against Henry Sinde and his mediumship can only be accounted for in the fact that Home never forgave Slade for going to St. Petersburg and Leipzig, and accomplishing in those cities a work which could not be duplicated, or even approached, by the physical mediumship of himself ; and now that Mr. Slade has gone to live in Paris, these bitter, envious feelings are coming to the surface and are no longer hidden. But the idea that a man whose reputation (to speak as charitably as possible) was no. torious, should pose as a spiritual pope, hunting through the world to find one honest medium to patronize, will strike Spiritualists as the height of insane folis and vulgar affectation, and is sure to cause no end of adverse criticism and merciless reviews of his whole career, from first to last. While many Spiritualists treat Home's follies and foibles with charity and silence this kind of wholesale condemnation, mingled with a spirit of saintly perfection and spiritual superiority, will cause leniency to give way to the' most searching analysis of his public and private life which would certainly add nothing to the reputation of D. D. Home. Mrs. Home, by her own candid assertions, announces herself as an enemy to professional mediums. The world does not stop to take cognizance of any other form of mediumship. The mediums who live by spirit were visible at the same time. The witnesses to this and the following seames were: E. D. Pribytkowa, W. J. Pribytkowa; A. M. Aksakow, M. P. Gedeonow, Prof. N. P. Wag-ner, E. P. Wischniakow, and Prof. Butlerow; At the third seames, which took place at Prof. Butlerow's rooms, s small table was placed by reading of the seame the theorem. The planet, of the seame the seame the seames of the seame the s their legitimate and God given powers are the only

medical novice. I assert that absolutely all the mediums who have done serious and lasting work for the cause have taken remuneration for services rendered.

LIGHT.

Mrs. Home is rich chough to seek out a medium and remunerate him from her own well-filled purse, but she admits that she has not yet found one honest or legitimate enough to patronize in this way: at the same time, she objects to professional mediumship. The mediums now in active service will take no more notice of advice and criticisms coming from persons not qualified by a spirit of impartiality and practical experience than they would take of the advice offered from the pulpit or the street-corner. It is not at all likely that any of our celebrated workers will be deterred in any way from their accustomed course of duty and devotion to truth and progress by advice that any novice may offer. But I think I am not far wrong when I say that these lefters of Mrs. Home. filled as they are with insinuations against our mediums, will be resented not only in thought but by word and pen by Spiritualists and mediums alike all over the world. Instead of seeking to cover up many incidents in the career of Home, Mrs. Home boldly defles the enemies of Spiritualism, urges on the critics to fresh attacks, raises by a stroke of the pen her husband as a martyr, and places his name in the calendar of saints t

It is not necessary here to go into details about the books which Home published and which failed to sell owing to the mediocrity of thought and style, and the anvious motives displayed so freely in every chapter. 'Lights and Shadows of Modern Spiritualism " will be remembered by the few who read that exceedingly offensive production as a shallow book, intended to represent its author as the only competent and qualified medium in the world. That book was a signal failure, not only from a financial but a literary standpoint, and will forever remain as a solemn warning against the vanity, egotism and personal ambitions which may tempt mediums to fail from their high calling to a state of spiritual disqualification. May the warning bear fruit, and be heeded not only by mediums but by Spiritualists who love to pose as perfectionists too far removed from the every day exigencles of life to assist or cooperate with the untitled, the humble, or those who receive their dues for services well rendered. W. W. VAN ZANDT, M. D. Chicago, Sept. 23d, 1886.

For Washing Clothing, and all laundry and cleansing purposes, JAMES PYLE'S PEARLINE is a favorite compound. Does not injure the fabrics, and saves a great deal of abor. Sold by grocers.

Passed to Spirit-Life

From the home of her mother, Mrs. L. S. Cadwell, 242 West S9th street, New York City, Oct. 1st, at 1:30 P. M.,

From the home of her mother, Mrs. L. S. Cadwell, 242 West 39th street, New York City, Oct. 1st, at 1:30 P. M., Edith Cadwell, aged 17 years 2 months and 10 days. A gentle and amiable girl of a fine mediat organism, her presence in the séances was of much value to the manifes-tations. She had a voice of great power and sweetness, and a musical talent which, if trained, would have been of no mean order, and which the spirits surrounding and con-trolling her mother utilized in their maulfestations of the independent voice; her presence also aided in the material-ization of child-forms, for which, had she lived longer on the mortal plane, she would have been a marvelous medi-um. Each of Mrs. Cadwell's children has brought with its birth a medinmistic gift to the mother, who seems to live wholly in the maternal sphere of affection, but is called to the work—which is so often a martyrdour of ma-terialization. The funeral took place on Sunday, Oct. 30, at 3 oclock. Dr. Sill, of St. Chrysostom's Chapel, read the herein, after which the guide of Mrs. Cadwell, "Nolse," entranced her, and repeated the Lord's Prayer, followed by the medium's spirit mother, who described in beautiful fanguage the entrance of the newly-risen one into the applic home of the Summer-Land. This is the second time within a year that Mrs. Cadwell and by Genze which the belowed child. On the 27th of October, 1885, her youngest child, an interesting boy of five years, was suddenly removed from the mortal, an event which almost took the life of his mother, so great was the shock.

event which almost took the first and horder, as get the shock. We feel the greatest sympathy for Mrs. Cadwell in this her hour of sorrow, but we feel that the glorious hand of angelic guides who have always sustained and guarded her will still do so, and that sho has not lost that beloved child, who is now added to the beautiful band of workers who aro doing such a grand service through her. S. W.

From her home in Carpenter, Pa., Sopt. 29th, Mrs. Cris-sie M'Nott, wife of E. L. M'Nett, Esq., in her 37th year. sie M'Nott, wife of E. L. M'Nett, Esq., in her 37th year. Bhe was an arder nt Spiritualist, and possessed considera-ble mediumistic power. The night but one after her transi-tion, and before her body was burled, she came as a spirit, and brought with her ihree children, who had preceded her to spirit-life. A child of hers, ten years old, was par-tially controlled, and saw her, the children, and many others, and gave messages of cheer from thom. The fu-neral services, in accordance with her request, were con-ducted by Bro. Howe, of Fredonia, N. Y.

From his place of business, in East Boston, suddenly, Sept. 8th, John W. Odiorne, of Chelsea, Mass., aged 65 vears.

Deceased was a member of the Boston Handel and Haydn Society for more than forty years, and had recently inves-tigated and become a believer in Spiritualism. MRS. A. B. F. R.

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

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·**8**

a book, Bernay's Chemistry. The book was not shown to Mr. Eglinton, and from this book, without looking in it, Professor Butlerow se-lected the forty sixth page, Professor Wagner the twelfth line, and Professor Dobratawin the fifth word to be given. The slate with the question written npon it was laid upon the ta-ble with the writing downwards. Mr. Eglin-ton took the cardboard slates, laid them upon Prof. Butlerow's shoulder, and writing was soon heard, followed by three soft taps inside the slates. The latter were opened and these words were found written: "The word is com pound--'chimney-glass.'" When they came to examine the book, they found that the fifth word on the twelfth line of the forty-sixth page was "glass," the word preceding it being "chimney," to which it is conneoted by a hy-phen, thus the explanation "the word is com-pound." A facet of the pencil was found to be worn and the corresponding side of the card-board free from mark, though the pencil was closely pressed against it. No one then pres-ent knew that such a word was to be found at the place mentioned. When the scaled double slates were opened, the word '' Good bye'' in large letters were found written. "The 'following Professors of the University were present and give their signatures in test-mony of, the truth of the statements above made : Prof. A. Butlerow, Prof. Nicholas Wag-ner and Prof. A. Dobratawin. "At the second scance at Prof. Butlerow's rooms, the spirit of a female, of middle height, a pound face and block hair, arranged after the fashion of fifty years back. The spirit came before the curtain, and Frait E. D. Pribytkowa recognized her aunt, who had died ten years previously, the recognition being 'confirmed by Herr Viktor Pribytkow. Then Abdullah showed himself (who is and the following scance were is L. D. Pribytkow, W. J. Pribytkowa and disappeared biook hair, arranged after the cabinet, a spirit-form was seen (hpiding him back, so that on this occasion boin medium and spirit were visible at the same time. "The wi

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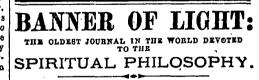
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BOSTON SATURDAY, OCTOBER 16, 1886.

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

Good Things to Come

We shall print next week a MEMORIAL AD-DRESS ON WILLIAM' DENTON, as delivered by that eloquent orator, A. B. French, Esq., at Camp Cassadaga, N. Y.

The week following we shall give to our readers the full text of Prof. J. R. Buchanan's much-admired discourse on THE MISSION OF AMERICA-delivered at Lake Pleasant Spiritualist Camp, Mass.

The Progress of Theology.

To admit that theology is capable of progress is equivalent to a confession that it is not infallible. It means that its limits are not unalterably fixed, that its definitions are far from being all inclusive, and that the divine is not what they could not help, or are to have a wholly contained in its changing forms. If chance, called a probation, in the next life. This theology, or the science of God, really advances, | novel dispute has been raised by the discovery makes progress, enlarges its scope, it must obviously be due to one influence alone-the B. C. F. M. Board actually hold so humane and steady influx of divine truth into human intel- | reasonable a doctrine, although it is not ligence and the human heart. This influx, charged against one of them that he has however, notoriously is never felt through the preached it or had occasion to preach it. The strong barriers erected by ecclesiastical authority ; that is to say, the expanding and ad- in another life, while old iron-clad Orthodoxy vancing influence never proceeds from the in- holds hard and fast to the cruel dogma of origterior works of theology; it keeps its citadel inal depravity and eternal punishment in con-There is bu one explanation, then, of the movement : it is that it proceeds from without. The large heart of humanity is receiving the divine influence in unwonted measure, and as that heart beats so must the colder and slower heart of theology beat also. In this age, the Church is mainly sustained by the people, and hence any modification of their | belief on points of theology is sure to make itself manifest within the Church and on its professing creed. While the secular press aims to keep step with the Church, it is highly significant when that press feels compelled to admit the fact of the large movements which are going on in the theological field. We read in a very recent issue of a paper like the Boston Journal, for example, in an article prepared with strict editorial care, that "the present theological discussions in New England have a far deeper significance and much wider relations than many people seem to suppose." The Andover professors, it remarks, are but "the thin edge of the axe in the present forward movement in theology; the people are behind them." The professors happen to be leaders because they possess the qualifications for leadership, and are recognized as having them. But they are only a part of what they lead, and they would not be able to lead unless there were some to follow. If they and their organ, the Andover Review, were slienced by ecolosiastical authority. they would only be certain to secure a wider hearing, and men and women would go on reading and thinking. The tyranny that is equal to the suppression of human thought and to the sliencing of human speech, happily does not exist in this age, and it proved a failure in the past, since thought has never yet been suppressed nor speech wholly silenced. The Boston Journal asserts, then, that the Andover controversy and the American Board controversy are but "incidents in a general theological movement the influence of which is more or less positively felt through all Protestant Christendom." It insists that the cause of free thought and free utterance in theological investigation has been fought out, and practically won, in the churches of England and Scotland. What the men involved in this war as leaders for progress were made to suffer, merely because they were enabled to see further onward and outward than their ministerial brothren, their own personal memoirs fully recite. Unfortunately for our "iron-olad conservatism," says the Journal, their teachings and influence have reached New England, and the survivors of that distinguished company are now helping to do here what they have done for the churches of their own countries. Horace Bushnell almost single-handed and alone thought out and fought out a permanent modi-, fication of the old Calvinistic theology, and prepared the way for such teachers of a more lib-'eral theology as Mulford, Brooks, Munger and Smyth, and men of like power and aptrophysical areas of tearn-Faculties of Andover and other scars of tearn-ing in New England. New Haven Williams, that these men are rank hereits. They stood dium - among which ma Bowdoin and Wellesley are largely in sympathy for freedom of thought." And such utter from Thomas R. Havard. Smyth, and men of like power and spirit in the

with the movement, and Bangor, Dartmouth and Amherst to some extent. Union Theological Seminary, of New York, also shows symptoms of independent and progressive thought.

This new movement in theology is thus described by Dr. Munger, in his "Freedom of Faith," a book that deserves the widest reading: "The New Theology is a definite movement that attempts to link the truth of the past with the truth of the present in the interest of the Christan faith. It justifies itself by the belief that it can minister to faith and by a conviction that the total thought of an age ought to have the greatest posssible unity, or. in plainer phrase, that its creed ought not to antagonize its knowledge." And again he says : "The New Theology does not part with the historic faith of the church, but rather seeks to put itself in its line, while recognizing a process | by "this softer gospel" go their way and orof development." The Journal expresses the | ganize a new society (Board), and see if their the cause of religion and of truth is to suffer because the doctrinal statements of past generations are under examination, discussion and proposed revision. And it freely declares that any of these statements that will not bear investigation in the light of the present age, however useful it may have been in former years and centuries, "do not deserve to survive and will not survive." It says that those who oppose the progressive movement in the Congregational body are making a great mistake, and seem to be afraid that laymen, or the people at

large, should read and think for themselves. It is well stated by the Journal that these keepers of men's consciences, and would-be directors of their conduct, show a disposition to exercise paternal guardianship over the churches, lest they should slip out of their control. That is the tendency of the ecclesiastical spirit, and always has been; it happens now to manifest itself against people within the churches rather than against those without, as in other days. But it is ever the same spirit, the spirit of tyranny. It seeks to control the people never, they added, seek to hasten nor aggressthrough what has generally been called their hard grip in the Middle Ages, and kept back **17** If shoess Letters must be addressed to ISAAC B. the light of knowledge, and so the progress and Brith, a pier of Light Publishing House, Boston, Mass, All other otters and communications must be forwarded to Luring Constr. Private letters 'should invariably be marked to Personal to on the envelope. developments of the human mind, for centuries. sceptre was broken. It was done by discovery and invention. The invention of gunpowder and of printing, and the discovery of America, were practically simultaneous. These three together, in addition to discoveries in astronomy, dispelled the clouds that had rested so long and so heavily on the human mind, and it is none the less effectual. slowly brought emancipation from ecclesiastical tyranny. But it takes centuries to undo the work of provious centuries. What we now see going on around us is only the evidence of a movement that is sure to lead to the largest freedom, and consequent happiness of the race. As another practical illustration of the progress which theology is making we need but instance what has just occurred at the meeting of the American Board of Commissioners for Foreign Missions, held at Des Moines, Ia. This large body never underwent more exciting theological debates since its formation. The dispute turns on the theory whether the heathen who have never heard "the gospel," and therefore have had no chance to "embrace" it, are to be everlastingly punished for that certain missionaries sent out by the A.

"new theology " favors the idea of probation

ances were greeted with most enthusiastic applause.

Then up rose a reverend professor from Chicago to declare that he was opposed to the iden that this new doctrine is mere "speculation," to be played with as a toy or amusement. He said he thought the Board has "the right to reject some men who are a little free. with their thought." "To go from Dr. Woods to the present Professor of Theology in Andover," he exclaimed, "is a longer leap than from Leo X. to Luther. Their doctrine is thoroughly revolutionary." Another Chicago doctor of divinity insisted that the Board had a right to direct its missionaries as to what it believed they ought to preach. Further, said he, if they have come to the parting of the ways, let these brethren who believe that more good can be accomplished opinion that no one ought to apprehend that methods will do more for Africa and foreign fields than the old methods.

That liberal-hearted preacher, the Rev. Newman Smyth of New Haven, said : "If you take this exclusive action, you precipitate this fight into every church in every town and hamlet in the United States." To which came responsive cries from the old-style theologians of "Let it come! Let it come!" "Yes," apswered Mr. Smyth, "but first let the kingdom of God come." And this is the great schism that is to rend the old Calvinistic Orthodoxy and iron-clad theology in this country asunder. We ought all of us to be grateful to the heathen who are the unconscious, cause of so great a help toward the achievement of religious freedom.

Spiritualism Goes Everywhere.

The invisibles who spoke through Mrs. Cora L. V. Richmond in a recent discourse defined their attitude in relation to the Church and the creeds in this wise : Every form of faith in the world, said they, is needed, every church is required, or it would not be here. You should ively break the covering around the unfledged conscience of your neighbor, but let the incubation go on as it may. No bird can come forth from the nest until the covering or shell is broken and it is set free; nor could you, by any possible alchemy of nature, force it back into the shell when once its wings are fledged. So long as the work contines to go on, as it certainly does now, we should each one of us be content to help in such way as we can, and leave the rest to the silent and unseen workings of the divine within the human spirit. Slowly as we may sometimes think the work advances,

Between man and God, the spirits declare, the avenues that lead to the light are as manifold as human necessities, and we believe that all solvents will come between creed and creed, dogma and dogma, intellectual interpretation and intellectual interpretation, as soon as man is ready. Yes, they continue to assert, Spiritualism is here without permission of the Church or of the State, to make its presence manifest and felt whenever and wherever it is needed. It will enter whatever place is open for its reception. Wherever a human heart needs this ministration, and is prepared to receive it, there it will come, caring nothing what has become of last year's leaves, or of the birds that have flown from last year's nest. It will manifest in its own way. If there is a patriot, he is always inspired, and he knows it. Wherever a good and great deed has been done in modern times, it has been felt that some hand above and beyond the earth has guided that action.

Spiritualism wishes and aims only to elevate the individual life, with which alone it deals. It is humanity that it has come to preservenot governments, legislatures, armies, creeds, or institutions. It works upon them most effectually as it works through humanity. Wher-

A Pioneer Passed On.

Mr. Oliver Stearns-at whose residence in the West End of Boston during the years immediately preceding and succeeding the establishment of the BANNER OF LIGHT, séances of marked interest and importance in their outcome took place-passed to spirit-life on the 4th of October, at the advanced age of seventy-six

years. Mr. Stearns for many years was engaged as salesman in several of the prominent carpet stores in Boston; and commanded the respect of his employers, as well as his customers; he was a gentlemanly man in the true sense of the term, and above all honorable in his dealings with mankind.

His health failed him quite a number of years ago, and he was for some time a confirmed invalid, but passed quietly out, though somewhat suddenly at last, from the mortal with no sign

suddenly at last, from the mortal with no sign of suffering. In the early days of Spiritualism the knowl-edge of the new revelation came to him in his own family in the form of physical manifesta-tions, such as the lifting of large tables with-out human contact, etc., also the demonstra-tion of intelligence accompanying and direct-ing the power exhibited—his eldest daughter being the medium. Mr. Stearns became en-thusiastic over the discovery, and invited his friends and neighbors to witness the manifes-tations without charge. He continued in this way for some time; at the date when the Spir-itualists established their meetings on Brattle street, he was one of the prime movers in tho work; his soul and energy were in the cause, he desiring that others might realize what he had experienced.

had experienced. It was at one of the scances held at the home of Mr. Stearns, now so recently deceased, that -months before the initial number of this pa-per was published—we first met Mrs. J. H. Co-

per was published-we first met Mrs. J. H. Co-nant, who afterward became the medium for the Banner of Light Free Circles. This, to us at least, profoundly important and historic sitting, occurred in November, 1856, the BANNER OF LIGHT being first brought out in April, 1857. We were at the time strongly impressed with that lady's evident power as a medial instrument, and recommended her to the attention of Mr. William Berry-afterward our partner-who was at the time holding sé-ances of an investigatory nature at his own residence in North Cambridge. His brother-in law, Mr. James Ross, who was the medi-um at these sittings during the winter, being obliged to visit Cuba in the line of his business. Mr B, was forced to seek for a substitute, and Mr B. was forced to seek for a substitute, and so socured the services of Mrs. Conant-which link in the chain of destiny led further on to her work in a broader field :

These scales for inquiry were held at Mr. Berry's residence, under her mediumistic su-pervision, for several months; after which they

pervision, for several months; after which they were discontinued and those for the BANNER or LIGHT commenced in this city-first at the National Hotel, and afterward at our publish-ing office, 3} Brattle street. After the departure of his beloved wife-her-self a Spiritualist - to the spirit-world, Mr. Stearns, through failing health, withdrew from active work in promulgating the philosophy and facts of Spiritualism, but did not lose con-fidence in the cause or its phenomena. Almost his last request to his daughter was that she would invite two mediums through whom he had received satisfactory tests in the past from spirit-friends to call upon him. split-friends to call upon him. He leaves three daughters and one son, who

realize that their beloved father has simply "gone before," and can return to them from the spirit-side of life with messages of love and affection for them. He was a member of the Order of Odd Fel-

lows, and was interred under their form of burial. His funeral took place at the residence of his eldest daughter, on Clarendon street, Thursfay, 7th inst. Mrs. F. M. Dix, together with her husband, bestowed as the last tribute of affection a beautiful floral anchor, with the word "Father," inscribed upon it. The other children contributed choice flowers, and the Odd Fellows an ivy wreath, interspersed with wheat. The interment was at Mount Hope cemetery.

The Duality of Being.

A consciousness of existing independent of the mortal body, and of looking upon it as upon any object outside the individual, has often been related as the experience of those who ever a deed is done that serves mankind Spirit- have been so near as barely to escape the ualism is there; wherever mankind are op- change called death, also by mediums, and al-

Prison Reform-Decease of Burnham Wardwell.

OCTOBER 16, 1886.

We stated briefly last week that Burnham Ward. well, whose life has been largely devoted to efforts for the amelioration of the unfortunates in the prisons, passed to spirit-life from this city, Ost. 3d, after an earth-experience of sixty-eight years.

The deceased had made his home (with short periods of residence elsewhere) in Boston for the past fifteen years ; he was born in Old Town, Me.; for some time he was Deputy Sheriff and Deputy Superintendent of the State Prison in Thomaston, Me., and then went to Richmond, Va. At the time of the war he refused to take the oath of allegiance to the Confedera-cy and was put in prison. He escaped from Richmond and offered his services to General Butler. They were accepted. Mr. Wardwell served on the jury that indicted Jefferson Davis. After the war he was made Superintendent of the Penitentiary at Richmond, but later on removed to Rhode Island, where he became Superintendent of the State Farm. His labors for the prisoners were unremitting during life, and especially marked in his later years, and he has ever been ready to publicly acknowledge, at all times, the sympathetic and other assistance given him by Spiritualists in his reform work. He leaves a widow and two sons. His death was the result of ills contracted by his prison-life during the war.

Funeral services occurred at 305 Columbus Avenue, on the afternoon of Tuesday, Oct. 5th-Rev. A. A. Miner (Universalist) and Rev. W. Bradley officiating, and appreciative remarks regarding the deceased and his life work being also made by H. H. Bigelow, of Worcestor, and Miss Jennie Rhind. The interment took place in Cambridge Cemetery.

The following (in substance) is the public testimony borne by Rev. Dr. Miner to the sterling character of the deceased, and his honest determination to stand by the right, and in a measure also to the value and importance of good pre-natal conditions for the child -as taught by the science of heredity-that the man may be properly and justly prepared to meet the trials of mortal life with safety:

of mortal life with safety: "I do not hesitate to say it is my conviction that this man has been greatly influential in calling upon the administrations of our land to make reforms in the prisons. The original theory was to chastise, but ought it not to be to instruct and to reform? Who are these men? They are the victims of our institutions, Few men are strong in themselves to be able to come face to face with that other strength, and to say they are independent of all others. The child born in a Christian family, and who breathes a clear atmo-sphere, has an unspeakable advantage over the child who opens its eyes in corruption. I cannot but think the work of this man [Mr. Wardweil] has been very serviceable, and that it has been such as God must approve. I stand here gratefully to pay my tribute to the worth of this man, and I shall be content when the fuger of death shall still my heart-strings, if I may be as worthy of God and man as he was."

A Spirit on the Roof.

According to the Providence Journal, previous to Mrs. Ross vacating her house in that city, spirits had acquired power sufficient to enable them to appear outside the building, so as to be seen by those who happened to be passing at the time.

ing at the time. "Strange though it seems," says that paper, "a large number of people have lately been ready to stake their reputations that they have seen a ghost on the roof of a certain house on South Main street several Sunday nights past. It issued from a dormer window, walked out on the flat roof to a very dangerous point, and then retired. It was clad in a white robe, which flut-tered lightly in the breeze. The story has a voucher in the fact that a famous spiritualistio medium lived in the house and held séances on Sunday evenings. The house is next north of Sunday evenings. The house is next north of Amateur Dramatic Hall, and the watchman in an establishment close by was the most trust-worthy witness."

This witness is reported to say that the form did not return to the window, but while standing at the dangerous point instantly flashed out of sight-dematerialized.

"Mental Cure."

Colby & Rich have just issued the eighth edition of the above-named book by Rev. W. F. Evans.

This treatise illustrates the power of mind This treatise illustrates the power of mind over mind and disease in a masterly manner, also the psychological mode of treatment, which is adapted to all modes of medical prac-tice, whether Allopathic, Homeopathic, Eclec-tic, Botanic or otherwise. It answers a de-mand that is very apparent at the present time, when speculative theories of the widest range and most divergent nature are being promul-gated touching the eradication of disease. This valuable book meets the demand of the patient as well as the practitioner—also of those entertaining various views as to pay-chology, magnetism and kindred subjects rela-tive to the subtle forces in nature and human beings.

equence to such as do not embrace the gospel (according to Calvin) and such also as have never yet heard of it! The latter succeeded in finally getting a resolution through the Board upholding their inhuman and illogical dogma, although the new men, representing Andover, were out in strong force, made a masterly fight, and produced a deep impression.

To give our readers some idea of this internal dissension over mere points of faith in the Orthodox ranks, we cite Dr. Withrow, of Parkstreet Church, Boston, as saying that "a strict mandate should be given to the Prudential Committee to accept no candidates for missionaries who held the doctrine of probation." Those who went for that side undertook to dodge the real issue by declaring, with Dr. Todd, of New Haven, "We are not a theological court, but we are a corporation entitled to put such restrictions upon the men we employ, just the same as a bank or any other corporation. The public has no business with what we do in this matter." There is no conscience about it, then, according to this view. It is nothing but business. Very well ; just remember that when you employers of missionaries, whom you call only your employés, go about hat in hand begging for money to support these missionaries in the field, to say nothing of officers in easy chairs, and superannuated preachers at home. The strong point of the dodgers was, that neither the prudential committee nor the-Board was an ecclesiastical body, and therefore was not called upon to pass upon questions of theology.

The editor of the Independent, Dr. Ward, who protested against the iron-clad resolution proposed by the old school of believers, said that it contradicted the desire of a very large part of the missionary force. He said that letters could be read from missionaries, asking that men who hold "new departure" views should be sent to the foreign work. He likewise stated that eleven out of fourteen missionaries in northern Japan were, opposed to keeping back men from the field because they happened to believe in the "new departure." He thought the Board should not be frightened because somebody calls it a new idea. "We have had many new ideas, new schools they were called, but the question has always been settled on the side of liberty. There has been a great change of front on the question of who shall be saved. Once it was not admitted that even infants could be saved ; now we admit it : now many of us hold the view that thousands of heathens will be saved-immense multitudes. The old school admit it, but they don't say precisely who will be saved. The question is simply: How do you think these immense numbers of heathen who are to be saved will be saved? That is the only question which has raised this uproar." And he added : "The man who opposes free thought is an enemy of truth. If this doctrine is mere speculation let it go as such; for it is harmless;

pressed or downtrodden Spiritualism is there, most invariably by returning spirits who have ing could change its name sufficiently to be silenced as spiritual healing, and be quietly classed as a new discovery by men of science, it would be appropriated instantly by those who are wedded to the orthodox creed of Materia Medica. If Spiritualism chose to be under the authority of dogma, creed or formula, all mankind would worship the form, while the living spirit might have fled.

It comes not to do aught to those who deny it, but wherever the heart is sad and weary and worn, wherever dejected and scorned of men, wherever finding in no creed comfort, in no formula the lesson of immortal life, it declares the woll-spring in the desert, the voice in the lonely place, and binds up the burdened spirit and heals the broken heart. It says to all, "deny it if you will, but the rose will blossom on the fair rose-tree, the lilles of life will grow beside the flowing stream, the angels of God will speak with voices of comfort and rich melody to the hearts and lives of men, and before mankind is aware of it the ancient places of desolation and wrong will be overgrown by the blooming flowers of immortal life." No place will it refuse to enter where a welcome awaits it-whether hall, library, temple, place of worship, or human habitation, where there is a heart that requires its presence and that can perceive its voice.

23 A correspondent of the Harbinger of Light (Melbourne, Australia) says the able and popular lecturer, Mr. Henry Burton, who has been engaged by the Brisbane Freethought Association for two years, broke new ground on Sunday, August 8th, by giving an exposition of 'God and a Future Life, in the Light of Science, Secularism and Spiritualism."

ence, Secularism and Spiritualism." Dealing with the subject in the light of Spir-itualism, Mr. Burton said that phase of thought was the best abused of all movements. But all men, thought and systems are alike when un-der the ban of the seeming wise. Majorities alone are popular; yet they are not of necessity in the right, for, as Millon says, "few may know while thousands err." No idea, however ridicu-lous it may appear at first sight, is unworthy of consideration. And Spiritualism, which can rank among its adherents men of profound, oritical, scientific and searching thought is not critical, scientific and searching thought, is not to be sneered at by the vulgar and thoughtless. The facts of Spiritualism, the result of crucial and penetrating investigation, are as surely es-tablished as are any of the facts of Orthodox science, consequently as well founded for philo-sophical deduction.

THE SPIRIT MESSAGE DEPARTMENT this week treats, under the heading of Questions and Answers, such themes as earth-bound intelligences and their liberation, reëmbodiment, etc.; Charles Henry Smith (of Philadelphia), Rebecca Lyon (of Worcester), Jacob Strong, (of New York Olty), and Martha Griswold deliver messages in the first person; while "Lotela" speaks for ten returning intelligences who, were unable at the time to control the me-dium __among which, may be mentioned one

uplifting and strengthening. If spiritual heal had the ability to communicate to us their feelings at the hour of transition from this to the higher life.

An interesting instance of this kind is told in "A Wounded Soldier's Experience" in the New York Evening Post. The writer, "H. E. W.," who evidently is the one who passed through the experience he describes, underwent the torture of having an arm amputated in a field hospital after the battle at Resaca. He vividly portrays his surroundings and the various incidents that tended to augment rather than diminish his sufferings immediately preceding the surgical operation. Of what were his sensations after being chloroformed he says :

"Presently a ringing noise and something like the roll of a drum was in my ears. Before my eyes were a stream of flashes and a ball which turned rapidly from the centre outward, bursting in flery points at the surface. Brighter and brighter it grew, until I was enveloped in a cold, white light, and I seemed to be borne out from myself in some way, and diffused in space. I was conscious still, and felt them working at my arm, but it did not seem to be a matter in which I had any special concern. I think there really was pain, but it was not localized. The person lying on the table did not quite seem to be myself, and I seemed to feel the pain as I would that of another person, by sympathy only. As I was surrendering the last poor remnants of consciousness I was im pressed with the idea that it was death, and though I no longer cared, I was curious to know what the next scene would be like, if there was anything to follow. At last came blank forgetfulness, but apparently only for an instant. I sat up suddenly and looked around, My arm was gone and the stump nicely bandaged. The pain was gone also."

Cremation.

There are to day more than a dozen Orematories in Europe, says the New York Evening Post, and four in this country. In the New York Urematory sixty-one cremations have taken place since the 4th of last December. Referring to the objections to the method an agent of the Society recently said :

agent of the Society recently said : "We have as yet met with no briticism which need cause us anxiety. The objections now urged more and more faintly against the new practice are the old ones brought forward be-fore we began. They are (first) that in cases where death has resulted from poison all trace of the agent is removed; (second) that orema-tion is 'heathenish and barbarian'; (third) that it will be impossible to dispose of all the dead by oremation; (fourth) that the practice is incompatible with a belief in the resurrec-tion. The first objection is the only one to which we feel called upon to answer at length. It is true that traces of poison will be des-troyed, but the argument is not against cre-mation, but in favor of careful autopsy before oremation in any doubtful case. All non-vola-tile mineral poisons, such as arscele, however, would remain in the ashes, and would be more preadily detected than in the dead body itself. We oremate no body without the regular per-mit of the Board of Health, and, in addition, the certificate of death from a reputable phy-sigious have surely never realized that it is stime in the course of years by fire what nature inse in the course of years by fire what nature inse in the course of years by fire what nature inse in the course of years by fire what nature inse in the course of years by fire what nature inse in the course of years by fire what nature inse in the course of years by fire what nature inse in the course of years by fire what nature inse in the course of years by fire what nature inse in the course of years by fire what nature inse is quick combustion, the other slow." "We have as yet met with no orlicism which

The work was written at a time (1869) when but few minds had taken thought in this direc-tion, and it covers the ground as no other work has done, unless such has embraced similar

views to those therein entertained. The book contains 367 pages. Price \$1,50, 10 cents extra when sent by mail.

25 Of the views of Prof. Stowe, the recently deceased husband of Harriet Beecher Stowe, the Hartford Times says, "He was radically convinced of the nearness of the other life, for his own almost daily experience for thirty years had revealed to him the possibility, and not only the possibility but the fact that the so-called 'dead' can and do return, and are often (though unseen by most) in very truth close by us.... His spiritual visitors were so real, that he sometimes was for a moment at fault in judging whether they were such, or were still, like himself, in the earthly body."

1957 We have received this week a pleasant call from Mr. S. N. Aspinwall of Minnenpolis, Minn. This gentleman last Sunday afternoon and evening occupied the platform of the First Spiritual Temple, corner Exeter and Newbury streets, in a very acceptable manner. He has concluded to remain in Boston this fall and winter, and will accept calls to lecture. He will devote a portion of his time to the development of mediums. Address care of this office.

ET A stereotyped humbug, with coarse, yellow handbills, hailed at New Bedford, Oct. 10th. What these and like impostors profess in their posters is quite enough to show the utter faisity of the whole thing. This party has been "floating in the air" (?) for a long time, hunting after ducats, and catches none but the unwary,

KP Mr. Edwin D. Mead, the gifted historical lecturer, is to deliver a course of six weekly addresses on "The Pilgrim Fathers," at Boston. University, beginning Thursday evening, Oot. 21st. The high obaracter of the speaker ensures that the series will be full of interest and mentally profitable. 5.241

By Our cordial thanks are returned to Mr. and Mrs. C. C. Sailer, of 8129 N street, West, Washington, D. C., for a donation of choice roses for our Free Circle table.

Me regret to be obliged to announce that the vetoran Spiritualist, Dr. A. H. Richardson, is at present prostrated by a severe and dangerous Illness.

BANNER OF LIGHT.

Foreign Notes.

[Translated Expressly for the Banner of Light.] FRANCE.

Le Moniteur .- In the "Instinct of Conversation," the writer, Mathilde Ras, concludes by saying : "We Spiritualists do not fear death, because we know that at does not exist, either in its material or spiritual form. The organization decomposes, the spirit separating itself from it. The body returns to the earth, and then from its dried-up members are born again a million beings, who die and live on in the evolution of nature. The spirit returns to the sphere of spirits, its primitive home, there to enjoy the infinite advantages which the unfortunate ones of this world are denied from sharing. We do not imagine or presume that the ultra-terrestrial existence is of such or such a nature, we form no bypothesis of it, for we positively know what it is. Have not the spirits told us? Know ing that family ties are not broken, that our intelligence is not annihilated, that we continue to be what we are and always have been, ascending one step higher, and so continually progressing and enjoying new pleasures, death does not frighten us.

If we cry as we are about to lose a loved one. It is only that our faith is not as strong as it ought to be : it is that we are yet enveloped by matter, and that we prefer to possess what we can behold with our mate rial eyes, and touch with our hands. Our hope is to communicate with the dear one; this hope giving us support and consolation.

We must not allow the body to give itself up to in firmity, nor expose ourselves to perils which for us have no advantage; neither must we give up ourselves to sadness, which dejects the spirit and thus affects us physically. Spiritualism is for all problems of life a positive solution, and none can doubt that it satisfies by its logic.

The following useful advice is given by the spirit Jobart to Spiritualists : " For many among you, Spir-itualism is a science that initiates you into the art of communicating with the disincarnated; for others it is an innocent distraction with which to agreeably pass a few hours, and which are habitually sacrificed to this pleasure : for others again, it is a philosophy which explains the object assigned man in the general order of creation; finally, for some it is a science that acquaints its adepts with hidden things and occurrences about to happen. Spiritualism is nothing of the kind. It being well studied and well understood, it is nothing else but a rational development of a precept of a philosopher of antiquity. To know one's self, one's origin. one's fate, and what the necessary conditions are to progress in the spheres that fill the infinite universe-this is veritable Spiritualism, and ought to be the subject of your meditations.

I cannot approve of the manner in which Spiritualism is used in your reunions-always communications -this apparently seems to be your effort, your only You have had sufficient proof of the existence desire. of spirits by their manifestations. Why, then, not enter another path? Why not study ancient and modern philosophy, the science of truth? Why not devote your circles to an earnest study of the human race and to the different parts of which the body is composed? This study would have the merit of initiating you into the work of great thinkers who by their genius and talents have honored humanity. You would have the advantage of allowing yourselves to ask the spirits for advice upon the elucidation of obscure points, and for the correction of errors more or less serious. Beside the attractions that your reunions would offer, you could enlighten those whose knowledge has been limited."

Le Messager. - Captain Volpi, one of the distinguished learned men of Parie (Italy), has commenced a series of lectures upon Spiritualism. Prof. Lumbroso, who is about to study spiritual phenomena, has promised to publish the result of his researches.

Le Magnetisme opens with an afficie by the editor, M. Donato, relating in an interesting manner the his tory of his work, commencing with his first experience.

GERMANY.

Spiritualists in Germany have been greatly, exerclsed over the appearance in Stuttgart of a Mr. Homes and a Mrs. Fey (undoubtedly assumed names), exposing, as they call it, mediumistic phenomena. The at-tendance at their meetings was very small. W. Hahn, a Spiritualist, who witnessed their first performance. was surprised at the excellence of the manifestations, which were so minutely and well given that he confesses he himself was at first deceived and believed Mrs. Fey to be a medium ; but upon closer acquaintance of both Mr. Homes and Mrs. Fey, he found them to be nothing but ordinary sleight-of-hand performers.

Die Sphinz .-- Subscribers of this valuable magazine are presented with the September number with memoirs of Justinus Kerner, the poet, selected by Dr. Carl du Prel, together with drawings by Prof. Gabriel Max, and published in Leipzig in honor of the anniversary of his birth, Sept. 18th. Dr. du Prel presents in his charming manner the deeper sides of Kerner's character, particularly in regard to bis patient (Frau Hauffe), whom he afterward perpetuated as the "Seer of Prevorst." Then follow a selected few of Kerner's poems, together with drawings by Prof. Max, a fer-vent admirer of K.'s, taken from his sketch-book, representing a number of excellent sketches, among them being a number of the seer, her place of burial, etc. For those interested in the latter they will have essential as well as artistic value. Spiritualism has experienced a severe loss in the decease of Alexander Butlerow, Professor of Chemistry at the University and Academy of St. Petersburg. He departed this life Aug. 17th at his castle in Kasan. He was a faithful disciple of our faith.

ALL SORTS OF PARAGRAPHS. THE TWO LIGHTS.

The boy's bright dream is all before; The man's romance lies far behind. Had we the present and no more, Fate were unkind. But, brother, toiling in the night, Still count yourself not all unblest If in the East there gleams a light, Or in the West

Still country of the set of the s

As the outcome of the Des Moines controversy, to which we have devoted considerable space elsewhere this week, what amounts to a heresy-hunt has been gotten up against five of the Andover professorsthough it is said by the authorities that they are not charged with heresy, but with teaching a new system of theology. The feeling in Chicago is, according to reports, that the "second probation" men have been badly defeated ; but their efforts were made on the line of true progress, and they are yet destined to force a bigoted church to take the forward step it now o stolidly refuses.

There are twenty-seven peaks in Nevada exceeding 0,000 feet in height.

In a French paper there is a matrimonial advertisement from a widow with 200,000 francs, who seeks a husband in one who must at least have a like sum of money, with other equally pleasant recommendations.

The English papers are in such haste to character ize the Chicago riot as a dangerous omen for the Republic that they wholly forget the excesses committed in London by dynamiters and the labor rioters of Trafalgar Square, while the bloody encounters between the strikers and the soldiery in Belgium, and the wholesale destruction of property there, are quietly ignored, as are also the terrible conflicts which have taken place in the French mining district.

Cleopatra's Needle (obelisk) the New York papers say is suffering from consumption, and desires to be sent back to its native land; and one of the journals adds : "Who shall say that the acknowledged disinte gration of the obelisk now is not due to the interposition of some avenging spirit who seeks to redress its wrongs. Be this as it may, let us anticipate its absolute decay, raise a popular subscription and return to the despoiled and outraged city of Alexandria her lost monument."

Mme. Blavatsky, the famous leader of the Theoso phists, is as rigid in her diet as the strictest Mohammedan. She prefers rusks dipped in sweet coffee. Turkish fig-paste and almonds. She smokes finely flavored Russian cigarettes as a preventive of corpulence.

In the juvenile papers we read, under the head of Pets," of dogs so tame that they will eat from your hand. There are other dogs so tame that they will eat from your leg.

The frost has killed vegetation much earlier than last year, and flowers and vegetables exhibit blackened stalks, except where the market gardens are de lighting in the new fall leaves carefully protected at night.

Silas Ballou hated the British both by inheritance and because of his own boyish experience in being stolen from his home by them, and in the war of 1812 he not only took active part as a soldier, but he chron icled the successes of American arms in the rude poe try of the period, one of which related to the varied

Three thousand Knights of Labor, white and black marched through Richmond Oct. 11th.

An Albany widower of over co who had selected a young woman of 23 for his second partner, says the Journal, was chaffed so much by his friends about the great expense he was liable to incur in taking so young a wife that he thought it would not be amiss to sound the mind of his intended, and did so. She named over the number of dresses she would need, and capped the climax by insisting that the first two years must be spent in Europe. The match is now off.

The New York woman suffragists have determined to attempt voting next fall, as a precedent.

M. X. is a popular young bachelor much sought after

Mrs. Fay's Seances. To the Editor of the Banner of Light:

Mrs. Fay's opening seance of the season was held on Sunday evening, Oct. 3, at her new place of residence in Boston. A good number assem-bled to witness the manifestations. Almost immediately after the medium entered the cab-inet, form after form walked out into the ceuand took them by the band and greeted them; and took them by the hand and greeted them; several dematerialized where they stood. They were of various ages and sizes. We think all but two found the friends sought for. One gen-tleman met a spirit friend whom he had not seen since leaving Colorado, and introduced his wife to her. The mother of a little girl came and put her arms around her, making, with the husband, who was present, a happy family meeting.

with the husband, who was present, a happy family meeting. We also had some very sweet singing from one of the guides. A gentleman present wished to make assurance doubly sure, and proposed to have the doors between the parlors sealed, which was done, and the medium also gave him permission to sit in the back parlor if he wished, but he did not seem inclined to comply. We isfied. At the hour of ten the seance closed.

On Thursday following, the scance closed. On Thursday following, the scance was well attended, and many recognized their friends, while opportunity was offered to satisfy doubt-ing ones as far as possible. HARBIET A. BLAISDELL.

We publish the above statements on the authority of the writer, whose address is 62 West Newton street, Boston, taking no responsibility in the matter whatever. But as to the genuineness of Mrs. Fay's mediumship we have no doubt, as we fully tested hor several years ago. -Ep.1

En A Toledo, O., correspondent of the Chicago Tribune reports, under date of Sept. 25th. that the spirit of a colored man by the name of Warner, who deceased in Dec. 1884, returns frequently to his wife, whose earthly existence is slowly waning. Mrs. Read, a colored woman, slowly waning. Mrs. Kead, a colored woman-who, with others, lives in the same house, says of the returning spirit: "Hecomes in the back way usually in the night time. When Mrs. Warner sees him she stretches out her hand and says: 'Come, Tom; come, Tom.' He takes his place at the bedside in his arm-chair, and leans forward, his head in his hands. He will sit there for hours. I'm not afraid of him; I'm getting used to him. He will say nothing except to her. but at times he will sing one of I'm getting used to him. He will say hotning except to her, but at times he will sing one of the sweet old plantation hymns." "The mat-ter," says the writer, "has caused a profound sensation among the colored people in that part of the city."

J. FRANK BAXTER speaks in Philadelphia the Sundays of October; the first three weeks of November in Central Connecticut ; during December in Washington, D. C., and in January '87, in Cincinnati, O. Friends within practicable distance of his Sunday appointments should make arrangements with him in advance for week evening lectures. He can always be reached at his permanent address, 181 Walnut street, Chelsea, Mass.

The Carrier Dove for August contains four well-executed portraits, one surrounded by spirits, and of which there appears to be no despirits, and of which there appears to be no de-scription. The same issue contains a long lec-ture on "Materialization," by Mr. W. J. Col-ville. It is one of the most remarkable lectures we ever tried to read, as it quite overlooks the subject of "materialization." It thus beats Shakapeare—to write a play of Hamlet and leave Hamlet out. He however vouches for the materialization of mannain the wilderness, and the loaves and fishes manufactured by Jesus. Mr. Colville's "inspirers" are evidently una-ware that the loaves and fishes affair is derived from Egypt, and was never the work of Jesus ware that the loaves and isnes and is to bried from Egypt, and was never the work of Jesus at all. Mr. Colville was sole speaker at thirty-one services during the Camp-Meeting. The Californians have quantity if not quality.—The London Medium and Daybreak, Sept. 10th, 1886.

Hovements of Mediumsand Lecturers.

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

Mrs. H. S. Lake would like Eastern engagements for Mrs. H. S. Lake would like itastern engagements for first two Sundays of December, the Sundays of Jacu-ary and last two Sundays of February. October ad-dress, Stafford, Conn., November address, Norwich, Conn. Week evening engagements made within rea-sonable distance of Sunday appointments.

Miss Jennie B. Hagan, after three weeks' vacation, began her isil and winker work, lecturing at West Duxbury, Sunday, Oct. 3d; at Marshfield, Oct. 4th; Greenwich, Oct. 10th; she speaks there again on the

To Correspondents.

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

J. T., VAN BUREN, ARE.-The conditions attending the answoring of sealed letters by spirits are so very delicate and subtle that it is impossible to tell whether or not any special mediumship can comply with them. Therefore me-diums advertising such a phase of power should be sure of the ability of their guides, and the qualifications of their own modiumship in this respect. Complaints on the part of dissatisfied investigators would be less frequent did partially-developed mediums and their spirit attendants un-derstand the limits of their powers, and hesitate to enter the field of public labor until they were certain of their ability to fulfill their advortised promises.

Special Notice.

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

ED Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHORAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; COLDY & RICH, 9 Bosworth street, Boston, have it on sale.

Fourteenth Congress of Women.

FOURTEENTIL CONGRESS OF WOMEN. The Association for the Advancement of Women will hold its Fourteenth Congress in Louisville, Kentucky, Oc-toher 20th, 21st and 22d, 1880. Executive Resslows at 10 o'clock A.M. Public Sessions at 2:30 and at 8 o'clock P.M. At Evening Bessions a fee of twenty five cents will be charged for admission. A Conference of officers only will be held October 19th, at 7:30 o'clock P.M. JULIA WARD HOWE, President. ELLA C. LAPHAM, Secretary.

These meetings bring together thoughtful women from many parts of our country, and thus open the way to helpful acquaintance and cooperation in good undertakings. The papers presented and discussed suggest much that is available for future work and study.

Subscriptions Received at this Office

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manity, both Hero and Hereafter. London, Eug. Price \$3,00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. London, Eug. Price \$2,00 per year, postage 50 cents. THE THEOGOFHIST. A Monthly Journal, published in India, and sont direct from India to subscribers. \$5,00 per sprum.

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AS returned to the Parker House. Washington, D. C., for the winter. His wife, Mrs. Lunt-Parker, will re-main in the East until the last of December to fill engage-ments to lecture. Address her 23 Common street, Boston, Old 1w*

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exploits of that war. Here is a specimen : of that war. Here is a specimen: "Decatur, Hull and Bainbridge, dear, Did wonders in our nave, Brave Capt." ull sunk the Guerrière, And Bainbridge took the Java. Decatur took a ship of fame, High on the toaring water: The Macedonia was her name, And home in triumph brought her. Perry, with flag unfurled, Met Barclay on Lake Erite, At him bis matchless thunder hurled, Till Barclay was quite weary."

English Items.

A movement is being made in London for the establishment of a Children's Progressive Lyceum in that city. The Lyceum recently inaugurated in Newcastle opened with a membership of sixty children.

Prince George of Solms, a Spiritualist for twentyfive years, has recently visited London and had some very successful seances with Mr. Eglinton. So says Light.

Seances by a newly developed medium for materialization, Mrs. Hall of Macclesfield, have recently been held. Writing of one on the 20th ult., at Manchester, a correspondent of the Medium says : "Our loved ones walked amongst us and presented us with flowers, their fragrance being exquisite and of great strength. All the sitters were perfectly satisfied, and thoroughly convinced that according to the arrangements made imposition was an impossibility."

A supplement to *Maht* is to appear with its issue of Oct. 16th, giving Mr. Eglinton's reply to Mrs. Sidgwick, and a vast amount of testimony to the reality of psychography. The ordinary number of pages is six-teen ; with the supplement it is expected to extend to upward of sixty.

Gerald Massey proposes to make a provincial lecturing tour during the winter months.

Those of our readers about to purchase a first class plano at a medium price will find it to their interest to examine into the merits of the Emerson Plano. This concern has been established nearly forty years, and has, so we are informed, turned out over forty-five thousand of these popular instruments. They are made of the best materials, and in tone and finish they are unequalled.

J. Wm, Fletcher will deliver his illustrated lecture on "Switzerland," at Paine Hall, Boston, Bunday evening. This is the same lecture that has been recelved with great favor in Providence and other New England cities; and as it is on the above occasion to be given for the benefit of the Ohildren's Progressive Lyceum No. 1, a large audience should be in attendance.

Mr. and Mrs. Ross have, we are informed, leased a fine residence at the South End, readily reached from all parts of Boston, and will soon commence holding sóances."

the attention of our readers is called to the card-in another, column-of, Mrs. J. D. Bruce, who has lately become developed as a fine business, test and modical medium.

by mammas who have marriageable daughters. "Why is it," asked Mme. Z. one day, "that you don't get married?" "Impossible, my dear madam," respond-ed X. "I have such a horror of divorce."—French.

The Anchor Line steamer Anchoria, from Glasgow for New York, with seven hundred passengers and crew, long overdue, and almost given up for lost, reached St. Johns at last Oct. 12th. Cause of delay, a broken shaft. Great rejoicings at her safety.

CHURCH TIMBER PAR EXCELLENCE—we should say: Five idiots were recently confirmed by the Bish-op of Exeter, who praised "the devout reverence of the carefully prepared candidates." He referred to the case of a boy with whom he had been very much struck in his childhoo', called Silly Billy. This poor idiot child just before he died gave utterance to a great thought: great thought :

"Oh i what does Silly Billy see? Three in One, and One in three, And One of them has died for mo." - The Church Guardian.

From Sept. 7th to Oct. 9th, 217 542 rations were distributed by the Earthquake Relief Committee in Charleston, at a cost of \$14,839 38.

If New Haven clergymen would only have a gong arranged to ring two minutes before the close of even-ing services, it would prove a great boon to young men who attend church on the curbstone, -New Haven

A war in the Balkans is quite probable. Russia is obstinate. Austria is defiant. Turkey, primarily interested, is preparing. Russia has sent Gen. Kaulbars to Bulgaria with terms. Austria objects to these terms, and openly declares: that they shall not be carried out. . This means war, or a back-down by Russia. England is pleased with the declaration of Austria. The Bulgarian ministry have decided that they cannot concede the Russian demands concerning the elections and the imprisonment of officers. The populace in Bulgaria openly insult the Russian General, who has telegraphed to his government that he must have an armed force on the grounds, or retire.

Out in Humboldt, on the long stage routes they have the stages fitted up with bunks on the roof, which they rent out at \$1 a nap to sleepy travelers. On smooth roads the sleepers ratite along reasonably well, but going over the 'rough-and-tumble sections they dream of earthquakes, cyclones and shipwrecks. A netting is lashed over them to keep them from bouncing overboard.—Carson (Nev.) Appeal.

Judge E. S. Holbrook, of Chicago, has reached home from his Bastern tour, looking hale and hearty. He visited the various Camp-Meetings, and had an enjoyable time generally among Spiritualists and his New England friends.

As the frost draws night he chunk of ice on the front stop enlarges.- Germantown Independent. Proving the old saying that "like begets like."

An earthquake has destroyed every village on the Island of Niapu, one of the Tonga group of the Friendly Islands. The five hundred inhabitants escaped. The Island is covered twenty feet deep with volcanic dust, and at one place a new hill two hundred feet high has been formed.

WEDDING DAYS. Monday, for wealth, Tuesday for health, Wednesday the best day of all ; Thursday for crosses, Briday for crosses, Briday for losses, so has set to Baining no day at all ;

Some one has said that & man who writes constantly. Samot taink much / while a man who does not (Ante much ought to inverte inter who does not (Ante much ought to inverte inter to a single of the single so

Greenwich, Oct. 10th; she speaks there again on the 17th; at Fail River, Oct. 24th and 31st. Bbe has an en-gagement for November at Philadelphia, Pa. Miss H. will engage for Dec, 5th and 12th, 1836, and Feb, 20th and 27th, 1887. She will also attend funerals and speak week evenings.

Speak week evenings. Frank T. Ripley, the well-known platform test me-dium and lecturer, has February, March, April and May, 1887, as open dates for which his services can be engaged. Address him at 121 F street, N. E., Wash-ington, D. C., during October and November.

Dr. Dean Olarke will speak for the Phenomenal So-clety of Spiritualists, in Boston, on the fourth Sunday of October. This able speaker is open to further en-gagements for the fall and whiter. So competent and useful a worker should not be allowed to be used ployed.

Mrs. S. A. Jesmer Downs lectured in Spiritualists' Hail, Bartonsville, Vt., Oct. 3d; wishes to make en-gagements for the fall and winter in New England-particularly in Vermont and New Hampshire-and will attend funefals. Address North Springfield, Vt.

Miss S. Lizzie Ewer, who is giving good satisfaction as a lecturer, also as a test medium, now has her per-manent address, Portsmouth, N. H.

Mrs. J. Francha Dillingham will be in Providence, R. I., on Sunday, Oct. 17th. She will address the Spir-itualists of Newburyport; Mass., on Sunday, Nov. 14th. She can be addressed for engagements at Lynn, Mass.

one can be addressed for engagements at Lynn, Mass. Mrs. Lunt-Parker lectures and gives tests-accom-panied by her little daughter, Lillië M. Lunt-at Man-ohester, N. H., Oct. 17th and 24th. Would like to make engagements in the South and West after the first of November. Address 33 Common street, Boston.

November. Address 33 Common street, Boston. Dr. J. K. Balley spoke during September at Munn-ville, Oswego, Hannibal Genter and Geneva, N. Y., losing several appointments by stress of weather. He is now in New England, and desires engagements. Where public lectures are not practicable, parlor meetings may be. He particularly desires to arrange for courses of consecutive evening lectures, of from three to ten, in which he will present the *rationais* of Spiritualism and laws of mediumship—so far as de-ducible from known facts of nature. He speaks at Manchester, N. H., Dec. 10th and 20th. Keep Bro. Bailey busy. For terms address lim, box 123, Scran-ton, Fa.

ton, Fa. Mrs. Clara A. Field is now located at 33 Boylston street, Boston. The second Sunday in November she is engaged to speak in Amesbury, Mass. She will an-awer calls to lecture; and give psychometric readings and tests. Address her as above.

Dr. A. W. S. Rothermel's permanent address is at sol Olificon Place (corner Nostrand Avenue), Brooklyn. N. Y.

Mrs. A. L. Pennell is located for the winter at Onset, Mass., and is ready for engagements to lecture.

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 Nov. 11th, 12th and 18th, 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 SAMUEL P. PUTNAM, Sec.

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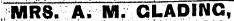
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Message Department.

6

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All express as much of truth as they perceive-no more.
 Ti is our earnest desire that those who may recognize the measures of their splrit-friends will verify them by informing us of the fact for publication.
 Natural flowers upshow Our Gircle-Boom table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pressure to place upon the altar of Splrituality their floral offerings.
 We invite suitable written questions for answer at these scheres from all parts of the country.
 These Shelmarr desires it distinctly understood that she fires no Tucksdays. We due things at any time: neither does also receive visiters on Tucksdays. We duesdays or Fridays.)
 The Enters of impury in read to this department of the BANNER should not be addressed to the medium in any Case.

SPIRIT MESSAGES,

GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhnmer.

Report of Public Séance held Sept. 17th, 1886-Continued from our last issue.

Charles Henry Smith.

A number of years have passed away since I closed my mortal eyes. Although I had lived to nearly threescore years and ten, had main-tained an active business life, and had mingled tained an active business life, and had mingled largely with my fellows, and of course come in contact with a number of people, yet I found, on arising to the true condition of the spirit-world, that I was comparatively ignorant, knowing but little, and understanding very lit-tle indeed. I felt mortified at first. I did not know I could return and communicate with my friends, and I mourned because those nearest to use were walking in darkness, were paying allegiance to false creeds, and fostering wrong ideas in their souls; it troubled me not a little,

Ideas in their souls; it troubled me not a little, and I wandered about, here and there, trying to find some way to reach them. In time I learned of this method of commu-nication, but I could not avail myself of it. Why, I do not know. I came in contact with mediums, and tried to seize hold upon them, in order to make myself known, but somehow I lear my hold I work was continue and I had to lost my hold, I could not continue, and I had to study and study over again before I learned how to communicate. This is my first appear-ance in this way, and some of my friends whom I left on earth have gone over to the great ma-jority on the other side, still there are those re-maining who may particular here are those received maining who may, perhaps, be ready to receive a word from an old friend and relative, and be ready to respond in thought, in heart-affection, if not by speech, and to accept the truth as l

try to give it. My sons and daughters have bassed through experiences since 1 left them; they have homes of their own; they are living lives peculiar to themselves, and they may not think that their old father looks in upon them, and sometimes wishes he could shapen their lives a little more in correspondence with his spiritual ideas; yet they are not to blame for not comprehending the law and the truth, because they have had no instruction upon it. I hope sometime in the future to be able to give to them in private ways such lessons, such truths, as will appeal to their hearts, and flood them with light. I generally signed myself C. II. Smith, my name being Charles Henry Smith. My home was in Bulladabia

was in Philadelphia.

Rebecca Lyon.

I am an old lady, Mr. Chairman. I come with a message to my son, who lives in Worces-ter. I have seen him. I have been with him many times, and I know of his trials. During this last summer he has had some painful exbas felt sad, though keeping his trouble to himself and saying very little about it to those around him. I wish he could know his mother understands and gives him sympathy. I wish he could realize spiritual presences around him, and learn that the discipline of life, though hard, ofttimes is given for a wise pur-

He might say: "Oh! mother was always trusting in Providence, and believing that all things are sent to human beings for their soul's welfare." Well, my son, it is true. I say so now as I did in the days gone by. Do not chafe; do the best you can, and I believe everychafe; do the best you can, and 1 believe every-thing will come out for your own good. Your father joins me in love. He, too, wishes you to know that he is by, giving you his influence and seeking to guide you for your good. Other friends are nigh, and they will help you, if you but only look up to them, asking their sympa-thy and their advice. There is a sweet lady, somewhat mediumis-tic who knows my son; she is intersted in tio, who knows my son; she is interested in these things, and I think she will give him my message, and perhaps with it will go an influ-ence from her which will be of use to him. I can come close to that lady, and sometimes when she talks to my son in pleasant ways I inspire her mind, although he does not know it, and I have seen good effects from what she has said. My name is Rebecca Lyon.

your paper, week after week, and has, for some years, hoping to get a few words from her loved child. She has awakened in the night, crying out for some token of my presence, and I have felt so sad that I could not give her a tangible demonstration of it could not give her a tangible felt so sad that I could not give her a tangible demonstration of it, and she has said: "Dar-ling Mattie, go to the Banner Circle, and tell me the name by which I called you, if you can speak no other word, that mother may know you come, and make her heart happy." And I have tried to come, sir. The good spirits around have promised me their aid, but for some reason 1 never got strength enough to speak before.

My mother always called me Mattle, though my name is Martha. She had a peculiar tone in speaking the word, that no one else ever used. She has said to those nearest to her: used. She has said to those nearest to her: "If my child could only go to that distant place and manifest, I think I would be the happiest woman on earth; but I wish her to give some-thing that no one else but myself can possibly know." And I will try and do so. Just before I passed away—no one was with me but my own dear mother, and she has never neares of it because the momenty has always

spoken of it, because the memory has always been so sacred and tender to her-she put her face close down to mine, and whispered in my ear. I could not respond in full tones, but I placed my hand on her cheek, and patted it, and whispered: "Mamma I mamma I" I think she will know that I am here; because, as I tell you, no one else ever heard of these circumstances. I lingered awhile, but without strength to make any movement to speak of, and when I passed away it was like slipping off as in a dream. I should like to try and come again when this

They tell me that the atmosphere to-day is a little bad for me. My name is Martha Gris-wold.

Report of Public Séance held Sept. 21st, 1886.

Invocation.

Invocation. Our Father, whose law is love, whose ways and works are ever wise, thon whose presence is every-where, we commend our souls to thee at this hour. We would receive from thy angel hosts a new inspira-tion, a new thought, a new conception of truth. It may not be necessary for them to utter it in verbal speech, for they may bring their bright influence unto each one of earth, bearing b-autiful and sweet truths and pearls of wisdom from on high. Make our hearts pure. May we learn more of spirituality, and gain a new height, a new depth, a truer conception of thy great law of love. Oh I may those who are assem-bled here, in the mortal and in the spiritual form, all of earth's children who are groaning and weeping in darkness, not knowing whither their loved ones have gone, receive just that token of thy affection and thy tender care which they most need. May thy bright evangels go forth from home to home, bearing their glad tidings of great joy, winning their way into every heart, until all houmanity shall join how grand rean of praise to thee for thy mercy and thy tender care. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now listen to your questions, Mr. Chairman. QUES.—[By C. J. Q.] In answering a question at your public circles, the Intelligence, among other things, said that the great fire in Boston in 1872 liberated a great many earth-bound spirits who could not pass through the walls, other who could not pass through the walls, etc. Why could not such spirits have passed out through the doors or windows when open

out through the doors or windows when open, instead of waiting until the fire demolished the buildings? Ans.—Those spirits to whom the control re-ferred were not prevented from passing out of the buildings, or the apartments which they occupied, by anything but their own will—it being a psychological law alone which bound them to the spot. The spirits referred to were those who spent much of their business life in those places, their whole minds being bent upon the occupations which they pursued, or the the occupations which they pursued, or the treasures they had collected. Those spirits were what we call earth bound, unable to tear themselves away from old haunts and associa-tions, and the fire, coming as it did, was a boon themselves away from old haunts and associa-tions, and the fire, coming as it did, was a boon to them, especially those of them who had grown restless, yet had not gained sufficient will-power and firmness of purpose to break away from their old scenes. The fire broke the assisted them to rise to other scenes and condi-tions. This is something that cannot be fully explained to mort a comprehension, because it is a psychic law, the subtle operation of which some of arbitrary power known to man on earth. A splirit who is carth-bound, or tethered to a certain locality through a psychological law, even though the operations of that law ewithin bimself and emanate from his own mind, bis own inclination, taste or desire, is an unbappy splirit, a restless one, neither finding peace for harsel to mor bringing it to any other; there-fore, whatever power, condition and work-ing for the beading proves in reality to be a blessing, even hough its effects may work injury in some way provided for assisting such a spirit to become freed, proves in reality to be a blessing, even though its effects may work injury in some way though its effects may work injury in some way or upon some others. Q.-[By Mrs. J. J. Rutherford.] If there is no final home of the soul, or if the doctrine of eternal progression is true, is it not reasonable to suppose that after millions of a ges pass we shall lose our identity, and be reabsorbed back into the deity, to be thrown out again as soul-germs, and perhaps attach ourselves to the body of some infant at or before birth, living another life here, knowing no more of this pres-ent experience than we now know of a previ-ous existence? A.—The question touches upon the theory, or law, of reëmbodiment. We do not recognize such a law in precisely the same way as sug-gested in the question. We are taught that a human soul gains a certain experience through its connection with the mortal body. It may be that it does not gain all the experience it is possible to attain during one period of existence on earth; that it feels within itself, after spend-ing a certain length of time in the spiritual world near to this earth, a restlessness, a long-ing to return and take upon itself new vest-ments of matter through which to gain the dis-cipline which it has missed. Under these cir-oumstances we recognize the law of reëmbodi-ment, not as an arbitrary one, compelling all ment, not as an arbitrary one, compelling all souls to return and take upon themselves new souls to return and take upon themselves new bodies, but as a wise one that affords restless souls conditions for obtaining the discipline, the experience or the soul-treasures which they may find here on earth. We are taught that a soul, in passing from one stage to an-other of unfoldment in spiritual life, does not grow into a mystical, idealistic being; does not begin to lose identity or part with its own per-sonality and merge into that of others; but, on the contrary, the experience of ascended sonly the contrary, the experience of ascended souls proves that as they pass on from grade to grade of unfoldment, and continue to ascend to highor uniolement, and continue to accend to high-er spheres of learning, the identity or sense of personality which marks each one as *the* man and *the* woman, independent of all others, in-creases in power. The soul which has been in spirit-life for hundreds, even thousands, of years, feels more thoroughly a self-conscious, self-poised, individualized being than ever in the mark

clear the mist away from his head, so he will understand better and get used to the new life. He would like to have his friends know about these things, so they will be all right when they come over. His name is John W. Buckley.

J. Bullock.

J. Bullock. Now I see another brave; he would be real old, too, if he was in the body, but he don't look old in the spirit-world. He has been gone a good many summers—should think thirty-five summers—but he has children here and great grand-children, and he wants to give them a good word. He says some one that be-longed to him went over most a year ago, and it made him feel so very happy. He had been walting years for the meeting. This man has a good many of his family in the spirit-world, grown-up men, that were brave when they a good many of his family in the spirit-world, grown-up men, that were brave when they were here; should think they were fighters. He feels proud of them, and wants his friends to know they are all happy together in the oth-er life, not pursuing the arts of war, but at-tending to the duties of peace. And this spirit when he was her used to build houses; should think he had men to build 'em for him, and he looked after 'em. He lived here in Boston, and he knew lots of people round here and in differ-ent places near Boston. He gives the name J. Bullock.

Hannah Price.

Haunah Price. Now Lotela sees an old lady. She says that she has relatives and some friends in Elizabeth, N. J. She is very anxious to have her friends know that she lives and returns from the spirit-world. She was all tired out when she went away, and it took her a little while to get rested. She cannot understand the other life, because she did n't know anything about it when she was here. She has a book in her hand; it has a little clasp on it. She says they put it in the coffin with her, but it did n't do her a bit of good. She was very fond of it when she was here, and it was a precious gift to her from a dear one, so when she died they put it in the box with her. She says it has gone to decay like her old opinions, creeds and dogmas, and that she is willing to let the pat ge, be-cause she has a grand illumination from a high-cr power. She gives the name of Hannah Price.

Ellen Grav.

Ellen Gray. I see a young lady; she says her name is Ellen Gray. She has been trying for a long while to come to her sister. She says she has a private message to give Eliza, if she could only reach her, but she does not know how it is possible. Before this spirit passed away she had something grow out on her neck, and I can see it now. It looks like a big bunch. She says it does not trouble her any more. She felt very sensitive about it, and finally it had some bad effect on her head; made her feel sick; but it has all passed away, and she is perfectly satis-fied and happy in the life that she now fills. This spirit says that her sister lives in Buffalo. Her mother is in the spirit-world with her, and she, too, would like to send a message of love and cheer to her child. Tellher that those who have gone before are not dead, they come and watch over their dear ones of earth, and when trials and she is deal they understand it watch over their dear ones of earth, and when trials and afflictions come they understand it all. This one that is left here on earth has had some trouble. She feels very bad. And these two spirits want to cheer her up, make her feel better

Winslow B. Glover.

Winslow B. Glover. Here's a man sixty-two years old, or some-where around there. He went away last win-ter, and didn't feel good at all. He wasn't home when he went away, either. He wants to tell his family and friends that his head is all right now, he is in good condition, and he would like to meet some of them in private, as he has a few words to say to them. There was something on his mind that he wanted to tell, and he could n't; but just as soon as he got out of the body it all became clear to him, and he thinks now if he could find a good medium, here in Boston somewhere, he could come and tell just what he has to say, and that it would be of use to others, as well as beneficial to him-self. He would like his friends to know there is no cloud resting upon him; all things are bright and pleasant, and he has found a new home, entered on a wider sphere, and be can see the prospect is pleasant and cliering. This brave was from Boston. Lotela gets Albion street. He gives the name, Winslow B. Glover.

complish his desire. He hopes, however, some-time in the near future to accomplish all that he has attempted and to give some advice and instructions which he feels will be beneficial to others, especially to the dear friend to whom he comes. He says: "I have been attracted to this He says: "I have been attracted to this friend, with a number of other spirits, because of an especial and a good work in which he is engaged. We have seen the promptings of his mind and the desire of his heart to be of real service to his fellow-creatures, and it has been to us a source of rejoicng, because we have falt that in that district there was need of light and the dissemination of truth. Tell him that felt that in that district there was need of light and the dissemination of truth. Tell him that we will do all in our power to assist him in his good work; we will bring an influence which will work upon the hearts of others and make the way casy and plain for him. We desire really to see a temple of light that will be a home to those seeking splitual instruction, seeking lines of new growth. There is much need of it. The time will come when he will see the fulfillment of his plans and the desire of his heart outwrought. We bring him our sympathy, and ask him to have patience. It seems to me that through his own hand he can receive the plans and the instruction for which he craves. Let him sit alone quietly in his own he craves. Let him sit alone quietly in his own room at eventide, and his beloved spiritual inatructor, in whom he has so much faith and confidence, will come to him, will give impres-sions that our friend may write down, and after a little while he will see that just what he has longed for and desired to know has been given in this way. 'Tell him that Dr. Hodge and many others of his friends send him a united influence not only to write the he united influence, not only to assist him in his work, but for the unfoldment, the spiritual growth of others who at present walk in dark-ness, not knowing that there is a great light be-yond" yond." That spirit seems very anxious to come and talk for himself, but he cannot get the chance he wants in this way, because there are others pressing him—a whole band of them, wanting to give their ideas and their plans to the brave that's here in the body. They think they will be able to by and bye—don't know as it will be here—through some medium, and the brave must be patient a while and wait. This is to go to II. D. Phillips, Marietta, Georgia. The spirit gives the name of It. E. Lee.

Abigail Armstrong.

Abigati Armstrong. There's a real nice, good spirit here. Since the meetings were recorded, the last two times, she has been here, and tried to come through the medium. Pierpont chief tried to help her to come, but when she gets close to my medy she feels real bad in her head, things get all mixed up, so she can't express herself. She would like to come to her brave and her child, oud che wiches them to know how anxious she invert up, so she can be objects intervention, would like to come to her brave and her child, and she wishes them to know how anxious she is to reach them with her love. She says, tell them she is n't troubled in this way in the spirit world; her head is in good condition, her mind is clear, and she can appreciate and un-derstand the new beauties opening before her. She says, "Life is full of sweetness and joy to me in my spirit home. I watch the opening glories of a summer day, and rejoice in the beauty it unfolds before me. I drink in the new-born loveliness, and feel my spirit expand-ing day after day, until I can return thanks for life and for immortality. Tell my loved ones that I watch over and guard them. I am close to their hearts. I bring them my influence and my loving care. I have my dear little ones with me; they are beautiful in soul-life, and they immy loying care. I have my dear little ones with me; they are beautiful in soul-life, and they im-part new lessons to me from day to day. Others have been very kind, so that I feel myself sur-rounded by loving companionship, and all that is necessary to help me in pressing onward. Tell my dear husband that brother Samuel is here; that his encouragement and advice have been invaluable to me. Tell him that many dear ones form a loving household band; that they are waiting patiently to welcome him to the glorious spirit-world. Tell my dear Jennie I will be with her, guarding and guiding her steps over the rugged pathway of life. We are a united band, those on earth and we in the spirit-world; nothing can mar the perfect union, because we are spiritually akin."

because we are spiritually akin." This spirit feels a little uppleasant when she comes near the medy, because of the earthly conditions, but she is very anxious to come, and wants them all to know she is trying every

and wants them all to know she is trying every day to reach out to them with some message that they will understand. She gives the name of Abigail Armstrong. And now I see a real bright, young spirit, standing by her side. She has the same name. The young spirit is helping the other one to send an influence from here to those she loves on earth. The message is to go to J. B. Arm-strong. of Canton. N. Y. strong, of Canton, N. Y.

William Ashley.

Now comes a brave whose name is William Ashley. He says he lived in Boston a good while ago. He is a big, tall brave, with black whiskers; they aint very long, they are busby. He says he has been trying to come back through some of the mediums; not long since he appeared before a friend, but his friend did not realize it, did not think of him at all. He felt new much disappointed and he thought if het very much disappointed, and he thought if he came here and just mentioned that it was he, his friend would remember, and would go again. He says he is very much interested in this work, and is doing all he can to bring it home to his friends. They don't believe in Spiritualism, and some of them don't believe in any future at all.

He did n't believe in much of anything. He thought perhaps there might be something, but there was no way for any one to tell whether there was no way for any one to ten whether spirit-side everything was so real looking it quite surprised him, and he thought he'd better go to work and find out all about it. Somebody here, by the name of John-he says it's his cousin-he wants to come to. He says they were chums together, and he thinks he could give John some knowledge that would be of benefit to him; anyway he wants to wake him up to a sense of the new life beyond.

Thomas R. Hazard.

Hazard brave is here; he's been round here all the afternoon. He wants Lotela to speak a little bit for him. Well, Hazard brave and Lo-tela are good friends, you know. He says he wants Rowland to go to a medium—hedo n't care who and Hogard brave thinks he can come to OCTOBER 16, 1886.

state which makes the evidence stronger : I know he had no idea of spirit communion before his decease, and his few friends are not Spiritualists and have noknowledge of Spiritualism." Living alone in the piney woods, he had no opportunity of learning of the beau-tiful truths of Spiritualism. I consider his message one of the best for those who doubt everything of a Fraternally, ROBT. WHITE, JR. spiritualistic nature. Winter Park, Florida.

JOSEPH BAKER.

I had intended mentioning ere this the pleasant surprise I received through the BANNER OF LIGHT of April 2d, on reading the communication from an old friend, "UNCLE JOSEPH BAKER," who formerly resided at Janesville, Wis. He used to visit us, and we much enjoyed his coming. The reading of his megsage brought him vividly to mind, and every expression was so natural I almost felt I had received another MRS. HOOKER. visit from him. Fond du Lac, Wis.

BLUE CLOUD.

The communication appearing in the Message De-partment of the BANNER OF LIGHT, Sept. 11th, from BLUE CLOUD, is recognized as true in every particular. I am well acquainted with the medium he influences. Blue Cloud's mantle is sliver-lined. He is a sustaining power, and brings rest to many in this land of sunshine and flowers.

ELIZA MANNING. Sincerely, Los Angeles, Cal., Sept. 25th, 1886.

October Magazines.

THE HOMLETIC REVIEW .-... A Physiological View of Faith Cures" is given by Prof. Cuthbertson, of New York. In the course of it the writer endorsee, the remark of Mrs. Beecher Stowe in her "Little Foxes": "We can dissipate by an overdose of prayers and preaching as well as by fashionable folly ;" and further on he says: "If any one uses, even for religious meetings, the time which God's law-f. e. the law of their health-demands should be spent in sleep, untold suffering will inevitably follow." The article presents in a reasonable, rational manner, many points that "Christian Scientists" are disposed to keep wholly out of sight, and is worthy of a careful reading. "Ought Prohibition to be made a Political Question?" is discussed by President Bascom, of the University of Wisconsin, in the affirmative. Dr. Bacon takes the clergy of New York to task for their practice at midsummer of simultaneously deserting their work in the interest of their personal comfort, and mentions that he was one summer, when he declined taking his vacation, called upon in great. hasteto attend a funeral, the applicants apologizing for coming by saying that they had searched New York in vain to find a minister. Several other articles additional to these render this number an exceptionally fine one. New York : Funk & Wagnalls.

MENTAL SCIENCE MAGAZINE.-The contributors to this month's number are E. M. Chesley, M. A., Dr. E. B. Hazzard, Dr. C. D. Grimes, and others, those we have named writing upon "Faith in Christ,"" Liberal ism," and " Mind Over Matter." The " Mother's Love Department" contains several short articles in the line of its specialty. Chicago: A. J. Swarts.

VICK'S ILLUSTRATED .-- A bunch of wild flowers intheir natural colors is given as a frontispiece. The usual variety of engravings, foreign notes of novelties in floriculture, gossip about indoor plants, etc., and several pages for young people form the contents. Rochester, N. Y .: James Vick.

THE PATH .- In the opening article a member replies to the query, "What is the Theosophical Society?" and advances "An Opinion in Regard to What it Ought to Be." This is followed by "Apollonius and the Mahatmas," a continuation of "Sufism," "Poetical Occultism," "The Society of the Rosterucians," "Hindu Symbolism," etc. New York: A. H. Gebhard. Boston: Cupples, Upham & Co.

THE ELECTRICIAN. - The sub-way question, thenost vital topic of interest in electrical circles, is... treated upon at some length. Full reports are given of the meetings of the National Electric Light Association at Detroit, and the National Telephone Association at St. Louis, and a voluminous amount of matter of interest to practical electricians. Elec. Pub. Co., New York.

THE VACCINATION INQUIREB .- The census on the vaccination question is still progressing, showing vast. numbers against compulsion and tens of thousands who have no faith in its efficacy as a preventive. The London Society is soon to publish "A Vision of Vaccine," by Alfred Milnes, read at two public meetings and "received with unbounded admiration." "It is difficult," adds the Inquirer, "to imagine a more ingenious and masterly exposure of the contradictions, absurdities and crueities involved in the practice of what is called vaccination." London : E. W. Allen. THE QUIVER-All humanitarians will read with much gratification the opening article, " Help and Sympathy for Working Girls," relating to the plans and efforts of the Girls' Friendly Society of London; and they will be similarly attracted to "Half a Day in Babyland," descriptive of an institution located at Hawkhurst, Eng., which, while it holds a more preter- tious name, is known by appreciative neighbors as 'Bables' Castle. In " The Sages of All Ages," Zoroaster is the subject. New chapters are given of the serials, there are also a few completed stories, poems, music and many fine engravings. New York : Cassell . & Co.

Jacob Strong.

I have a brother in New York, and I lived in New York myself. I was a tailor. I do not know how long since I went away, though I have not been away, you understand, all the have not been away, you understand, all the time. I have been there and in different places, trying to do something. I don't know how. Good spirits tell me to come here; they say. "You will learn there; it be a school." So I come. I want to get to my brother. I hear tell that these dead people do walk out and speak, and I want to do that myself. I want to be sure it is so. I want to try it, and then I want to come to my brother. Oh I do scare him out of his wits. But then that do him good : it out of his wits. But then that do him good ; it out of his wits. But then that do him good; it wake him up. He be dead; he be asleep. You see how it is: he think Jacob be dead that's mo-he think that when one be dead they be dead all through, you understand, no

more life to them. Now, you see, if I can come to John and take hold of him and scare him out of his wits, he will know I not be dead clean through; you understand what I be after, and I think it will do him good

do him good. I want to find some place there in New York where I can do this thing, then I'll go to John. I can make him feel so strange sometimes, his hair do almost rise. He not know what it is, but he feel strange all over; then he want to know something about these queer things, and he go prying here and there, looking in, but going back-not go close in for fear there might be something to hurt him. Well, I will go to John and I will stir him up inside, make him want to go to one of these people. When I get him there, then I want to come out and scare him, you see. Now you think, that's scare him, you see. Now you think that's queer business, but I don't. It's what's want-

queer business, but I don't. It's what's want-ed. He be dead; he be deep in a sleep; not know what's going on in another world. Now John and I did have many good talks, and we never could come to a conclusion-whether there was any evidence in this world of another life or not. I think more about it then he but I payer got no its import and be

Lotela, the Indian Maiden.

the past.

How do, Wilson brave? Lotela come to give nessages for others. My medy got a horrid cold, she has, an' we aint going to let all the spirits use up her brain to day, 'cause it aches now. Then they might get all mixed up,

Mrs. Maria Harmon.

The next spirit gives the name of Mrs. Maria The next spirit gives the name of Mrs. Maria Harmon. She sends her love to her friends in Cholsea. She says they don't expect to hear from hor, because they don't realize that the "dead" can return and communicate, but she has been a few years studying and trying to learn just the best way to return, and take care of these who are left in the body; that a little while before she died she had a talk with a neighbor about Spiritualism, and who told her that she had held communication with the de-parted, and it had blessed her life, but this one could not understand it. She said she had rea whether there was any evidence in this world of arother life or not. I think more about it than he, but i never get no itestimony, and he get none, and so when i get yoer and ind my-self all alive and not having any of the old work to do. Mj uus seemed to be right to try and get to John and give him the evidence that we never did get; so I do send him my love, and I teil him to teil all the friends that is be well and alive and strong, and feeling very good. I thank you, sir. I am Jacob Strong. To are welcome. Thank or is made you, sir. I am glad you cannot feeling very well. I had a difficulty with the to east here in the love, she and interest is aligt there here and thanks. She would like to come to them, it is easther his love and thanks. There here is aligt here here and thanks. She would like to come to then his love and thanks. There is a lady there here his love and thanks. She would be and thanks. She would be and thanks. She we mean he sends here his love and thanks. She would be and thanks. She bear a few yours at the seemed to be right and to disturts me silitie now. I have been washere in the body. She has been helping wather to say under there is the body. She has been helping than he expected, he feels kind of purside-allin and it disturts me silitie now. I have been washere in the body. She has been helping than he expected, he feels kind of purside-allin and it disturts me silitie now. I have been washere in the body. She has been helping than he here y remove and they are trying to them that he support of the ord in a different from and it disturts me silitie now. I have been washere in the body. She has been helping than he sende they word, if only to first any mane for my dear florker's strong is so different for in the sende to bor is the sende to be referent for the sende they are trying to them and it disturts means of the synch as the support the sende they are trying to them and the different for allow the synch as the support the sende they are trying to them and the dister there send

gara to mealumship, the protection of mealums, and the cause of Spiritualism generally. He finds that what he advocated was in accordance with the truth. He is quite ready to return and still continue his kattles for the right. Guess that'll do; that's preaching enough, aint it? Can't give any more. There is a whole heap of spirits here that would like to give exampting. Do't was know what there is a

heap of spirits here that would like to give something. Don't you know what they're all doing? They're thinking so fast and so hard about themselves, and it's all coming to the medy's brain, and gets mixed up. If a whole lot should get up in a public meeting and shout their names, you'd tell 'em to sit down. They do n't shout, but they just think—it is in their minds—and the medy is so negative it reaches her like so many arrows, and the names some-times get all jumbled up. Don't you see? So we'd better stop while it's all straight. Good-moon. moon.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Sept. 24. - Andrew Baker; Isabella Joy; John Thomp-son; John L. Franklin; Sarah Lane; Harriet Barton; W. H. Collins. H. Collins, Sept. 28.-L. Judd Pardee; Capt. Ernest Lane; Florence Beck; Mary Cutter; Henry Johnson; Hattle G. Falk; Caroline Griffia,

THE MESSAGES GIVEN

As per dates will appear in due course. Oct. 1. - Charles Robinson; Goorgo A. Kitrodge; Emma Frazler; William Brown; Etta Jarvis; Mamlo Baxter; Clars Morse; David Wilder, Oct. 5. - Eva May; Charles A. Ilurd; Mrs. Malinda Cur-tis; Mary A. Hayes; Charles Tucker; J. R. Pacetti; Charles H. Barnes; Ell Wilson; Harrick Kent; Mary Goddard; John Babbitt.

OCTOBER,

October comes across the hill Like some light ghost, she is so still, Though her sweet checks are rosy; And through the floating thistle down Her trailing, brier-targied gown Gleams like a crimson posy.

The crickets in the stubble chime : The crickets in the bubble chime; Lancerns flash out at miking time; The daisy's lost her rufiles; The wasps the honeyed pippins try; A fim is over the blue sky, A spell the tiver mufiles.

The golden rod fades in the sun; The spider's gauzy will is spin Atwart the drooping sedges; The nuts drop softly from their burrs; No bird song the dim silence stirs— A blight is on the hedges.

But filled with fair content is she, To dim her brown eyes' lustre; To dim her brown eyes' lustre; And much she knows of fairy folk That dance beneath the spreading oak With tlukling mirth and bluster.

She listens when the dusky eves Step softy on the failen leaves, As if for message cheering; And it must be that she can hear, Beyond November grim and drear, The feet of Ohristmas nearing. -Suman Hartley, in St. Nicholas for October.

Verlications of Spirit-Messages. MARTIN CONWAY,

Another star in the firmament of Spiritualism for skeptics to gaze at with telescopic eye. Spirit MAR-TIN CONWAY passed from his body just as Spirit Lote la states. The message is in the BANNER of Oct. 2d. During a thunder storm his store got on fire-perhaps by lightning, no one knows-and, being feeble at the time, the loss of all the stock and building worried the time, sie loss of all the stock and building worried the old gentieman and he never railied after the building burnt. He passed away in an unconscions state.
 Halo's Heimey this great cough curs, the, so and the Bostoh is about fifteen hundred miles from Orlando by rail, and such a message is indeed another proof of the verity of spirit communion. One more thing I will be the verity of spirit communion. One more thing I will be the verity of spirit communion. A One more thing I will

PHBENOLOGICAL JOURNAL .- A portrait of Phillips Brooks, with an account of his mental characteristics, No. 10 of "Familiar Talks," "Practical Use of Phrenology by Parents," " Kate Greenaway," with portrait, 'Brain Power in the Horse," and a consideration of "What is Instinct?" comprise the main portion of its contents. New York : Fowler & Wells Co.

HERALD OF HEALTH. - Valuable instructions to those who seek to gain and retain sound bodies fill its. pages, among them those of Rita Belle on "Giving. Baths," claiming that to give a bath means more than the immersion of a patient for a few moments and taking him out to dry. New York : M. L. Holbrook, M. D., 13 and 15 Laight street.

MIND IN NATURE .- "The Superstitions of Science" is the title of the opening article by A. N. Waterman. H. G. M. Murray-Ainsley advances what he deems "A Possible Solution of the So-Called Faith-Cures." Other articles of interest are "A Report on " Slate-Writing," "Psychical Science," "Psychometry," and " Feline Telepathy," the latter by Prof. Elliott Coues. The Cosmic Pub. Co., Chicago, Ill.

New Publication.

THE MARTYRDOM OF JAQUES DE MOLAY, the Last Grand Master of the Antique Order of Knights Templars. A Historic Poem, by Geo. W. Snow, K. T. 12mo, cloth, pp. 99. De Molay succeeded Gaudini, who died A. D. 1205, to the Grand Mastership of the Order of Templars, and was the twenty-second and last Grand Master of the antique series. In A. D. 1313 Pope Clement V. declared the Order abolished, and, immediately lollowing, its immense possessions throughout the dominions of France and the Holy See were confiscated by the King (Philip IV.) and Pope. In a single night. every Templar in France was imprisoned ; large num bers were tortured in their dungeons, others destroyed at the stake because they would not accuse the-Order of crime. This drama of cruelty and injustice culminated in the martyrdom of Molay. The events which preceded and led to it form the subject. of this poem. As a work of history it is of inestimable value to all Masonic Enights Templars ; it portrays vividly times, scenes and characters of which every Sir Knight should be informed. As a poem it is. exceptionally fine. A glossary of explanatory notes appended adds to its interest and worth."

Gladatone, the leader of English democracy, says-and says truly—" Wherever truth, justice and human-ity are concerned, it has always been shown that the masses were in the right and the classes in the wrong."



BANNER OF LIGHT.

Banner of Fight. BOSTON, SATURDAY, OCTOBER 16. 1586.

Harvest Moon Festival at Onset Bay

[Reported for the Banner of Light.]

Several years ago Dr. I. P. Greenleaf inaugurated what is known as the " Harvest Moon Festival" at Onset Bay Grove. This festival was given in honor of the spirit-Indians, and especially those who have from time to time manifested through mediums at Onset, who are constantly doing a grand work for humanity in connection with mediumship. In years past this festive time has proved to be full of Interest and enjoyment to all who have participated in it; but it has been reserved for the present season to show what can be done by zealous workers on earth, aided by loving spirits from beyond, to make a harvest moon festival all that its name implies.

On Saturday and Sunday, Oct. 9th and 10th, this festival was observed at Onset. The incoming trains on Saturday brought a large number of visitors from Boston and way-stations to remain over Sunday and to participate In the exercises.

In the exercises. The day was as pleasant as heart could wish. The large Temple of the Association was richly decorated by the artistic taxte and deft fingers of a number of ladies and gentlemen who love the spirit-Indians for their service to humanithe spirit-indians for their service to humani-ty. It thus presented a scene of marvelous beauty. The sides of the spacious hall had been hung with festcons of green and many colored draperies; but the crowning feature of the display was to be seen at the front, as the visitor, with exclamations of wonder and de-light, entered; for upon the commodious stage a forest scene was depicted, so realistic and lifelike in its appearance that one in gazing upon it might believe himself transported to the veritable woodland life of the aborigines who once dwelt upon the wooded shores of On-set Bay. The front of the platform was trimmed with vines and purple grapes; a profusion of

et Bay. The front of the platform was trimmed with vines and purple grapes; a profusion of corn, pumpkins, squashes and other vegetables, tastofully arranged, with bouquets and gar-lands, hore witness to the profusion of Au-tum's gifts to man. Upon the centre of the stage appeared a wig-wam draped in buffalo skins, above the en-trance of which was suspended a wreath of evergreen, surmounting a large bow with many arrows. To the right of this entrance a fire burned, over which hung a kottle suspended from a triangle of logs, presided over by an In-dian squaw robed in the gorgeous costume of from a triangle of logs, presided over by an In-dian squaw robed in the gorgeous costume of her tribe, who, with a bundle of herbs in one hand and a huge wooden ladle in the other, seemed in the very act of concocting a savory stew for the delectation of a stately, six-foot Indian brave, in majestic robes and feather-orowned, who with bow and arrow in hand stood in the foreground of the scene, while a tiny pappoose strapped to a board in truly na-tive style made up the family group of this for-est picture, which seemed completed by the ac-cessories of full length evergreen trees and branches of autumn leaves that filled in the background of the stage.

[The tableau on the stage was designed by C W. Sullivan, as directed by "Eagle," his Indian guide, and the various Indian trappings used on this occasion were of genuine Indian liferelics of their past owners, the children of the dusky race who have preceded us to the hunting-grounds of the blest.]

Above the rostrum was hung a central floral plece, consisting of a many-pointed star, be-neath which the word "Harmony" illustrated the spirit of the scene and the occasion ; while to the right of the stage, in approaching it, a portrait of the lamented and gifted reformer, Edward S. Wheeler, beautifully decorated with floral emblems, smiled upon all. On the afternoon of Oct. 9th the Temple pre-

sented an animated scene. On one side the hall handsomely decorated tables, laid with plates for the numerous guests who would later come to partake of the bountiful harvest suppor provided for them, and on the opposite side, tables laden with all manner of useful and protty articles on sale for the benefit of the Associa-

Charles W. Sullivan and to an address by one of the guides of Miss Shelhamer. At the close of the invocation Spirit John Pierpont an-nounced that as this was distinctly an Indian nounced that as this was distinctly an Indian Festival, in memory of our Indian spirit-friends, the band of his medium had invited one of their number, a Sioux chief, "Red Wing," to deliver the discourse. Entrancing the medium, the latter proceeded to deliver in elequent lan-guage an address upon "The Influence of a Race." This lecture abounded with stories of Race." This lecture abounded with stories or the red man's life, his customs, his magnetic powers, and revealed why sensitive pale-face mediums feel the presence and catch the influence of Indian control in the development of their mediumship. "Red Wing" also re-lated traditions of his people in such language as to hold the close attention of his hearers theorem to the close to the closure word.

through every sentence to the closing word. A vote of thanks was tendered Mr. Sullivan for his work in behalf of the festival.

At 2:30 P. M. the Children's Lyceum, under the leadership of Conductor Ford, convened its session in the Temple, with appropriate exer-cises, at which two hours were pleasantly passed by the crowds of visitors who came to listen to the harvest moon exercises of the S. S. children.

The People's Medical Protective Association of the State of New York. To the Editor of the Banner of Light:

The arrangements to carry the Doctors' Plot against human nature and constitutional liberty in New York are said to be steadily becoming perfected. Some weeks ago the University Convocation, a body of collegiate and academic teachers, was held at Albany, under the auspices of the Regents of the University. Peculiar pains are taken sometimes to keep out teachers whose views are not altogether accept-

teachers whose views are not altogether accept-able to the managers behind the scenes. A committee appointed by this body reported that a growing sentiment in behalf of more strict regulations of medical practice existed in the State. Now a statement of this kind cannot be substantiated, but it affords a hook to hang an argument on. Enough to know, how-ever, that men seeningly without conscience are on the trail for trade-union legislation. I suppose this will continue for years to come. are on the trail for trade-union legislation. I suppose this will continue for years to come. Whether the quacks with diplomas will suc-ceed over those without, remains to be seen. The worst I fear is that the holy instinct of freedom in the State of New York is sadly blunted. Much is done for money, and every year the Legislature is approached by an inter-ested medical lobby, bound to carry its points, if nossible.

The Eclectic Medical Society of the State met at Newburgh on the 6th inst. This body at its last year's session had enthusiastically passed resolutions in favor of freedom in medi-cine, asking for the reinacting of the statute of 1844. But the committee to when the metter 1844. But the committee to whom the matter was committed "went back" somewhat on their instructions, and as the newspapers reported, made an agreement with the representatives of the Old School and Homeopathists. As three the Old School and Homeopathists. As three out of five disowned this, and the fourth was op-posed to everything of the sort, it was evident that one man had preferred to not for the whole committee. The first day's session was devoted to cleansing this unsavory linen. When the matter came to vote, however, the members present, by more than three to two, refused to approve the action. The reason for this tergiversation was as-signed to the Spiritualists. It was said that clairvoyants, etc., were set forth as Eclectics, and that the proposed legislation was servicea-ble to make the distinction between the two l

and that the proposed legislation was servicea-ble to make the distinction between the two I In short, the plea of the President of the Soci-ety, and his legal adviser, was to the effect that they were opposed to the proposed legisla-tion, but still that it was necessary to have it, so that Spiritualists, clairvoyants and massagers should not be classed as Eclectics 1 For one tedi-ous day, and into the night, the changes were rung, every time making the men seem more piliful, and their logic more contemptible. This President is dean of the Eclectic Col-lege, where Dr. J. R. Buchanan for several years held in high esteem. Certainly there is more science, more scientific tact, more sagac-ity in one of Prof. Buchanan's fingers, than all I witnessed and heard from his quondam friends on this occasion.

friends on this occasion. There was the great issue of Medical Freedom on trial, or I would not have given a good half-hour to this miserable stuff. I only vided for them, and on the opposite side, tables laden with all manner of useful and protty articles on sale for the benefit of the Associa-tion, attracted a large crowd. At half-past two the company was called to order by President W. D. Crockett, who an-nounced that a Mediums' Meeting was about to open, and inviting all mediums present to yield to their influences for a general good time. An obtruding, and I did not believe that any man who decently minded his own business would suffer from them. The pretext justified no such legislation on any. The Eclectic School, as such, has always stood committed for Medical Freedom, and any departure from that doc-trine is a departure from the Eclectic faith and practice as enunciated by all its veteran teach-

Spiritualistic Meetings in Boston: Hanner of Light Circle-Boom, No. 9 Bosworth Sirret-Every Tuesday and Friday atternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Boston Englisher For State of Harkeley Hall

Boston Spiritual Temple, at Berkeley Hall.-Borvices every Sunday at 10% A.M. and 7% P.M. Richard Holmes, Chairman; Wm. A. Dunkiee, Treasurer. First Spiritual Temple, corner Newbury and Exeter Sirects.-The Spiritual Fraternity Society will hold public Services on every Sunday P.M. at 234 and oven-ings at 7%.

ings at 7%. **College Hall, 34 Easex Street.**-Sundays, at 10% A. M. 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor. **Engle Hall, 616 Washington Street.corner of Easex.**-Sundays, at 2% and 7% P. M.; aslo Thursdays at 3 P.M. Able speakers and test mediums. Excellent music. Prosect Robinson, Chairman. Bulling Media

Reprint Strategy and Strategy a

President.
Children's Progressive Lycenm No. 1. Paine Memorial Hall.-Sessions Sundays at 11 A.M. Scats free, All invited. Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Scc., 45 Indiana Place, Boston.
1031 Wnahington Nircet.-The First Spiritualist Ladies' Ald Bociety meets every Friday. Mrs. H. O. Tor-rey, Secretary.

Chelsen.—The Ladies' Social Aid Society meets every other Friday afternoon and evening in the parlors of Mrs. E. H. Pratt, Academy Block. Mediums and friends are in-vited. 5:14. M. A. Dodge, Secretary.

The Boston Spiritual Temple Society at Berke. ley Hall .- Last Sunday morning Mrs. Lille occupled the platform. Under the control of her guides answering the question, What is Life? she said, "I know not what it is. I think of the infinite, I think of the finite, and sometimes I think I have found what life is, but then I find there is more beyond what I

Inswering the question, What is Life? she said, "I know not what its. 1 think of the infinite, I think of the filte, and sometimes I think I have found what I have atrained. To a question relating to probation beyond the pres-ent life, and its discussion at the meeting of the Board of Foreign Missions, she said, "The discussion shows the tendencies of the religions world. There was a time when that subject would not have been admitted. Progress of thought has so far advanced that these new ideas enter the mind of the religious thinker, and when once there will not return vold. The theology the missionary bears is more repulsive to the heathen than their own. And now they ask, can we not feach them that their friends who have not heard of Christi may had salva:ion herardier, for they canned accept the thought that there is no hopefor them? There are logical minds among the 'heather' that the Christian missionary cannot burden with bis load of incongrui-tites. The spiritual part of the religion of all hands is the same. It is the theoingles only that differ. Men are through conditions made to vary, but the desding of all is to ultimately attain the true and the good. The result to this missionary work is amaga-man the Each mussification the spirit of progress is stirred up everywhere. Changes will occur with every nation and every phase of thought. The conservative will ry to hold the wheels of progress while the liberal will see that they advance. You ask, 'Will not Spirit using and every phase of thought. The conservative will the bast of a not confine to the mortal. There have been a great many "spirits have not come to us to create a new sect, but to spirit sor mortals, results from the ability of spirits to return?" the speakers add much good to bub. The spirit that returns has a work to do, and is raised out of condi-tions that only contact with mortal life can reflex, built it gives to man an elevated sense of life with its pur-pose. The good is not confine to the mortal. There have been a great ma spirit-word has never rested on man in any age as it does to-day. Invention has advanced, woman has been broughton the platform. The religious and the-ological changes of to-day are the results of spiritual manifestations. The closet is the place for spiritual manifestations. The closet is the place for spiritual manifestations. The closet is the place for spiritual mouth cultivate the spirit and ask for more light, and it shall be given you. Spiritualism is the out-growth of the needs of the heart. Old theology gave no relief to the mind of man in regard to the spirit-world; so tangled up was it all that the most learned could not get any satisfactory proof of a future life. But the little Indian malden from spirit-life comes throuch a medium and says, 'Molive'' and all is clear. The passage. 'And a little child shall lead them,' is here exemplified, and it is seen that the little child can lead into truth when glant minds fail to do so.'' The meeting closed with a poem. Mrs. Lille will speak next Sunday morning and evening. Arrange-ments are made for more sittings, so that all may here-alter have seats. W. A. D. S rvices at the Spiritual Temple .- The guides of Mr. S. N. Aspinwall occupied the platform morning and evening. The lectures were well received by the audience, and contained many pointed, and inter-esting truths. Their treatment of the morning subject, "Seek and Yo Shall Find." was replete with thought. They said the world is darkened-to-day by needless ignorance, and it abouid be the work of all reformers to teach the people the laws of life, so that we may have a noble, clear-minded, strong and vigorous race to follow the one so rapidly passing away. All mate-rial objects have an attraction for each other; how much finer and more suble the Attraction of mental and spiritual forces. When brought together harmo-niously their interests are identical, and they act as one body. Thus we find that all earnest minds intent upon a common good combine and make a perfect whole in their efforts to do their appointed work. The human family contains all the pure and grand possi-bilities for a harmonious combination with the heaven-ly ministers. Throughout the realms of infinitude there is no particle so refined but that is nomewhere feels the magnetic power of attraction to other parti-cles whose provide the realms of the partiaudience, and contained many pointed and inter If ministers. Througnout the reams of infinitude there is no particle so refined but that it somewhere feels the magnetic power of attraction to other parti-cles whose congeniality of nature provides it with fitendly and harmonicus association; and there is none so rule and gross as to prohibit it a similar re-ception. The time was when "search for the truth if you dare," under penalty of torture and death, was a mandate issued from churchaltars; but men in this ago of reason are not compelled to believe that which ap-pears to their higher intelligence both uncongenial and absurd. He would have nothing taugut that did not withstand the clear light of reason. If an angel of heaven appears before you, and cannot show his com-mission of immortal truth, refuse to receive him or listen to his teachings. This is a grand and progress-ive age; the kingdom of God and the kingdom of hu-manity are clasping hands in a harmonious union above the shadows of death and the grave. When so-called death comes to a man he does not die, but lives on and on forever.

lowed their children to learn in sectarian Sunday-schools things they knew to be untrue. She related many interesting experiences in her development as a medium, her guides forcing her to leave the church of which she was a member, and made an earnest ap-peal to the children to improve their present opportu-nity for a liberal education. Our little friend, Miss E. Jewett, entertained all with a pleasing song as did also Miss Gerie Quinlon and Miss Helen M. Dill. Miss Amy Peters gave ex-cellent readings: Miss Marion Reed, Willie Axe, Master Bertie Knowlton, each in turn instructed, amused and entertained the large audience. The abundance of flowers and fruit was then dis-tributed among the children, and the happy, spirit-ual company parted, thankful to kind angels and mortais who make it possible for us to continue the work as a Lyceum. Sunday evening, Oct. 17th, at 7:45. J. W. Fletcher is to deliver his beautiful illustrated lecture on Switzer-land, in Paine Hall, under the auspices of this school. Spiritualists who desire to assist in sustaining the Ly-ceum can by attending this lecture aid us financially, and at the same time enjoy a pleasant tour through the heautiful Senery of Switzerland.

and at the same time enjoy a pleasant tour through the beautiful scenery of Switzerland. FRANCIS B. WOODBURY, Cor. Sec.

Berkeley Hall-Spiritualistic Phenomena As-

Berketey Hatl-Spiritualistic Phenomena As-sociation.-A large company assembled at our last meeting to listen to the words of wisdom given through the lips of the glited orator, Mr. A. E. Tisdale, of Springfield, Mass., who first improvised a poem on "Flowers, the Silent Ministers of the Gospel of Beauty." After an inspiring invocation his guide thanked those present for the privilege granted him of addressing so large a body of thinking people will-ing to cast their lot with those who are honest, earn-est seekers after truth, and lovers of the good wher-ever found. Many doubt the God of love because crime, decelt, envy and malice are so prevalent among men. Why is this so? you ask. Children are born in dens of infamy, inhaling with their first breath the air of social impurity, intemperance and immorality. The child is the tuture man or woman, and if we desire to overpower vice, insanity and disease, wo must under-stand thoroughly man, fils natural organization, how to develop his latent powers, encourage his intel-lectual tendencies, and thoroughly educate him for the real conflict of life. The world has advanced by evolution, for man was at one time but a little above been grand and glorious, the result of many errors lu-culcated we now experience. The subject of temper-ance should command our attention ; children inherit the disposition of their parents. Habits formed in in-fancy never are outgrown. Spiritualism, in t is de-pariment of reform, admoutshes mankind to beware, for spirits return with depraved appetites acquired in earth-life to aid in the work of destruction. Igno-rance is the parent of evil. True love is the founda-tion of social life, and makes the family circle and home relations sweet, beautiful and holy-*degraded* man shis to the level of a beast. The true cause of the present condition of the work of capsel acter, they shande down to the next generation, for which we stand to day already accused. Vocleand pen must be aroused for the best interests of humanity, and we know of no sociation .-- A large company assembled at our last meeting to listen to the words of wisdom given through

Cleveland Notes.

To the Editor of the Banner of Light :

The events of the past month in spiritualistic matters in this city have followed each other in quick succession.

ters in this city have followed each other in quick succession. The Vacant Chair, owing to the retirement of your scribe from the conductorship of Lyceum No. 1, is yet unfilled. Mr. N. B. Dixon, ex. Conductor, officiated one Sunday, and Mrs. Jennie Davies, the Guardian, the next Bunday. The Lyceum is on the qui vive as to who the coming person is; the few eligible ones hang back from sheer modesty. Neuburgh Afcetings.—Two or three successful Sun-day meetings have been held in the "Iron ward" the past month, at which D. M. King, Eaq., of Mantua Station, and W. W. Coleman, the resident trance-me-dium, were the speakers. Thomas's Hall was unable to hold all who came. The success attending the ex-periment should incite the friends to hold regular meetings in that section. Return of Mr. C. G. Oyston.—This earnest worker and speaker, who has been solourning in Canada the past two months, returned to Cleveland recently and intends making this city his future home. Mr. O. has been elected to office in the Lyceum, and promises to be an efficient worker therein. Passed to Spirid-Lifs.—The transition of three pro-nounced Spirid-Lifs.—The transition of three pro-nounced Spirid-Lifs.—The transition of three pro-nounced Spirid by Mr. W. W. Coleman, in the presence of her bereaved husband and a few friends. The change of death to her was a boon, but the manner of it was heartrending. Second—Mrs. Harriet J. Bowers, the kind-hearted, wealthy and weil-known Spiritualist, and friend of

To the Editor of the Banner of Light:

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.-The Peo-pletshpiritual Meeting every Sunday at 3% and 7% r. M.; also Thursday atternoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

People's Spiritual Meetings.

To the Editor of the Banner of Light:

Spencer Hall was well filled yesterday afternoon. Mr. Goodspeed gave the invocation; Mr. Richards a

Mr. Goodspeed gave the invocation; Mr. Richards a short message from the invisibles; Mrs. T. J. Lewis, of Brooklyn, and Mr. G. G. O. Van Horn a large num-ber of tests, most of which were acknowledged cor-rect. Prof. Keenan recited " The Return of the Dead," Next Sunday afternoon " Harvest Moon " will be re-membered in honor of our faithful Indian spirit allies. Mr. Goodspeed, who lived several years with the In-dians, will give an account of their customs. Dr. Emily J. Pike, of Brooklyn, will speak in the evening. J. Clegg Wright is to occup our platform Wednes-day and Thursday evenings, 20th and 21st inst. FRANK W. JONES.

155 West 26th street, New York, Oct. 10th, 1886

Troy, N. Y.

To the Editor of the Banner of Light: The new movement here opened last Sunday even-ing under the most flattering auspices. A very large and intelligent audience assembled in Lyceum Hall, 12 Third street. The exercises were opened by a brief address from Mrs. E. B. Duffey, after which Dr. W. B. Mills of Saratoga Springs in his gifted and happy mood entertained the people with most remarkable tests of subjecter un

by mode entertained the people with most remarkable tests of splitt-return. We have for officers : President, W. H. Vosburgh; Vice-President, William Lee; Secretary, Mrs. E. B. Duffey; Treasurer, E. S. Armstrong, Trustees-Mrs. E. Gorthy, Mrs. H. L. Barnes, Mrs. M. Moe, Messrs, J. C. Cooper, Wm. Gardner, Harvey Wilbur, Fergus Dodds, Charles Holman, C. M. Austin and U. M. Bow-man.

man. The interest manifest is healthy and largely on the The file of the second second

paign. Mr. Slater of Brooklyn, N. Y., appeared here Thurs-day and Friday evenings of this week before large audiences. The zeal exhibited indicates that we are on the eve of a great spiritual revival, for which we earnestly labor. Oct. 9th.

Conservatory Hall, Brooklyn.

Mrs. N. J. T. Brigham gave one of her characteris. tic discourses at Conservatory Hall on Sunday morning, Oct. 10th, to a good audience. The improvised

ing, Oct. 10th to a good audience. The improvised poem on "A Kernel of Corn," full of beautiful truths, charmingly expressed, was fully appreciated. Mrs. Porter of lilinois, daughter of the late E. V. Wilson, was present and gave many indisputable tests of the presence of our invisible friends. B. B. Nichols was announced as continuing his work so ably commenced while in earth-life, and we always give him welcome to our midst. Our kindest wishes attend Mrs. Porter; may she continue to wear the mantie of her father and do as goodiy a work for the world as he wrought during his earth pligrimage. B. A. S.

The Alpha Lyceum, Brooklyn, N. Y.

The Alpha Lyceum of Brooklyn, N. Y., held its first. meeting of the season Sunday, Oct. 3d, in the Fraternity Rooms, corner of South Second and Fourth streets. nity kooms, corner of South Second and Fourth streets. The exercises consisted of banner march, calisthenics, recitations and songs by members of the Lyceum. Through the mediumsbip of Mrs. Mills an infant son of Mr. and Mrs. Legrand Davis was christened, the ceremony being of much interest to the audience. Last Sunday, Oct. 10th, officers of the Lyceum for the ensuing year were elected as follows: Conductor, George Hoseus; Guardian, Mrs. Kate Schroeder; As-sistant do., Dr. H. O. Florovich; Treasurer, Mies Ira. Straub; Secretary, Mr. Purzell. H. C. F.

Providence, R. I.-Sunday, Oct. 10, Mrs. C. Fannie Allyn addressed the society. Her subjects, both morning and evening, were given by those in attendance; ing and evening, were given by those in attendance: they were almost as varied in character as were the individuals composing the audience, and were treated in an able and masterly manner. In the evening she gave some glove-readings which proved very satisfac-tory. At the close of each lecture a very flue poem was rendered.....Mrs. J. F. Dillingham of Lynn is to be our speaker for next Sunday, Oct. 17th. Although coming to us a stranger, we beepeak for her a cordial welcome. MABY E. A. WHITNEY, Assist. Cor. Sec.

Colby & Rich, the original publishers, have now on sale at the Banner of Light Book-store the fourth edition of "THE SCIENTIFIO BASIS OF SPIRITUALISM," by the late Epes Sar-gent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this dis-tinguished poet, litterateur and spiritual scien-tist, to the world of readers, it must ever seem to those who knew him as his last word of en-couragement in the mortal to his co-laborers for truth in this sphere of being-while it will, as truth in this sphere of being-while it will, as time proceeds, have a wider and wider reading ener and onne

to their influences for a general good time. An invocation by Miss M. T. Shelhamer then fol-lowed, succeeded by the appearance of a num-ber of Indian intelligences through their respective mediums, whose words of encourage-ment, good will and instruction, with their songs of cheer, gave life and animation to the occasion.

Among the mediums present who partici-Among the mediums present who partici-pated in the exercises were Mrs. Loring, of Fitchburg, Mr. and Mrs. L. L. Whitlock, Mrs. Stevens, Miss Shelhamer of Boston, and Mrs. Dr. Sturtevant of Brockton — the mere mention of whose names will certify to the character and dignity of the meeting. During the progress of the observances Mr.

During the progress of the observances, Mr. Whitlock made a motion that a vote of thanks be extended to the centlemen and ladles who had so skillfully and tastefully—under the di-rection of Mr. Chas. W. Sullivan—decorated the Temple, and arranged the forest scene upon the platform, which was unanimously carried. Suppor at the long tables was served to the hungry multitude at six o'clock, after which the sales at the Fair tables progressed so rapid-ly that in a short time the committee in charge reported every article disposed of at a good price.

Shortly before eight o'clock the assembly was called to order by Mr. Sullivan, who proceeded to make the following

PRESENTATION.

PRESENTATION. Friends—It is with a great deal of pleasure that I come before you to perform a very pleasant duty in presenting to Onset Bay Grove Association the beau-illul portrait of the kind and familiar face of our late-ly arisen friend and brother, Dr. I. P. GREENLEAF. He was ever the true friend and kind brother, given to kind acts, faithful in the performance of all duties, and generously devoted to bumanity at large. It gives me double pleasure in presenting this ploture, as he was my iriend indeed from early years. Though no more bis face is seen by many here, yet let this ple-ture serve as a fitting tablet to the memory of him who was always alive to the best interest of our great and glorious philosophy of truth everlasting; and while in presenting this, in behail of a few of the many of his friends, to O. B. G. A., let me add a wish faces of the past workers, who have borne the heat and burden of the day, and who now bless us by their spirit presence to cheer us on in all good works for truth and progression. Therefore to Co. Grockett, President of the Onset Hay Grove Association, I pre-sent this ploture, that it may grace the wails of this beautiful Spiritual Temple.

PRESIDENT CROCKETT'S BEPLY.

PRESIDENT CROCKETT'S BEPLY. It is with deep-feit emotions that I receive, on be-half of the Onset Bay Grove Association, this lifelike portrait of our arisen brother, Dr. J. P. Greenlest, He was for many years closely identified with this Association, and his every thought and act was for its prosperity and usefulness. He was, as a lecturer, shoere and carnest; as a cilizen, above reproach; he was as kind and lovable as a child; he knew ho guile, and his heart ever beat for the good of all; his tongue never destroyed reputation; but like the true man that he was, he cast the mantle of charity over the errors of his fellow-man. Mr. Suilivan, I wish to return to you, and through you to the kind friends who have so generously con-tributed toward this "counterfeit presentment" of one we all loved, my and the Association's heartfelt thanks. It will, as we look upon it, remind us of one who made the world better for having lived in it. Again I thank you.

The audience was then requested to join in singing "Auld Lang Syne," after which Mr. Sullivan passed under the control of Spirit I. P. Greenleaf and delivered a characteristic ad dress to the attentive assembly.

Daucing followed these interesting exer-cises until a late hour, when all retired, ex-pressing themselves well satisfied with the day's enjoyment.

Medical legislation is from the Old School, with no other purpose than to crush out dis-sent by illiberal and barbarous statutes and by persecution, and to make it impossible for the man of humble means to study medicine.

The society passed resolutions stoutly re-affirming its former declarations. Unfortunately, however, by dint of personal and partian appeals, it elected a President who is very certain to be no impediment to any old school school schomes. This created an urgent necessity for schemes. This created an urgent necessity for other action. A meeting was held and the resolution adopted to establish a society for the purpose of preventing illiberal and unconstitu-tional legislation. The name of the new or-ganization is the "People's Medical Protective Association of the State of New York." Its membership is not confined to physicians, but only to honest and honorable sympathizers. About forty gave in their adhesion to the movement, and measures were taken to place it on a permanent basis.

I am partial myself, if any persecuted man can afford the luxury, to carry the cases to the Supreme Court of the United States. I Delleve an intelligent and honest construction of the Federal Constitution will invalidate every one of these proscriptive statutes. I know it is true that on the side of the oppressors there is power, and that we seem steadily approaching a period when the rights of the citizen as guar-anteed are steadily going away from him and class despotism becoming supreme. I hope it can be checked; if not, American freedom will never see another century. Yours, A. W. Oct. 9th, 1886.

Newburyport, Mass .- Mr. Charles Dawbarn, of

New York, occupied the platform on Bunday afternoon and evening, the subjects of his addresses being "The and evening, the subjects of his addresses being "The Science of Death." and "Man and Spirit." Both ranked among the ablest addresses ever delivered here, and created a deep impression upon his hearers. among whom were counted many of the brightest minds in Newburyport. A few more speakers like Mr. Dawbarn would give Spiritualism in this commu-nity such an impetus as would insure a large and pow-erful society, such a society as the city and the cause might well be proud of. 'The platform was completely covered and surrounded with fall leaves, forme' and flowers, while the speaker's desk was laden with beautiful cut flowers and trailing vines, all in honor of the distinguished speaker of the occasion. the distinguished speaker of the occasion,

Portland, Me .- The following resolutions were passed by the Ladies' Aid Society on the decease of their President, Mrs. Thomas P. Beals, which was re-

corded in the BANNER for Oct. 9th :

Corded in the BANNER for Oct. 5th : Whereas, In the departure of Mrs. Thomas P. Beals to the higher life, we loce an efficient President and an es-teemed friend; therefore, Resolved. That we cherish in grateful remembrance her aniability of disposition, her talents, her integrity of obar-acters laie her many acts of kindness; and that we send out our loving thoughts to her as she waiks among the dow-err "beyond the shining river." Resolved. That we denide four heartfelt sympathy to her haband and family in their great afficient from this sad bereavement.

ercavement. Per order of Committee, Mus. L. REDLON, Secretary.

Haverhill, Mass .- In consequence of the iliness of Mrs. Susle Willis Fletcher, Mr. Joseph D. Stiles oc-

day's enjoyment. Sunday, morning, dawned with a cloudless sky... At half-part ten A. M. the spacious Tenn ple spain opened its arms to a large underty and meaty all mamembled to listen to the pleaking since and have a statistic a team (will speak assembled to listen to the pleaking since and have a statistic a team (will speak assembled to listen to the pleaking since and have a statistic a team (will speak assembled to listen to the pleaking since and have a statistic a team (will speak assembled to listen to the pleaking since and have a statistic a team (will speak assembled to listen to the pleaking since and have a statistic a team (will speak assembled to listen to the pleaking since and the set since a statistic a statist

called death comes to a man he does not die, but lives on and on forever. The subject of the evening lecture was "The Elec-tric Forces and Influences Controlling Nature." The control, said to be Franklin, gave some account of his earth-life, saying he was inspired by split-power to do his work here, and gave his experiences when com-muning with nature and receiving inspiration and power from the Infinite Source. He said he seemed to mingle with decarnated spirits, and shared with them the pleasures and researches into temples and spheres of wisdom. We are giad to have heard Mr. Aspinwall, and hope to be able to hear him again. His guides should be called often to give their truths to motals.

Nozt Bunday the platform will be occupied by the guides of Mr. A. B. Tisdale, the blind medium. X.

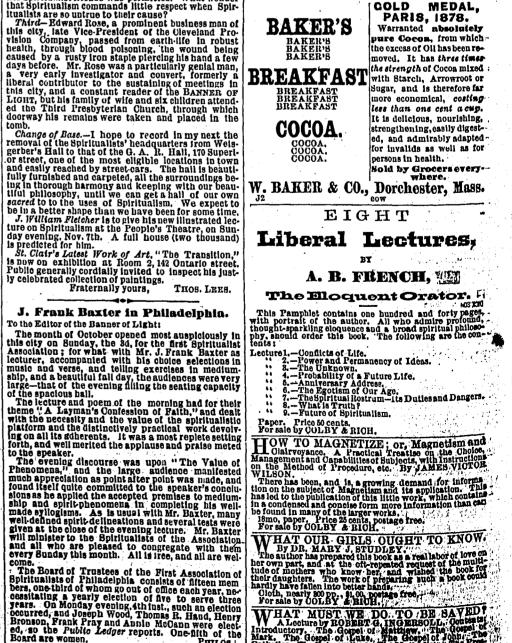
Boston Spiritual Lyceum-Paine Hall .- The annual harvest service was held on Sunday last. The platform presented a very attractive sppearance, the display of antumn foliage and fruits equalled if not surpassed all former decorations on Harvest Sunday. Fighty scholars and teachers participated in the Grand Banner March. Mise Emma Irefand eloquent. Iy discoursed upon the lessons sugrested by the occu-sion. Dr. Charles H. Harding delivered an Inspira-tional address full of deep spiritual thoughts, urging all to do with a will the work as hand; that the final harvest may be to them one of for. Mrs. Jennie K. D. Connant teating delivered an Inspira-tanse for the late Edward S. Wheel-er-and they are numerous all over the country that has been carefully prepared by Mr. George A. Bacon, which, has been put, in convenient pamphlet form by Colby & Rich. Thooksellers; No: 9 Bosworth attest, Boston of More to contact No: 9 Bosworth attest, Boston Mr. The file to the state to the section of the section of the state to the section of the platform presented a very attractive appearance, the

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on the part of the public generally.

the manner of it was heartrending. Second-Mrs. Harriet J. Bowers, the kind-hearted, wealthy and well-known Spiritualist, and friend of mediums, identified more or less with the cause for the past twenty-five or thirty years. Her transition was sudden, the writer having spent the preceding evening with her, in apparent good health. She was struck with paralysis of the brain during the night, and before daylight passed to spirit-life. I am sorry to record the fact that the funeral rites appropriate to the occasion of such a one were denied, Dr. Bolles of the Episcopal Church being invited to officiate. Not even the reading of a spiritual poem by any of her Spiritualist friends was permitted. What wonder that Spiritualism commands little respect when Spir-ltualists are so untrue to their cause? ALLEN PUTNAM, ESQ., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street. Boston, Mass.

NEWARK, N. J.-The l'cople's Spiritual Fraternity holds meetings every Bunday at No. 223 Halsey street, at 7% P.M. H. M. Vreland, President,



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