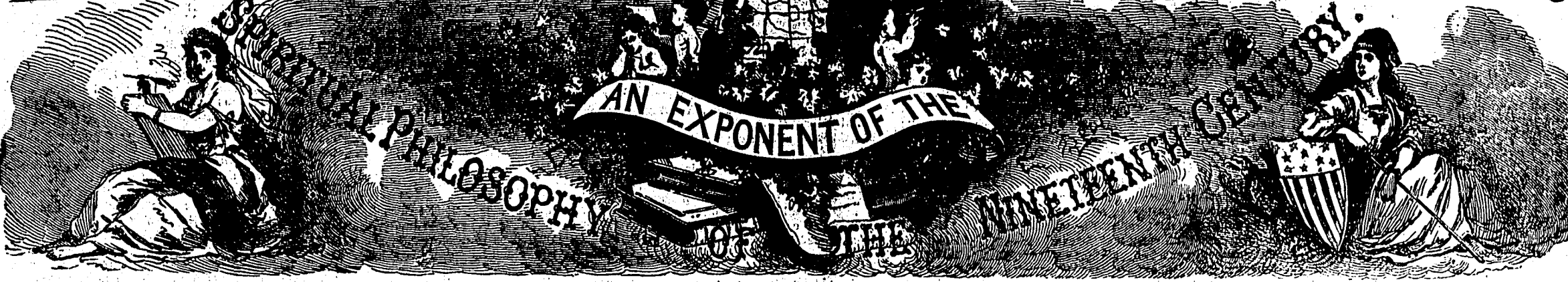


# BANNER OF LIGHT.



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## CONTENTS.

**FIRST PAGE.**—Our Agents. *The Spiritual Rostrum*. Spiritualism; Its Benefactions to the Human Race; Retribution in the Spiritual for Wrong-Doing in the Earth-Life.

**SECOND PAGE.**—Poetry: Charleston, August 31, 1886, *Literary Department*. Led by the Banner. People's Meeting, New York City. *Banner Correspondence*. Lectures from Connecticut, California, New Jersey, Vermont, Massachusetts, and New York.

**THIRD PAGE.**—Poetry: Theodore Parker. *Spiritual Phenomena*. Mr. Eglington in Russia; Dr. Slade's Work in France. D. D. Home, Once More. Obituary Notices, etc.

**FOURTH PAGE.**—The Progress of Theology. Spiritualism Goes Everywhere. The Duality of Being. A Pioneer Passed On. Prison Reform—Deceased of Burnham Wardwell, etc.

**FIFTH PAGE.**—Foreign Notes. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

**SIXTH PAGE.**—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelmaker from Charles Henry Smith, Rebecca Lyon, Carl Strong, Martha Griswold, John W. Buckley, J. Bullock, Hannah Price, Ellen Gray, Winslow B. Goyer, R. E. Lee, Mrs. Maria Harmon, Abigail Armstrong, William Ashby, Thomas R. Hazard. Poetry: October. Verifications of Spirit Messages. October Magazines, etc.

**SEVENTH PAGE.**—"Mediums in Boston." Book and Miscellaneous Advertisements.

**EIGHTH PAGE.**—Harvest Moon Festival at Onset Bay. The People's Medical Protective Association of the State of New York. Spiritualistic Meetings in Boston. Cleveland Notes. J. Frank Baxter in Philadelphia, etc.

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## The Spiritual Rostrum.

### Spiritualism; Its Benefactions to the Human Race.

An Address Delivered by  
**MRS. MILTON RATHBUN,**  
Sunday, Sept. 7th, at the Perkins 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 bigotry 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-places of God's children; has wrested from the hands of educated tyranny the weapons by which liberty is decreased or destroyed. It bids the despotic beware, and threatens with destruction the depollers 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 feller 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 opposition from the learned and the thoughtful, increased in volume by the ridicule, sneers and merriment of the ignorant and thoughtless, would have intimidated or frightened away an invader of less importance or with a lighter mission.

Spiritualism in its modern advent, only thirty-eight years ago, found the world submerged in delusive religious error, and in these thirty-eight years so swiftly rolled into the past, it has done much in lifting the masses thus burdened. 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 become a genuine Spiritualist, and remain an idle drifter upon life's surface; no thoughtful person can become converted to the philosophy of Spiritualism, and fail to apply its teachings to his or her daily life; no student or teacher of science can honestly investigate or studiously examine the phenomena and claims of Spiritualism, without having his mental horizon broadened thereby; no religious teacher can honestly weigh the evidence adduced in favor of Spiritualism and remain indifferent to its importance; no man or woman, wise or ignorant, can escape its direct influence when facing the subject; and indirectly all must be influenced by it. We see, then, that Spiritualism has a mission everywhere, with everybody. It reveals the truth; strips false covering from the truth, to beat off the barnacles clinging to it, the masks hiding it, the bushels covering it, so that all can see and approach its pure fountain for wisdom, purification, inspiration and strength. If Spiritualism can do this, is it not a benefactor to humanity?

We are taught through Spiritualism that it is an absolute wrong, not only to ourselves but to others, to cultivate, pamper and feed our earthly nature to the detriment and dwarfing of 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 glorious fulfillment of the possibilities so closely entwined in our spiritual natures. If we are wise we shall hasten that fulfillment. In our blind folly we constantly block the wheels of our personal progression, hindering not only our own onward march, but that of many others, so closely allied and interwoven are our interests, and the laws by which we are governed. Let us be a little more explicit: If we are victims to bad or foolish habits—and all foolish habits are bad—not only do we harm ourselves, but our acts influence others, and, not wishing or meaning to do so, we forge and bind upon others chains similar to those holding us to that which is working our ruin. Even what is termed "the smaller vices" have their influence for evil, and are the sure forerunners, in many instances, of drunkenness, licentious-

ness and crime. We argue, fearing no contradiction from those who will seriously consider, that Spiritualists ought to stand in the front ranks of temperance work, if for no other reason, for that of example; for we well know that if all Spiritualists, or those convinced of the truth 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 swaggering smoking, in his aspirations after manhood? Ah, no! But who will lead in this matter? Where 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 cry 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 "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 freeman; 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 accordingly. If then we are earnest, honest, conscientious disciples, we must be actively engaged in uplifting humanity, and in making the 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 of the requirement; the sinful, licentious and vicious can accept certain evidences of spirit-return 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 its our earthly sojourn is beautified and made profitable. To it we owe many inventions which accelerate the wheels of progress. By its hand brains are touched; and in giving forth of their fertility the world grows rich and beautiful. In sleep, and in passive waking hours, inventors are helped to work 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 human family, by denizens of spirit-life, from a material standpoint? Spiritualism is likewise a mighty and thorough reformer. It 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 lurid and fascinating its early steps may be. It holds out to us all incentives toward good, and would have us ever reach after a higher ideal. It bids us be charitable, just, free from bigotry, and ready to accept truth from whatever source. It would take from youth, middle or old age, none of its true pleasures, would counsel moderation in all things, that its adherents 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 another sphere of action when we have lain aside these robes of clay, if that person cares to seek and weigh the evidence at command. We say to all within sound of our voice, fearlessly and honestly: You can obtain proof of the existence of your departed friends. In seeking such evidence, be honest and in earnest; be ready to accept a fact in this as readily as you would in any other study and investigation; be vigilant and watchful; be receptive as far as possible, for the laws governing mediumship are so subtle, that the slightest inharmonious affects the medium, and may retard, render imperfect or wholly prevent the manifestation. As the rattle of a programme in the hand of a thoughtless an-

ditor will rob a sensitive person of a fine strain of music, so may a rude or dishonest word or thought, or perchance a hasty movement on your part, disturb the medium, or those in spirit-life seeking to meet your wish, to a degree that you may fall 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 sensible 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. GLEASON,**  
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 suffering 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 and every way forcible in spirit-life as in earth-life.

This being true, the most important lesson for us all to study and to learn is, how to live in harmony with and obedience to these laws; 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 be outside of nature, hence no place where any soul can be free from the active operation of these natural or divine laws. These laws will 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 spirit-world. These things—all things which affect our happiness, either in this or in spirit-life—are 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, justice and love. The inhabitants of earth, in their present condition, are but the smallest of

atoms when compared to the Great Infinite 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 look up in prisons and inflict punishment upon the unfortunates called criminals, 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 joy 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 conduct in earth-life was to be submitted and tried was also within ourselves. In every instance where one human being has committed a crime 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 and memory will continue to say, "Thou art the man." Such, then, is the law of retribution.

The only way by which pardon and forgiveness can be realized will be in making atonement 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 coming time, because they are related to the everlasting principles of justice and love. Let us not become discouraged, neither grow weary in well doing. Let us aid and encourage each other by example, by precept, by kindness and love. Angel hosts from the spirit-sphere of harmony and love are drawing near and offering their guardian assistance to all who give them a welcome. They may be the direct means of impressing us with grander and more noble desires, with more elevated and harmonious aspirations, and they may help us to remember that here, in this present life, is the place, and now is the time for us, each and 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 dealings with others, prove to them that we may be trusted as friends. Let us take broader views of life, and the grand and glorious possibilities placed within our reach through learning 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 heavenly happiness.



CHARLESTON, AUGUST 31, 1886.

Deep "neath thy gate o'gan thunders terrible,  
The pecking earth, jarring with hideous throes,  
Uplifts, and all thy mighty masonry,  
Temples and mansions, grand foundation stones,  
Shattered and ruined, in an instant thrown.  
Hark! shriek on shriek! Oh! list the dying walls  
From low-lying flames and falling walls,  
(A wailing, unpeopled, peril supreme!)  
We are this moment "face to face" with death."  
Sad Charleston! what of woe hast thou not borne?  
Flame, siege and storm confronted thee.  
And each, all own, thy wondrous courage proved.  
Go now, with surging earth beneath thy tread,  
Thy beauty wrecked, fair homes made desolate,  
Unswerving hope and faith sublime stand firm  
Even in this hour of distraught which lays thee low;  
And confidence, undaunted, smiles through tears  
Of gratitude; for look! sweet sympathy  
And kind, from countless generous hearts  
From far and near, all yearn to aid, to soothe  
With tender words and gifts munificent  
Thy stricken soul, and still, Omnipotence  
Controls, will lift and bless thy drooping head.

JENNIE W. RHODES.

Charleston, S. C., Sept., 1886.

## Literary Department.

Written for the Banner of Light.

LED BY THE PLANETS.  
AN ASTROLOGICAL STORY.

BY A. B. WEXMOUTH.

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 Fate is dawning on earth, under the sway of all this beauty, all this grace, all this blue, and true and real throbs of the planet Venus, in the highest altitude of the First House.

Ah! we come to a quiet village, over which the twilight waves her crimson banners, and in the rifts of the crimson we see Venus looking lovingly down upon a fair white cottage. Honey-suckles 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 a music.

Let us look within, as the honey-suckles 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 wailing young infant, whose Fate has just begun. All unconscious, with its little pink fists and little round head curled up as in embryo—who thinks there are grand possibilities in this crumpled bit of moving life? Who sees great principles in coil, 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 coils within. The scissors hang by her waist; for as yet there is no sign of severing by disease or accident; for health blooms upon this fair child's cheek, wraps its rosy shoulders and limbs in magnetism of the parents' love, and promises to make it a true child of Venus.

II.

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 age she manifested an unusual fondness for the bright colors of nature, and works of art, as well 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 kept pace 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, as she calls them, are the rich color leaves impressions 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 bundles 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 in danger of losing these seeds by our stumbling ways, and our friction with fallacies; and when the harvest comes near, we may be almost empty, and have scarce a grain that is worth.

Margaret received all this planting of soul germs. The dandelion 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.

III.

Here, in this Second House of the horoscope, we perceive a shadow approaching, as of some occultation. It touches the top of this House, and affects the light of Herschel. It is a dark, undulating, fore-shadowing a grievous domestic affliction, reaching far inward to the life-impulse.

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

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 needle in their cozy little sewing-room. Margaret's accurate presentations of approaching good or evil had often attracted notice.

"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 hill 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, to consult a rare and ancient work relating to the Persian fire-worshippers. Mr. Thompson mounted a step-ladder in search of the book, which rested upon an upper shelf. A sudden dislodge disturbed his equilibrium, and he fell; the spinal column striking heavily against a projection in the above. Paralyzed, he fell; and below the point of injury, and a distinguished surgeon was summoned from a hospital not many blocks away.

No easy ambulance was procurable in those days; but, under the personal supervision of the surgeon, the injured man was carefully transported to his home and left in care of the devoted 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 exerted 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 rapidly. Slight respiration showed, however, that life was not yet extinct. His spirit was partially disengaged 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 quivering 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 following 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 slender resources remained for the support of his family. The mournful house, the struggle for subsistence, the lack of luxuries 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 spirit-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 abate 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 him, 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?"

"Oh! 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 hoards of gold, and he will give us a home on Melvin Hill and you shall be a queen."

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

The fiery 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 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 in the days of old!"

"But, my child," said the pale mother, while re-reading 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 lawn, and wear beautiful hats like your friend Martha. If we do our duty by the household all will be well."

"Oh! 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-believers. 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! what a life in prospect! And how, for the sake of clothes and food and home, can we live it?"

V.

The lights flashed in the tall windows of Melvin House. The soft winds played with the sweet rosette 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 away 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, loving the gifted young lady yet more for her beauty. The father holds 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 Arctephus, the alchemist, "you have taken up views as you came along the thread of existence. Can this be progression?"

"I take voice, 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 Arctephus who delved in mysteries ages ago."

"Ah! but you cannot find mysteries, Professor, unless you live up over the material, and become absorbed 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.

"Child," said the mother, "why not try to pacify your father, and let him have his beliefs?"

"If he had them for himself alone, so would I," she replied; "but he urges you to believe, and sometimes I 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 not ancient; where the stars and planets are in their places, and not dragging poor mortals by the threads of fate that we may not understand."

And now Mrs. Melvin casts a rugged light, and we find that the temper of John Melvin is a thing to fear when once a human being drives a wedge into his dreams of self dependence from the secret philosophers.

Margaret wrote an oracle, but the spirit always

said, "No man shall be immortal unless he subdue habit, govern self in temper, and obey the law." And so one afternoon 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 life, believe that man is a god. I will not."

"But, child, why dispute? You cannot make a rotten 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 him and lift him into a divine condition. Shall I go 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, theories follow theories, until pile on pile 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 exalted phrases that were not formed beyond the flesh. For her daughter's sake Mrs. Melvin was a self-made oracle, and composed 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!" 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—"I 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, mother, and no longer be this man's slave."

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

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

"But, my girl, you have good food, nice clothing, and a pleasant home. Why exchange every comfort for hard 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 wisdom."

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

"Silence!" he exclaimed. "You interrupt my meditations. 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 a 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. His 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 treated while you are taunting me."

Margaret at once resolved to quit 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 stole 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 find 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 dense 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 possessing clairvoyant powers. Mark! She knows this, and she speaks: "Father, dear father, I have left mother as a slave. Will you help me free her from the bonds of servitude?" Lowly came that answer which is not a voice, but an instinctive perception of words: "My child, I will."

Thus guided by the spirit-father, Margaret slept, and awakened, and found the forest food, and journeyed toward the seaport where the vessel waited to carry her to 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 heart, and he led her amid the glitter and glare of evil halls. But who shall quench the clear light of purity when God holds away 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 fire-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 unseen 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 unguided 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 to the exterior; but when we seek ethereal repose Divine Help reaches us through angelic ministrations.

At length, worn and beggared, fasting and forlorn, 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 stands with pencil in hand, and sketches the picture. Now he comes closer, his heart is touched, and he enters the clairvoyant or ether state. "Seeing the spirit-father, he steps back to his former position and sketches again. Into the picture comes the light and misty form of the father-guide, leaning fondly over his daughter. The artist, carried her to a place of safety, and the tired wanderer awakes in a new home. A

last the obstacles are removed from her pathway, and the promise to her mother is coming true: "I will project my thought on canvas and free you from the chain of servitude." 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 thrall 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 angry 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 opportunity 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 telegraph, 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 light is reflected from below into a secondary sphere, a 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. And there the beautiful effect of Venus, shooting 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 falls 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 earth-life. 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 beyond 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 hoard 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 appreciated and prized by many. Several of them still grace the walls of the wealthy, honored and refined in 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 goods.

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 period of suffering from pulmonary disease, she entered spirit life in her forty-third year, having attained enduring fame.

Margaret's mother, too, had entered into rest several years previously. The sudden revulsion from wearisome suspense to unexpected joy was more than her wasted frame could bear. She was buried 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 ineffable.

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. Holbrook'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, and each invited to partake in token of "Good Will." "Spiritual Love-Feast." Then followed a large number of spirit descriptions and messages given through the mediumship of Mr. Goodspeed, Prof. G. G. C. Van Horn, Mrs. T. J. Lewis and Mrs. Higgins. Wm. C. Bowen made appropriate and interesting remarks, followed by a number of clear psychometric readings by Mrs. Ida Wilson-Porter. All present expressed themselves as highly pleased with the exercises.

Bro. H. M. Richards opened the evening exercises by reading two poems, one entitled "Unloved," the other, "Solved," the latter being original. Mr. Green made an address, followed by Mr. J. F. Jeanneret, Mrs. M. C. Morrell and Bro. Richards. The meeting was closed by singing "The Banner of Light," and a prayer. A meeting of the Society of Spiritualists will be held on Monday evening, Oct. 20th, at 8 o'clock, at the same place. The following officers and trustees were elected for the ensuing year: President, Mr. Eliza Waters; Vice President, Mr. A. M. Whipple; Secretary, Mr. A. Bate; Treasurer, Mr. E. G. Gernon; Trustees, Mr. J. L. Lodiwick, Mr. M. Cornwell, Mr. N. Reynolds, Mr. W. B. Paterson, Mr. J. Carpenter, Mr. W. B. Sherman, Mr. C. E. Wood, Mr. C. Kelly, Mrs. Jessie Brown, etc.

## 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 dominate 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. It trust it will never get such aid. Christianity teaches that all mankind must sleep in their graves until the resurrection, 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, fit to live happily in this. Let all errors, however popular they may be, fall for lack of support and perish."

## 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 spirit-return are now more frequently to be found, and several whom investigators are being rapidly developed as mediums. Our correspondent is confident that though Mr. Colville has returned eastward, 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 H. 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."

All that is mortal of both now rests here in the cemetery in this place, overlooking the beautiful mountains of Mexico and the broad Pacific. Though a resident of National City twelve years, being an invalid, she had but few intimate acquaintances, but to these few she was a precious friend. She was a woman of marked ability, and although life has manifested a strong character and purpose possessed by few. While publishing the *Lyceum Banner* in Chicago, the fire of 1871 swept from her everything she possessed. While the flames were raging, she wrote a circular to her subscribers, in a serene and happy mood to have about her, assuring them that the paper would be issued as usual. And so it was, for circulars and papers were printed that week in Indiana and distributed to her subscribers. Mrs. Blackmer was an earnest reformer in the best sense of the word; zealous but tolerant, modest in her pretensions 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 here but throughout the country, while they regret that she is no longer with us, can but congratulate her upon her release from feebleness and pain, and entrance into a state of existence where all her fondest hopes can be realized and aims attained."

## New Jersey.

NEWARK.—H. G. Avery writes: "The Spiritual



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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not sent by registered mail, and we cannot be held responsible for their loss. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires to be taken into consideration for publication.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

## Banner of Light.

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Before the coming light of Truth, Creeds trouble, trouble, trouble, and the light of Truth rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

## Good Things to Come

We shall print next week a MEMORIAL ADDRESS OF WILLIAM DENTON, as delivered by that eloquent orator, A. B. French, Esq., at Camp Casadaga, 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 wholly contained in its changing forms. If theology, or the science of God, really advances, makes progress, enlarges its scope, it must obviously be due to one influence alone—the steady influx of divine truth into human intelligence and the human heart. This influx, however, notoriously is never felt through the strong barriers erected by ecclesiastical authority; that is to say, the expanding and advancing influence never proceeds from the interior works of theology; it keeps its citadel tight and fast. There is but 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 silenced by ecclesiastical 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 silencing 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 brethren, their own personal memoirs fully realize. Unfortunately for our "iron-clad 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 modification of the old Calvinistic theology, and prepared the way for such teachers of a more liberal theology as Milford, Brooks, Munger, and Smyth, and men of like power, and spirit in the "Academies of *Andover* and other seats of learning in New England." New Haven, William Bowdoin and Wesley are largely in sympathy

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 Christian 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 possible 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 it in its line, while recognizing a process of development." The *Journal* expresses the opinion that no one ought to apprehend that 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 through what has generally been called their consciences, but really through their fears. It is the old spirit that held everything in its hard grip in the Middle Ages, and kept back the light of knowledge, and so the progress and developments of the human mind, for centuries. The world never began to advance until its 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 slowly brought emancipation from ecclesiastical tyranny. But it takes centuries to undo the work of previous 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 overlongingly punished for what they could not help, or are to have a chance, called a probation, in the next life. This novel dispute has been raised by the discovery that certain missionaries sent out by the A. B. C. F. M. Board actually hold so humane and reasonable a doctrine, although it is not charged against one of them that he has preached it or had occasion to preach it. The "new theology" favors the idea of probation in another life, while old iron-clad Orthodoxy holds hard and fast to the cruel dogma of original depravity and eternal punishment in consequence 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 Park-street 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 employ a missionary, whom you call only your employee, go about hat in hand begging for money to support these missionaries in the field, to say nothing of officers in easy chairs, and supernumerary preachers at home. The strong point of the dogmas 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 held "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 more speculation let it go as such, for it is harmless. It will not do for us, by snap judgment, to say that these men are rank heretics. They stood for freedom of thought." And such utter-

ances were greeted with most enthusiastic applause.

Then up rose a reverend professor from Chicago to declare that he was opposed to the idea 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." 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 by "this softer gospel" go their way and organize a new society (Board), and see if their 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," answered Mr. Smyth, "but first let the kingdom of God come." And this is the great schism that is to rend the old Calvinistic Orthodox 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 never, they added, seek to hasten nor aggressively break the covering around the unlighted 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 continues 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, it is none the less effectual.

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 ministrations, 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 preserve—not governments, legislatures, armies, creeds, or institutions. It works upon them most effectually as it works through humanity. Wherever a deed is done that serves mankind Spiritualism is there; wherever mankind are oppressed or downtrodden Spiritualism is there, uplifting and strengthening. If spiritual healing 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 Material 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 well-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 lilies 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.

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 Free Thought 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."

Dealing with the subject in the light of Spiritualism, Mr. Burton said that phase of thought was the best abused of all movements. But all men, thought and systems are alike when under the ban of the seeming wise. Majorities alone are popular; yet they are not of necessity in the right, for, as Milton says, "few may know while thousands err." No idea, however ridiculous it may appear at first sight, is unworthy of consideration. And Spiritualism, which can rank among its adherents men of profound, original, scientific and searching thought, is not to be sneered at by the vulgar and thoughtless. The facts of Spiritualism, the result of careful and penetrating investigation, are as surely established as are any of the facts of Orthodox science, consequently as well founded for philosophical deduction.

THE SPIRIT MESSAGE DEPARTMENT this week treats, under the heading of Questions and Answers, such themes as earth-bound intelligences and their liberation, re-embodiment, etc.; Charles Henry Smith (of Philadelphia), Rebecca Lyon (of Worcester); Jacob Strong, (of New York City); and Martha Griswold deliver messages in the first person, while "Lola" speaks for ten returning intelligences who were unable at the time to control the medium—among which may be mentioned one from Thomas R. Hazard.

## 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 of suffering.

In the early days of Spiritualism the knowledge of the new revelation came to him in his own family in the form of physical manifestations, such as the lifting of large tables without human contact, etc., also the demonstration of invisible accompanying and directing the power exhibited—his eldest daughter being the medium. Mr. Stearns became enthusiastic over the discovery, and invited his friends and neighbors to witness the manifestations without charge. He continued in this way for some time; at the date when the Spiritualists established their meetings on Brattle street, he was one of the prime movers in the work; his soul and energy were in the cause, he desiring that others might realize what he had experienced.

It was at one of the séances held at the home of Mr. Stearns, now so recently deceased, that—months before the initial number of this paper was published—we first met Mrs. J. H. Conant, 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, 1886, the BANNER OF LIGHT being first brought out in April, 1887. We were at the time strongly impressed with that lady's evident power as a medium, and recommended her to the attention of Mr. William Berry—afterward our partner—who was at the time holding séances of an investigatory nature at his own residence in North Cambridge. His brother-in-law, Mr. James Ross, who was the medium 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 so secured the services of Mrs. Conant—which link in the chain of destiny led further on to her work in a broader field.

These séances for inquiry were held at Mr. Berry's residence, under her mediumistic supervision, for several months; after which they were discontinued and those for the BANNER OF LIGHT commenced in this city—first at the National Hotel, and afterward at our publishing office, 31 Brattle street.

After the departure of his beloved wife—herself 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 confidence 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.

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 Fellows, and was interred under their form of burial. His funeral took place at the residence of his eldest daughter, on Clarendon street, Thursday, 7th inst. Mrs. P. 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 have been so near as barely to escape the change called death, also by mediums, and almost invariably by returning spirits who have 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 fiery points on 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 impressed 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 Crematories in Europe, says the *New York Evening Post*, and four in this country. In the New York Crematory 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:

"We have as yet met with no criticism which need cause us anxiety. The objections now urged more and more against the new practice are the old ones brought forward before we began. They are (first) that in cases where death has resulted from poison all trace of the agent is removed; (second) that cremation is 'heathenish and barbarian'; (third) that it will be impossible to dispose of all the dead by cremation; (fourth) that the practice is incompatible with a belief in the resurrection. 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 destroyed, but the argument is not against cremation in any doubtful case. All non-volatile mineral poisons, such as arsenic, however readily detected than in the dead body itself. We cremate no body without the regular permit of the Board of Health, and, in addition, the certificate of death from a reputable physician. Those who hold that cremation is irreligious have surely never realized that it is simply doing in hours by fire what nature does in centuries of decay and decomposition. One is a quick combustion, the other slow."

## Prison Reform—Decease of Burnham Wardwell.

We stated briefly last week that Burnham Wardwell, whose life has been largely devoted to efforts for the amelioration of the unfortunate in the prisons, passed to spirit-life from this city, Oct. 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 Confederacy 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 illness contracted by his prison-life during the war.

Funeral services occurred at 205 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 Worcester, 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:

"I do not hesitate to say it is my conviction that this man has been greatly influential in calling upon the administrators 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 atmosphere, has an unexpressed advantage over the child who opens its eyes in a prison. I cannot but think the work of this man (Mr. Wardwell) has been very serviceable, and that it has been appreciated by the public at large. His work has been such as God must approve. I stand here gratefully to pay my tribute to the worth of this man, and should be content when the finger 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.

"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 fluttered lightly in the breeze. The story has a voucher in the fact that a famous spiritualistic medium lived in the house and held séances on Sunday evenings. The house is next north of Amateur Dramatic Hall, and the watchman in an establishment close by was the most trustworthy 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 over mind and disease in a masterly manner, also the psychological mode of treatment, which is adapted to all modes of medical practice, whether Allopathic, Homoeopathic, Eclectic, Botanic or otherwise. It answers a demand that is very apparent at the present time, when speculative theories of the widest range and most divergent nature are being promulgated 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 psychology, magnetism and kindred subjects relative to the subtle forces in nature and human beings.

The work was written at a time (1869) when but few minds had taken thought in this direction, and it covers the ground as no other work has done, unless such has embraced similar views to those therein entertained.

The book contains 337 pages. Price \$1.50, 10 cents extra when sent by mail.

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."

We have received this week a pleasant call from Mr. S. N. Aspinwall of Minneapolis, 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.

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

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, Oct. 21st. The high character of the speaker ensures that the series will be full of interest and mentally profitable.

Our cordial thanks are returned to Mr. and Mrs. C. C. Saller, of 2129 N. street, West, Washington, D. C., for a donation of choice roses for our Free Circle table.

We regret to be obliged to announce that the veteran Spiritualist, Dr. A. H. Richardson, is at present prostrated by a severe and dangerous illness.

The managers of the *Family Magazine*, New York, have been notified that it is simply doing in hours by fire what nature does in centuries of decay and decomposition. One is a quick combustion, the other slow."



Foreign Notes.

[Translated Expressly for the Banner of Light.]

FRANCE.

**Le Moniteur.**—In the "Instinct of Conversation," the writer, M. de la Roche, concludes by saying: "We Spiritualists do not fear death, because we know that it 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 hypothesis of it, for we positively know what it is. Have not the spirits told us? Knowing 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 material 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 infirmity, nor expose ourselves to perils which for us have no advantage; neither must we give up ourselves to sadness, which defeats 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, Spiritualism is a science that infuses into the art of communicating with the disembodied; 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 that are 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 relations—always communications—this apparently seems to be your effort, your only desire. You have had sufficient proof of the existence 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 energies 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 infusing into you 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 relations would offer, you could enlighten those whose knowledge has been limited."

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

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

GERMANY.

Spiritualists in Germany have been greatly exercised over the appearance in Stuttgart of a Mr. Homes and a Mrs. Fey (undoubtedly assumed names), exposing, as they call it, mediumistic phenomena. The attendance 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 confessed 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 Sphinx.**—Subscribers of this valuable magazine are presented with the September number with memoirs of Justus 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 his patient (Frau Hauke), whom he afterward persecuted as the "Seer of Prevorst." Then follow a selected few of Kerner's poems, together with drawings by Prof. Max, a fervent 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 be essential as well as artistic value.

Spiritualism has experienced a severe loss in the decease of Alexander Butlerov, 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.

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 twenty-five years, has recently visited London and had some very successful sances with Mr. Eglington. So says *Light*.

Sances 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 *Light* is to appear with its issue of Oct. 16th, giving Mr. Eglington's reply to Mrs. Sldgwick, and a vast amount of testimony to the reality of psychography. The ordinary number of pages is sixteen; 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 piano at a medium price will find it to their interest to examine into the merits of the Emerson Piano. 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 Faine Hall, Boston, Sunday evening. This is the same lecture that has been received 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 Children'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 sances.

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

A. R. Hayward, magnetic physician, can be found at Monday, Oct. 19th, at his old room, 145 Broadway, Boston.

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, tell me in the night,  
Still couldst thou not all unlight  
If in the East there gleams a light,  
Or in the West.  
—Blackwood's Magazine.

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 professors—though 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 so stolidly refuses.

There are twenty-seven peaks in Nevada exceeding 10,000 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 characterize 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 disintegration of the obelisk now is not due to the interpolation 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 Theosophists, 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 delighting 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 chronicled the successes of American arms in the rude poetry of the period, one of which related to the varied exploits of that war. Here is a specimen:

"Dear Sir, Hull and Baltimore, dear,  
Did wonders in our way.  
Brave Capt. 'ull sunk the Guerriere,  
And Baltimore took the Java.  
Dear took a ship of fame,  
High on the roaring water:  
The Macedonia was her name,  
And on her flag brought her.  
Met Barclay with flag and sword,  
Met Barclay on Lake Erie.  
At him his matchless thunder hurled,  
Till Barclay was quite weary."

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

An Albany widower of over 60 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 by mammas who have marriageable daughters. "Why is it," asked Mmo. Z. one day, "that you don't get married?" "Impossible, my dear madam, responded M. X. "I have such a horror of divorce."—*French*.

The Anchor Line steamer *Anchorita*, 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 TINDER FOR EXCELLENCE.**—We should say: Five Idiots were recently confirmed by the Bishop of Exeter "who prided themselves on the devotion of the carefully prepared candidates." He referred to the case of a boy with whom he had been very much struck in his childhood, called Billy Billy. This poor idiot child had before he died given utterance to a great truth.

"Oh, I know, Billy said?  
Three in One, and Billy three,  
And One of them has died for me."  
—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 \$14,889.83.

If New Haven clergymen would only have a going around to ring two minutes before the close of evening services, it would prove a great boon to young men who attend church on the curbstone. —*New Haven News*.

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 rattle 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 Eastern 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 nigh the chunk of ice on the front steps enlarges. —*Germantown Independent*.

Proving the old saying that "like begets like."

An earthquake has destroyed every village on the island of Napi, 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 cruises,  
Friday for losses,  
Saturday no day at all.

Some one has said that a man who writes constantly cannot think much, while a man who does not think much cannot write much. It is a good rule to follow. —*The London Standard*.

The New Golden Eagle Furnace which your first house works like a charm. It is compact in form, powerful as a heater, and every way satisfactory. —*H. B. F.*

Read "ZOLLNER'S TRANSCENDENTAL PARADOXES," the first one of the "grandest works of the nineteenth century. Everybody should read it. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bowdoin Street, Boston.

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 assembled to witness the manifestations. Almost immediately after the medium entered the cabinet, form after form walked out into the center of the circle, some advanced to their friends 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 gentleman 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.

And 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 think the most skeptical ought to have been satisfied. At the hour of ten the seance closed.

On Thursday following, the seance was well attended, and many recognized their friends, while opportunity was offered to satisfy doubting ones as far as possible.

**HARRIET 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 her several years ago. —Ed.]

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. 1834, returns frequently to his wife, whose earthly existence is slowly waning. Mrs. Read, a colored woman, who, with others, lives in the same house, says of the returning spirit: "He comes 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 the sweet old plantation hymns." The matter, 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 description. The same issue contains a long lecture on "Materialization," by Mr. W. J. Colville. It is one of the most remarkable lectures we ever tried to read, as it quite overlooks the subject of "materialization." It thus beats Shakespeare to write a play of Hamlet and leave Hamlet out. He however vouches for the materialization of manna in the wilderness, and the loaves and fishes manufactured by Jesus. Mr. Colville's "inspirers" are evidently unaware that the loaves and fishes affair is derived from Egypt, and was never the work of Jesus at all. Mr. Colville's sole speaker at thirty-attempted during the Camp-Meeting. The Californians have quantity if not quality.—*The London Medium and Daybreak*, Sept. 10th, 1886.

Movements of Mediums and 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 first Sundays of December, the Sundays of January and last two Sundays of February. October address, Stafford, Conn.; November address, Norwich, Conn. Week evening engagements made within reasonable distance of Sunday appointments.

Miss Jennie Hagan, after three weeks' vacation, began her fall and winter lecturing at West Duxbury, Sept. 30; at Marshfield, Oct. 4th; Greenfield, Oct. 10th; she speaks there again on the 17th at Fall River, Oct. 24th and 31st. She has an engagement for November at Fitchburg, Mass. From March 1st to Dec. 31st and 12th, 1886, and Feb. 20th and 27th, 1887. She will attend funerals and speak week evenings.

Frank T. Ripley, the well-known platform test medium and lecturer, has February, March, April and May, 1887, as open dates for which his services can be engaged. Address him at 121 E. street, N. W., Washington, D. C., during October and November.

Dr. Dean Clarke will speak for the Phenomenal Society of Spiritualists, in Boston, on the fourth Sunday of October. This able speaker is open to further engagements for the fall and winter. So competent and so a worker should not be allowed to be unemployed.

Mrs. A. S. Jesmer Downs lectured in Spiritualists' Hall, Bartonsville, Vt., Oct. 3d; wishes to make engagements for the fall and winter in New England—particularly in Vermont and New Hampshire—and will attend funerals. Address North Springfield, Vt.

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

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

Mrs. Lunt-Farrar lectured and gives lectures at Mrs. Lunt-Farrar's little daughter, Lillie M. Lunt—at Manchester, 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.

Dr. J. K. Bailey spoke during September at Munnville, Oswego, Hamilton Center and Genoa, N. Y., and 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 lectures of from three to ten, in which he will present the rationale of Spiritualism and laws of mediumship—so far as deducible from known facts of nature. He speaks at Manchester, N. H., Dec. 19th and 26th. Keep Bro. Bailey busy. For terms address him, box 123, Saratoga, N. Y.

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 answer calls to lecture, and give psychometric readings and tests. Address her as above.

Dr. A. W. S. Rothermel's permanent address is at 301 Clinton 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 Avenue and 18th street, on Nov. 11th, 12th and 13th, and also on Sunday evening, the 14th. This Congress will be called upon to consider measures for 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.**  
**Morison's Acid Phosphate as an Appetizer.** Dr. Morris Gibbs, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is an agreeable and a good appetizer."

The New Golden Eagle Furnace which your first house works like a charm. It is compact in form, powerful as a heater, and every way satisfactory. —*H. B. F.*

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To Correspondents.

Notation 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, ANK.—The conditions attending the answering 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 mediumship advertising such a phase of power should be sure of the ability of their guides, and the qualifications of their own mediumship in this respect. Complaints on the part of dissatisfied investigators would be less frequent did partially-developed mediums and their spirit attendants understand the limits of their powers, and hesitate to enter the field of public labor until they were certain of their ability to fulfill their advertised promises.

Special Notice.

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Bowdoin street, Boston, have it on sale.

**Fourteenth Congress of Women.**  
The Association for the Advancement of Women will hold its Fourteenth Congress in Louisville, Kentucky, October 20th, 21st and 22nd, 1886. Executive Sessions will be held at 10 o'clock A. M. Public Sessions at 2:30 and at 8 o'clock P. M. At Evening Sessions a fee of twenty-five cents will be charged for admission. The Congress will be held October 10th, at 7:30 o'clock P. M. JULIA WARD HOWE, President. ELIA 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

FACTS, A Monthly Magazine. Published in Boston. Per year, \$1.00.  
THE SPIRITUAL OFFERING. Published weekly in Otisville, N. Y. Per year, \$1.00.  
THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1.00 per annum.  
THE LIVING DOVE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal. Single copy, 25 cents.  
LIGHT: A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price \$3.00 per year.  
THE PATH AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2.00 per year, postage 30 cents.  
THE LANCET. A Monthly Journal, published in India, and sent direct from India to subscribers, \$5.00 per annum.  
THE GOLDEN GATE. Published weekly in San Francisco, Cal. Per year, \$2.50.  
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Published monthly in New York. Price 10 cents.  
THE EASTERN STAR. Published fortnightly at Glenburn, Me. Per year, \$1.00.

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RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion thereafter. Special Notices forty cents per line, Minion, each insertion. Circulars thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, inserted matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on the day previous to the date of the date whereon they are to appear.

THE BANNER OF LIGHT cannot well undertake to couch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover any dishonest or unworthy conduct on the part of any advertiser, so that we may be able to discontinue their advertisements.

SPECIAL NOTICES.

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A. M. \$25.

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

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

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

ADVERTISEMENTS.

**MRS. J. D. BRUCE,**  
BUSINESS, Test and Medical Medium, also Psychometrist, has taken the priorities of 21 Bowdoin street, Boston. Medical examinations a specialty. MRS. BRUCE having been developed by Dr. J. H. Crook, takes pleasure in demonstrating the ability of her guides, and the ability of her own mediumship in this respect. Private Sittings 10 A. M. to 5 P. M., week days only. Full name, age, sex, stamp and \$1.00. 12w\*

**MRS. A. M. CLADING,**  
PSYCHOMETRIST, Character-Reader, and Spiritualist. Delinquent from lack of hair, photographs, gloves, handkerchiefs, etc. Diseases diagnosed when requested. Money refunded to anyone who can honestly say they receive no help. For terms, send for Circular to 1716 Francis street, Philadelphia, Pa. Also trace lecturer and platform test medium. 01w

**POEMS TO DEITY.** Spiritualists can find first class poems in the *Banner of Light* for the week or month at No. 48 East Church Park, Boston. 1w\*

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A First-Class Piano at a Medium Price.  
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It is being cured every day by the use of "Dr. Sykes' Sure Cure." If you will write to us, and mention this paper, we will send a book, without charge, containing ample proofs that above claim is true.

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**MRS. W. A. RICH,**  
TEST and Business Medium. Sances Sunday evenings at 8 o'clock, assisted by MRS. M. B. RICH. Also free developing circles every Thursday evening, at 8 o'clock. Private Sittings daily from 9 A. M. to 6 P. M. Will also attend circles in private families. No. 210 Broadway, Chelsea. 1w\*

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