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The Spiritual Rostrum.

THE MISSION OF AMERICA.

An Address Delivered by PROF. J. R. BUCHANAN, At the Lake Pleasant Spiritualist Camp-Meeting

[Reported for the Banner of Light.]

It is about a century and a half since the philosopher Berkeley uttered the prophecy: "Westward the star of empire takes its way."

If that be true, the world's empire is ours. He also said, "Time's noblest offspring is the last." This is complimentary to us, for we are the last specimens of the human race that have appeared. It is complimentary to Spiritualism, for that is the last evolution of love and wisdom. It is complimentary to Lake Pleasant, and other spiritual camp-meetings, for these campmeetings are the latest and best improvement on the old plan of dividing mankind in hot weather into saints and sinners; the sinners being gathered into shoddy Saratoga and Conev Island, and the saints gathered in some rural camp-meeting, listening to some Orthodox Boanerges, frightening delicate women with an imaginary hell, until the camp resounds with shouts and groans. We have something better

But if it be true that the star of empire rests over our heads, is it not time that we should will teach more of things than words; whose in 1875 she was defeated by a majority of forty- honest fellow-citizens, ready to learn all about know it, and cease looking to the Old World for wisdom, for fashion, or for guidance?

It is a craven spirit unworthy of an American that turns away from the rich resources of such a Master of Arts as has never yet come our own country to bow before foreign dictation and assumption. We have the most ener- houses are built, farms are tilled and machingetic population that was ever gathered under one government. We have had the largest armies that the civilized world has seen, and the and benefactor; competent by his honesty to ablest generals. We have the best form of government ever known. We have the most efficient and inventive artizans that the world skill, honesty and benevolence can be taught contains. We have the most skillful physicians, as easily as Latin and mathematics, as I have the profoundest knowledge of the constitution of man, the most rational and wide-spread reformatory schools have shown in practice by knowledge of Spiritualism, the most progressive systems of primary education, the greatest independence from the follies of ancient falsehood, and, to crown the whole, the greatest public spirit and generosity of our best and wealth-producing power, and the most inexhaustible natural resources: and out of all this we are continually evolving new thought, new arts, inventions and philosophy-perpetually superseding the old with the new, for "time's noblest offspring is the last."

But are we all moving onward in this grand career? are we all assisting the march of mind help the world forward more than a thousand and the triumph of good over evil?

I am very sorry to say that our two leading institutions, the church and the college, are doing much to resist the march of progress, to hold on to the old and resist the new, and to do a work that will be felt in its effects for all preserve old falsehoods in unbroken power. What else could we expect from the church. when we look at its parentage? There is no change of species known to science. Brambles do not produce water melons, and lions do not bring forth lambs. The church that murdered reformers of old will never become the nurse of reform. Its orueities, according to Leoky, "were not perpetrated in the brief paroxysms of a Night of Terror, or by the hands of obscure sectaries, but were inflicted by a triumphant church, with every circumstance of solemnity and deliberation." Its victims "were usually burnt alive. They were turnt alive not unfrequently by a slow fire. They, were, burnt alive after their constancy had been tried by the most excruciating agonies that minds fertile in torture could devise."

When the members of this church threw off the yoke of Rome, becoming Protestants, they did not give up the principle of persecution, for. as Lecky says, "the principle of persecution was affirmed quite as strongly, was noted on quite as constantly, and was defended quite as pertingolously by the clergy." "In Scotland (says Lecky) a persecution rivaling in atrocity almost any on record, was directed by the English government at the instigation of the half of human kind, and left the better half Scotch bishops," under the Stuarts; and in more destitute of political rights than any body

which have planted there such a burning hatred, nor of the Protestant orugities in Europe, and | the persecution of Quakers and witches in our own New England.

The church that comes from such an ancestry is not the Church of Uhrist. It sends forth no martyrs to truth—no imitators of the martyred Nazarene—no group of holy men ready to welcome the advent of the angel-world. The most learned Unitarian divine in New England thanks God publicly that we are entirely ignorant of the spirit-world, and he has a right to thank God, if he enjoys it, for his own volun-

tary ignorance. The unchanging mission of the church is to preserve the mouldering parchments and ancient customs, to hug old ignorance in its bosom as a sacred thing, while barring its doors against the divine light of truth, coming through science and philosophy, coming through geology, paleontology, anthropology, psychometry, and the direct revelations of the spiritworld, truer and wiser in this enlightened period than they ever were when they came through the mists of ancient superstition.

While ecclesiastic institutions thus stand as a dark cloud between man and heaven, the college is no less efficient in its power to wither the noblest attributes of the human soul and paralyze the inspiration that leads to a nobler

The regular pupil of the fashionable college comes forth with a literary but not a practical education-profoundly ignorant of the noblest faculties of human nature, scornfully hostile to spiritual science, unacoustomed to impartial philosophic thought, specially trained to go on in the world as it is, with all its wars, its slavery, its intemperance, its unspeakable horrors, and unwilling to cooperate in the reforms which the present state of human suffering demands. The influence of the college tends to perpetuate the old and discourage improvement. The medical college goes still further, by inculcating along with supercilious bigotry a heartless system of materialism, that tends to blot out every spiritual and religious impulse and faculty in human nature. The church and the college belong to the rast; they work for the past, against the future-for the effete dogmas of the old world, and against the free thought of the new; and if that is the case they are no part of our true civilization, no part of our Americanism, no part of the empire that is ours, no part of the bright hopes that are ours, and the sooner we are rid of their blighting influence the better for the

I do not mean to be rid of churches and colleges, but to be rid of the antiquated patterns that we have. We want colleges that will not make learned and pedantic fools-colleges that degree of Master of Arts will not signify that he has no other art than to say "hic, hec, hoc," or "bonus, bona, bonum," but that he is really from a university—master of the arts by which ery constructed: competent to stand at the head of great industrial enterprises as a leader uphold society; competent by his benevolence to carry on human progress - for industrial shown in "The New Education," and as several converting young criminals into good citizens.

If such churches and such colleges are demanded, if they are to come, it must be by the most enlightened people—the people who are enlightened by spiritual knowledge-and I say to them, to those who have been blessed in the acquisition of capital, an immense responsibility rests upon you, for one dollar given to aid in the establishment of a true education and the promotion of original research will spent in the ordinary forms of commonplace benevolence.

When you assist the struggling pioneer in soience, who has revelations to bring forth, you time. When you give the world a model educational institution, you teach a nation practically how to redeem itself from every form of degradation and suffering, how to abolish pauperism and orime, and take the front rank

among nations. Victor Hugo complained of America as not having assumed its mission among nations. I wish to point out what that mission is: It is to establish ...

Political Freedom, Religious Freedom, Scientific Freedom, and the

Freedom of Progress. It is commonly supposed that we have already established political freedom. So it was thought in 1776 and 1789; the work was supposed to be done, but we found in 1860-65 that it was only half done, for the white race that was freed was less than half of the human race, and after losing almost a million lives to atone for that mistake we established freedom without any limitation of race or color, and then it was thought to be finished, but it was not fin-

Again I say, the work is only half done. We have established the freedom of exactly one-England, under Elizabeth, "Romanists, Anabaptists Atland and below of the load of a king dishonors woman degrades and baptists, Anabaptists Atland and below others, and selfprisoned expressed in the pillory, branded mutilated; sooursed, for the covertness, in the selfalignment in the dominant initial to degrades and list in the country until the dominant initial ence of that combination is proken; and there below others, and dishonors woman degrades and there is no completed. At a complication is proken; and there completed in the country until the dominant initial to the subject of the country until the dominant initial to the subject of the country until the dominant initial is to the subject of the country until the dominant initial dishonors woman degrades itself, until it falls on the past preserved in what are the country until the dominant initial dishonors woman degrades itself, until it falls on the country until the dominant initial dishonors woman degrades itself, until it falls on the country until the dominant initial dishonors woman degrades itself, until it falls on the country until the dominant initial dishonors woman degrades itself, until it falls on the country until the dominant initial dishonors woman degrades itself, until it falls on the country until the dominant initial dishonors woman degrades itself, until it falls on the country until the dominant initial dishonors woman degrades itself, until it falls on the country until the dominant initial dishonors woman degrades itself, until it fall

I need not speak of the oruelties in Ireland, | abolitionists, so many a woman is content to | ized people continually moved down by famine, | organized in behalf of freedom and organized have a master, and does not reflect upon the fact that woman has not had the same property rights as man, has not had even the right to the children who are a part of her own body and soul, has not the same wages for the same work, and has had every path to honor, power and wealth barred against her by a public opinion in which she was taught to acquiesce.

But, thank God, the work of woman's emancipation has begun. She can vote in matters of education, she can hold some petty officesone by one almost every occupation has been opened before her. I had the distinguished honor of opening to a woman the first door of a medical college that ever was opened; I have had the pleasure of signing many a diploma for female students, and have seen them go forward in a successful practice, and if I were disposed to boast of my moral possessions, I might say of them, as Cornelia of Rome said of her children, "These are my jewels." The good work has gone on bravely, and now it is said that we have twenty-five hundred female physicians in this country, and I know not how many female students in literary colleges, who hold their own in competition with the young gen-tlemen, and often carry off the honors. A young lady has just carried off the honors of Harvard in the classics, and another young lady has taken the lead in the London University ex-

amination, and won the prize. women to drive them back? There stood a bigoted church with the fires of hell to enforce ments, and feeling but little interest in the its authority, saying to woman: "Thus far shalt thou come, but no further"; there stood nearly all the colleges saying: "We can't have women in our halls-it shall not be"; and there stood embattled the old Allopathic medical profession, saying: "She shall not enter our societies—she shall not be recognized at all, and | thorough master of one or more skillful occushe shall not be admitted to a college to study, and if she studies and practices without our permission, she shall go to jail for violating our medical law." And to justify all this, Prof. Clarke stepped forth from Harvard to prove that women were of too feeble and unhealthy a constitution to bear a good education, as if it was not the business of education to build up | that will be the rock on which the temple of libbody as well as the soul. These miserable pessimistic notions have been swept away, and the battle has been won by the patient perseverance of woman; but we must not forget who were her enemies, for I hold the enemies of woman to be the enemies of the human race.

When Miss Sophia Jen Blake, in 1869, applied for admission, with four other ladies, to the Edinburgh University, they were opposed by the professors, and mobbed by the students. She carried the case into the courts, and got a verdict in her favor, but the higher courts re. | see the members of all churches free from bigversed this, and finally on appeal to Parliament otry, ready to listen to the testimony of their three after a six years' battle. When women applied to the College of Surgeons in 1876, for examination and license in midwifery, the exsminers, Drs. Barnes, Farre and Priestly, all resigned, to avoid giving a license, and the Obstetrical Society, by universal acclamation, gave them a vote of thanks for this unmanly trick.

The British Medical Association took the alarm for fear women might come among them, and in 1878 resolved that no woman should be eligible to membership. The American Medical Association stands on the same ground. In 1849-50 there was not a medical college in the United States, except that in which I presided that would admit a woman, and in 1859 the Philadelphia County Medical Society (the headquarters of old fogyism) passed a vote recommending its members: "to withhold all countenance and support from the faculties and graduates of female medical colleges, and that, consistently with sound medical ethics, they should not hold professional intercourse with them." So you see if the Devil can quote Scripture, the Allopathic professors can quote medical ethics. Let us never forget the action of the old school medical profession in England and America.

Why should not America teach the world that woman has the same political rights as man? The men alone have managed Government for the Lord knows how long, perhaps one hundred thousand years or more, and they have so mismanaged that in every country on this earth political life is filled with corruption; in nearly all countries political life is a cruel, cold-blooded despotism; in nearly all countries the people are enslaved by war, war debts, and standing armies; in nearly all countries the bayonet is the sole foundation of authority, and if this is of progress in a hostile region. barbarism, there is not in the Old World a single truly civilized nation.

I want to see the better half of humanity come in, among whom we rarely ever find a defaulter, a drunkard, or a murderess. I want them to come in to purify politics, to put benevolence into every department of the government, and to put an end forever to war.

I want to see women ennobled by thinking great thoughts, and doing great deeds, for which they are just as competent as men, for they are equal to men in college life and in medical practice, and the world's history has no nobler heroism than that of Joan of Arc.

When the freedom and equality of woman are established in this country, I know that we shall go on with increasing wealth, power, harmony and prosperity to the dominion of the world : for all history shows that the only nations that flourish in progressive civilization are those that give woman some degree of honor, and that every nation that degrades and

pestilence and wild beasts: a monumental ruin to record and prove the Almighty flat that whatever nation tramples on woman shall itself be trampled down in mud and filth, if not exterminated from the face of the earth, leaving behind such ruins as in Asia mark the graves of perished empires. Thank God there will never be such monumental ruins here, for we have a civilization in which woman is honored as she never was honored before, and in that honor we have the promise of immortality.

The Caucasian race, the white race, has generally bonored women, and the dark races have not. Hence the white race has beauty and strength and wisdom and growth. Two hundred years ago the whites were a feeble race in numbers, not more than one-tenth of the world's population; now the white race is the master of the world, and in one more century there will be six hundred million of the Anglo-Germanic race, and our language will be the dominant language, our nation the leading nation, and woman will be in full equality. Woman is destined to vote and hold office in this republic, and I would like to see the law that if a man is President, the Vice President shall be a woman.

But this does not complete political freedom. We have not true freedom when a large portion of the population is composed of half-educated and unskilled laborers, living from hand Who was it that stood across the path of the to mouth, at the mercy of a corporation or an employer, often afraid to vote their own sentlgovernment, since, whoever rules, they expect only toil and poverty for themselves. A true democracy requires that all gigantic monopolies of land or anything else shall be broken up, and that every citizen shall be well educated, and shall have a fair start in life by being made pations in which he can be safe and independent, so that we shall have no miserable poverty and no pauperism, but a commonwealth of manly, independent citizens, who understand their rights and duties. America will not be a true republic until we have industrial education for all, and that I believe is coming soon, and erty can stand forever. Therefore woman's rights and the toiler's rights should make the largest plank in the platform of any honest political party bereafter.

So much for political freedom - and what does religious freedom mean? Does it mean only that no church shall send out a tax-collector, and no church shall have any preference in law over other churches, or citizens outside of churches? That is only political freedom. but I want the freedom of the soul. I want to ready to engage in the honest pursuit of truth to reach a nobler religion than that of the past. It depends upon your zeal and perseverance, my friends, to enlighten those who are sitting under the dark shadow of old creeds. Do not weary in well-doing, but keep on, showing to all honest church-members the holy brilliancy of our light from heaven, which is destined to establish the brotherhood of man on earth.

It is also the mission of America to establish scientific freedom. We have not had it. Every church, every college, every learned society is bound in the fetters of old opinions. Every aspiring scholar, every honest investigator of nature, every soul reaching upward toward a nobler life and more comprehensive truth, has lived under the weight of that mental despotism which has no power now to burn or imprison, but still has all the old bigotry, and still has the power to ostracise, to disgrace and to starve-and sometimes men are more afraid of the poverty and starvation confronting them and their families than of the martyrdom by death.

We know how sternly these penalties have been applied-how Theodore Parker, Wendell Phillips and John Plerpont were prosoribed. We know how Dr. Hare was trampled on by his associates of scientific societies. We know how Elliotson was dragged down to obscurity from the summit of the medical profession in London, and how Judge Edmonds was crushed in New York, and Mr. Henry Kiddle driven from an honorable position; and a host of individuals in private life have been made to feel the persecution of society, especially the humble mediums, who have stood on the frontier line

The spirit of despotism has ruled heretofore in New England, causing thousands to put on the livery of some popular church without the least faith, until the church is all honeycombed with hypocrisy. It is organized in creed-bound churches, but it is preeminently organized in the National Medical Association, which is organized to procure in every State monopolizing laws, which would compel those who enter the medical profession to pass under the discipline of their colleges, in which men are taught to look down in soorn on all spiritual things, to sneer at the most successful improvements in the profession without investigation, and to discard everything that rises above gross materialism. I would as soon see a law to compel every teacher of religion to pass through a Jesuit college.

The spirit of the societies, colleges and academies that scoffed at Harvey survives in this Association, and scientific freedom cannot exist in this country until the dominant influ-

in sympathy with the powers that rule in heaven.

Do not think that I am at all singular or extravagant in my denunciation of the colleges. Macaulay has expressed himself as strongly against Oxford and Cambridge, and that immortal martyr, Giordano Bruno, whose monument is to be dedicated at Rome next February-in the city in which he was burned alive in 1600—expressed himself about the English universities in language of scorn much more pungent than mine.

When these unholy combinations are broken down, restrictive laws are abolished, and liberal institutions are in operation, the great work of progress is but begun.

I have done my duty in all these reforms, land reform, industrial freedom, woman's rights, medical, religious and scientific freedom, and first presented in full in my essays on "The Land and the People," in 1848, that doctrine o Land Reform which under the advocacy of Mr. George and Mr. Davitt is shaking the foundation of the British government; and now I am presenting in all its dignity and force a doctrine of scientific progress which will overturn the foundations of the literary world and all its universities as they stand to-day.

This overturning power is Psychometry. It would seem rash and presumptuous for any single scientist to think of overturning the established order of thought, principles of philosophy and methods of intellectual progress established throughout the world, and unquestioned from the beginning of civilization; but it is not a question of personal power, or talent, or influence, but simply a question of truth. It was nothing to the inventor of the steam engine that all nations ignored it. It was nothing to Copernicus that all the civilization of his age ignored the Copernican system. It was nothing to Pythagoras that all astronomers ignored the heliocentric system. It was nothing to Columbus that all European intelligence was against him. It was nothing to Harvey that all physicians and colleges in his day misunderstood the heart, for the man who really discovers a truth is master of the situation, and the slow moving world must in time come to him, see what he sees, and walk in the path he has discovered.

If I have discovered and cautiously demonstrated Psychometry, if it is satisfactorily practiced by all who possess the psychometric faculty—becoming a cause of wonder to all who witness it—no more doubted in its application than the science of chemistry-then it is an established science, the right arm of enlightened physicians, and to become the right arm of all enlightened scientists who become acquainted with it.

The establishment of Psychometry is the beginning of a revolution which introduces endthe modern advent of the angel-world, and less and unlimited progress. In the presence of psychometric revelations of the origin of ancient religion old superstitions fade out and libraries of old theology become useless lumber. Under the guidance of Psychometry therapeutic science will be remodelled, and medical diagnosis will attain scientific precision, rendering the medical art an unquestionable blessing to mankind-for a psychometer in New York or Boston may diagnosticate a case in Paris or London, discovering its interior condition as well as the faculty residing in those cries. In the presence of Psychometry, history and biography must be rewritten, and geology, paleontology and astronomy will become new sciences by enlargement. Psychology will be revolutionized and the whole fabric of social thought be changed. A very brief review of the situation will show that we are at the beginning of a great intellectual revolution, in which Psychometry and Spiritualism will change the entire aspect of intellectual civilization.

> The leading element of every national civilization is the religion which lays the foundation of social order and dominates in literature as well as life. If you change the religion you change the national destiny. If the Saracens had not been defeated by Charles Martel in 782—eleven hundred and fifty-three years ago-Europe and America might be to-day living under the crescent instead of the cross, with Mecca as our shrine instead of Calvary, and Mahomet as our prophet instead of Jesus. with polygamy established and the distilleries suppressed; and the terrible robbery and slaughter of the innocent in Mexico and Peru under Roman Catholic Spain would never have occurred; for a thousand years ago the Saracen empire was further advanced in civilization and humanity than our Christianized ancestors. But the Saracens dishonored woman, and therefore their empire fell before the Western nations that honored woman.

> - The revelations that came by Jesus and Mahomet have changed the face of the world in Europe, Asia, Africa and America, for their power was carried to the ends of the earth, even more by the soldier than the priest. But the day of that military devastation is coming to an end, and henceforth science is to take the place of the sword. The whole fabric of ecolesiastic power, which has been surrounded by cannon and glittering with bayonets, is destined to dissolve in the light of science, and the national churches, already disestablished in Ireland, and dismantled in Mexico and South America, will be disestablished in England, France, Germany, Spain, Italy, Austria and Russia, leaving man everywhere in free relationship to heaven and his own conscience. All

called the Scriptures, books written by no one knows whom, when, or where, describing events located in the dimmest twilight of history -so dim that over-skeptical minds doubt the very existence of the saints whose names are -recorded; and faith in the marvelous events narrated is slowly dying out, not only among scientists, the majority of whom no longer believe in the Bible, but in the heart of the church itself, for the most progressive literature of the church is thoroughly skeptical.

Scientific leaders have sunk down so low in the gulf of materialism that scientists generally do not know that they have souls; they think with Tyndall that matter and motion are all and even the President of a philosophical soclety at Washington, Dr. Woodward, who is sufficiently enlightened to believe in a vital principle, says that "However much the mind may long for immortality, neither philosophy. nor science affords any foundation of proof upon which it may rest"; and this, too, in a world which has never been without returning Immortals to communicate with friends. Verily the stubborn blindness of pedantic scientists is as great to-day as it was in the days of Galileo.

In the midst of this skepticism and intellectual chaos, Psychometry can settle all doubt by bringing us positive knowledge. As telescopes explore the starry heavens, Psychometry explores ancient history, and is competent to tell us the character and career of every personage whose name appears in our Christjan Bible, or in any other Bible.

The origin of religions, and the comparative merits of various religions, are thus weighed in the scales of science, and not only do we learn the true character of the heroic and martyred founders of Christianity, but we learn direct from them their true sentiments as they live to-day after eighteen centuries of progression in the divine university, and learn, too, how deeply they deplore the perversion of these sublime teachings by the Church.

I am to day as certain by Psychometry of the true character and sentiments of St. John the beloved, and St. John the Baptist, and of their actual lives in Judea, and their present lives in heaven, as I am of the existence and principles of Gen. Washington. The noble teachers and martyrs of the past are revealed by Psychometry, precisely as they were or as they are. They are all accessible to psychometric exploration, description and communication of their views. They urge me onward in the work I am doing, and they promise me that the truths I am proclaiming shall never be crushed, but shall go forth, and all around the globe, till every head shall bow to the truth.

In this day of emancipation and democracy we all may have access to the higher realms of life, or, in the words of Theodore Parker: "We as well as the old prophets can have communion with the departed. Christ reveals himself directly to us, as much as to Paul and Silas, Peter and James. The Spiritualists are the only sect that looks forward and has new fire on its hearth."

The truths to which the brave and holy men of old gave their lives are now more fully illustrated and confirmed by the science of An-THROPOLOGY, which reveals the operation of the soul in the brain and body, and the laws of communion between the spiritual and material worlds. Science confirms, enlarges and illuminates religion, and illustrates the laws of the grand miracles by which religious have been enforced. Psychometry affirms and proves all that is true in ancient religions. And in the possession of such telescopic revelations as these, what need we care for ancient manuscripts, for revised translations and for explora tions in Egypt, Palestine and Nineveh, when we may know ten times as much by direct psychometric exploration? For to the all-seeing eye of Psychometry all history is an open volume easily read, all geography is easily explored, even where the foot of man has never trod; and I could to day tell the scientists and the arctic explorers what they will find when they reach the North Pole, which so many have died without finding. When they do find it they will find the greatest marvel on the globe

-a land within the Arctic Circle, free from ice-

bergs.

The establishment of Psychometry is the beginning of the adult maturity of the human mind, alike in religion, in science and in government. The religion of the civilized world to-day is derived from the Bible; each great church has its own translation of the Bible, colored to suit its own creed; and the greatest of all questions to the theologian is: Which is the true translation? But in the coming day of psychometric civilization, such questions will be forgotten, for the Bible will be recognized as the primer, the child's book of the inancy of human enlightenment. It will be carefully and reverently laid upon the shelf among other objects of profound historical interest. On that same shelf will rest those gorgeous baubles, the crowns of the God-anointed kings that ruled and ruined the world by Divine right, and the rusting sword then sheathed forever in peace, that once flashed in all lands and carved the sensitive bodies of millions of men; and on that same shelf will rest the keys of the dungeons that once held the suffering and dying soldiers of liberty, martyrs of religion and martyrs of philosophy; for there will then be neither dungeon nor gibbet nor crown nor king nor frowning fort nor a standing army in an

emancipated world ! That day may be far off, but in the order of evolution it must come, and I am not the only believer in its coming. The good and wise have ever believed in the wiser and better age that is coming. I will quote the language of one of the noblest men who ever appeared in Boston, the Rev. Wm. E. Channing, who said:

"I live, as did Simeon, in the hope of seeing a brighter day. I do see gleams of dawn, and that ought to cheer me. I hope nothing from increased zeal in urging an imperfect decaying form of Christianity. One higher, clearer view of religion rising on a single mind, en-courages me more than the organization of millions to repeat what has been repeated for ages with little effect. The individual here is mightier than the world; and I have the satisfaction of seeing aspirations after this purer

How different was Channing from the great majority of the clergy of to-day, for they do devote themselves to "urging an imperfect decaying form of Christianity," and repeating "what has been repeated for ages with little effect," while they care nothing for any "higher view of religion," even if it comes direct from heaven. That higher view of religion is coming in all its amplitude through Psychometry, which interprets the thought of heaven and applies, it to the affairs, of earth; and through Spiritualism, which brings the actual presence of the heavenly beings among us.

ion which has been dawning in Spiritualism; the enlightenment that is destined to illumito the contraction of the specific parties of the contraction of the c

it introduces us into a still wider sphere of terrestrial science which is so grandly illustrated in Denton's splendid volumes on the "Soul of Things," which show that we are to have a new astronomy by the exploration of planetary life, a new paleontology, and in some respects a new geology introduced by Psychometry: And I must refer you to Therapeutic Sarcognomy as showing the development of a medical philosophy and physiology which reverses the doctrines of all medical colleges in the world at present and proves that life does not come from organized matter, but is an influx—an influx from the unseen world of life.

But while we are thus continually going up to higher and broader views of life and of the universe, the old order of scientists are as steadily going down—down to darker and more contracted views. Materialism is a vast quagmire, in which the best hopes of all the world may perish. Already in their despairing darkness a school of soulless and godless philosophers in Germany, led by Schopenhauer and Hartmann, have decided that the world is a total failure, and that upon the whole life is not worth living, although they have not had sincerity enough to go out and hang themselves. And from another class of writers we are told that the plan of the universe is a failure-that this great globe will dry up and die, and, the planets falling into the sun, all life will come to an end:

Oh! star-eyed science, hast thou wandered there, To bring us back this message of despair?"

Some of our best thinkers mourn over this failure. The Rev. George Gilfillan says of the great failure of astronomy:

It seems to us that in this science we are "It seems to us that in this solence we are fast approaching a point where we need the guidance rather of a new Plato than of a new Bacon or Newton. The telescope of Lord Ross has sounded our present astronomy to its real depth. Few more great prizes are reserved, we suspect, in that starry sea. We have attained the knowledge that the stars are old, that they the knowledge that the stars are old, that they are of one stuff, and that there is no visible end to their numbers. What more of any moment in this direction by our present methods is ever likely to be reached by us? It is like walking through a pine forest of great extent and uniform aspect; a few miles tire and satisfy us. So, now, the news of 'stars, stars, stars,' pouring on us in everlasting succession, all like each other, all distant, all inscrutable and silent, the moral history of all unknown, produces very little effect, and the midnight heavens of modern astronomy become again, as to the eve of ern astronomy become again, as to the eye of childhood, a mighty and terrible pageant or procession, the meaning and purpose, the whither and the whence of which we do not understand. And we are tempted to say to astronomers, as they prate of their new firmaments, and planets, and comets: 'We knew symmetring like this long son; earn you not give ments, and planets, and comets: 'We knew something like this long ago; can you not give us some light on the meaning of these distant orbs? or read us off some worthy lessons of moral interest from that ever-widening but never-clearing page?' And to cry out to the stars: 'Speak as well as shine, ve glorious mutes in the halls of heaven! Shed down on some selected and favorite ear the true meaning of your mystic harmonies! Hieroglyphics traced by the finger of God on the walls of night, when shall the Daniel arrive to interpret you, and to tell us whether ye contain tidings of hope or despair? Star gazers have looked at you long enough, and mathema-

do I mourn the premature death of my friend Denton, the bravest, truest and most profound of contemporary scientists.

As in astronomy, so in all other sciences, Psychometry extends our knowledge over a far wider horizon.

If, then, Psychometry illustrates a new religion, a new philosophy, and new sciences, I need not dwell upon its numerous applications in private life, which are shown in this Manual of Psychometry, to realize that it introduces a new era of higher enlightenment and nobler civilization.

The divine principle of intuition in man, which has been so long suppressed and imprisoned by college, church and State, which the professor, the priest, the politician and the soldier have combined to crush by gibbets and by dungeous, is enthroned in Psychometry as the leader of the nations, the perpetual teacher of science and wisdom; and the free exercise of this divine power in universal progress has been initiated in America already.

It is in this glorious work of universal enlightenment and progress by Psychometry and Spiritualism that America is to lead the nations, and in this work, to which my life has been devoted, I trust I shall have the friendly aid of all good men and women who understand human progress, and the active cooperation of young men who are fitted to lead in such a revolution. I want to see scores of young men presenting these truths on the platform, and presenting them through the press, for "the pen is mightier than the sword," and mightier than the tongue when wielded well.

It is especially important that enlightening science be presented in the universities, which are the strongholds of error, in which the shallow philosophies of Spencer, Kant, Hamilton, Hegel and Hume are ruling still, and in which over seventy-five thousand young men in America and Europe are continually being drilled and confirmed in error.

To change all this, to introduce the new enlightenment, is a far greater and nobler work than the Protestant Reformation, and I hope to see young men conscorate themselves to this work. It is a grand and holy work, for when the world is led onward by Psychometry, it is the divine element in man which is the leader, and the voice of Psychometry is the voice of God, as nearly as it is ever heard on earth, for it is competent to bring us truth from the most sacred realms of the upper world.

This exploration of all knowledge by the Divine power in man is the career of unlimited progress in which I trust America may lead the world, and it is the most brilliant portion of the mission of America. And now that this mission is to be assumed, by which our liberty shall "enlighten the world," It is eminently proper that a colossal statue shall be erected in the harbor of New York, to illustrate "Lib-Meanting while Prachometry introduces us orty onlightening the world," for its construct by clear demonstration into that grand relig- ors have "builded wiser than they knew," and

nate the Old World is not merely the light of political liberty—the liberty that prostrates the old walls and towers of despotism in the dustbut the undying light of heaven that comes with the full maturity of mankind and makes the Paradise of man upon the ruins of the past.

After the conclusion of Prof. Buchanan's lecture a question was asked by one of the audience as to the nature of Psychometry and the method by which the promised revolution was to be realized; which was answered by a concise and lucid explanation of the psychometric faculty, and its widespread diffusion. As there are more than a hundred thousand in the United States who possess the innate psychometric power and may be taught to exercise it, the speaker thought there is a sufficient number to make Psychometry practical in every circle, to make it an invaluable guide in reference to health and personal culture, the formation of associations in friendship, business and conjugal life, the regulation of appointments and political affairs generally, making it the guardian of society, competent, if the three learned professions were instantly abolished, to take their place and give us a better guidance than the world has ever had in the old order of external thought and collegiate education.

free Thought.

WHAT DOES CHRISTIANITY TEACH?

BY WARREN CHASE.

To the Editor of the Banner of Light: If the Christianity of the New Testament does not teach pessimism I cannot understand its language, and if this is not taught by the words said to be spoken by Jesus, then they have no meaning. The language implies an entire abnegation of this world and life for the good of another which was based on a physical resurrection which was to take place very soon, even during the lifetime of some who heard the teachings and prophecy that has not yet taken place, and of which there is no probability, even if a possibility, by "supernatural" agency that it ever will.

According to some of our ablest writers on Christian history, this abnegation or pessimism was of Buddhistic origin and borrowed from India by the wandering mendicants on the banks of the Jordan, who lived by fishing and begging while they preached this strange and new doctrine of a physical resurrection and the worthlessness of this life to the ignorant Jaws. Who, from their correspond conditions and Jews, who, from their oppressed conditions and trials under Roman rule, were glad to accept any marvel or miracle that would promise delivery. The educated and intelligent Jews did

something like this long ago; can you not give us some light on the meaning of these distant orbs? or read us off some worthy lessons of moral interest from that ever-widening but never-clearing page?' And to cry out to the stars: 'Speak as well as shine, ve glorious mutes in the halls of heaven! Shed down on some selected and favorite ear the true meaning of your mystic harmonies! Hierographics traced by the finger of God on the walls of night, when shall the Daniel arrive to interpret you, and to tell us whether ye contain tidings of hope or despair? Star-gazers have looked at you long knowled; and makematicians welghed and measured you; when shall the eye-the Rossian eye of a true seer—life itself up to your enterphation, and extract the heart of your myster?' If not, men may soon took with a moth of the walls of the planets similar to our own, and how with a matematicy."

He calls for a Plato to meet the demands for a deeper science, and Psychometry comes with mastery of the science of the stars, telling us of allied of the planets similar to our oyu, and of communities in a more advanced stage of civilization. Our soula are lifted to nobler thoughts in contemplating the refinements and beauty of life on Mars and Venus, and in our won long-lost Atlantis, asseen by Psychometry and as reported by the ancient spirits.

Gilfillian calls for a Daniel to interpret the stars, and Denvin windows the refinements and beauty of life on Mars and Venus, and in our own long-lost Atlantis, asseen by Psychometry and as reported by the ancient spirits.

Gilfillian calls for a Daniel to interpret the stars, and Denvin when an object the planets sellone caches and the constant in the producing do I mourn the premature death of my friend but a philosopher, whose science reaches up to the construction of the planets similar to our oyu, and of communities in a more advanced stage of civilization. Our soula are lifted to nobler the outs of the planets similar to our oyu, and of a lifted to nobler the outs of the planets of the pl

Belief in the only begotten son of God was salvation, and unbelief damnation. Of course this belief consisted in accepting his doctrine, which was, utter neglect of this life and its duties, even to wife and children and the wants of the body, and entire dependence of faith. The rich man went into forment because he was rich—and, if true, how much more shall the rich men of the present day go there, while lazarus, followed by all the poor tramps, will lodge in Abraham's bosom, whatever and wherever that may be. What a glorious doctrine this is! But it certainly is New Testament doctrine. The prodigal son was far more worthy and deserving than the one who did his duty at home to his parents because he did not hate them but lived an honest life. Faith is said to have cured diseases then, and no doctors were needed. It is not so now, and our faith-healers fail when they do not get other help, either from M. D.s or spirits. "Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also." "If a man take thy coat, let him have thy cloak also." man take thy coat, let him have thy cloak also."
Why not? as God will clothe you as he does the lilies. If the devils ask permission to go into the swine, grant the request, and let the owner suffer the loss of his drove and the devils go off lauching.

laughing.

It is the unbelievers, and those who reject

It is the unbelievers, and those who reject in laughing.

It is the unbelievers, and those who reject this doctrine of self-abnegation, and the rich in this world's goods, the smoke of whose torment shall ascend up forever and ever, and who shall weep and wail and gnash their teeth—if they have any. The Gentiles seek after the things of this world: Christians should not, if they have faith in Jesus, for he says, "Ask, and it shall be given you," for ye are better than sparrows and lilles. Have faith like a grain of mustard seed, and it shall remove mountains. What Christian ever tried it and succeeded? Have faith, and nothing shall be impossible, and yet it is. All the faith and prayers of a nation could not save Garfield nor Grant, although thousands joined in the supplications, and faith was abundant.

It was this pessimistic dootrine that spread a black mantle over Europe, and produced the dark ages, and turned the wealth of the countries into the channels of Christian ignorance and superstition; kept every ray of intellectual light suppressed, and brought poverty and ruin on all worldly pursuits and discoveries; and this dootrine would have kept it so to the present day had not infidel science made rifts in the clouds of Christian superstition; and let the light of reason in.

Keene, N. H.

tion; and let the light of reason in. Keene, N. H.

The Munich Allgemeine: Zeitung thinks that the prospects of "Volapuk," the universal language invented five years ago by Pastor Martin Schleyer of Constance, are constantly growing better. There are "Volapuk" associations in Austria, France, Holland, Sweden, Spain, and Asia Minor, whose members correspond with each other. The Munich "World-Language Club" has more than a hundred members, and in its lecture room nearly 150 students are taught, among them being Poles, Russians, Greeks, Italians, and a Japanese. Of course, "Volapuk" is to be mainly of commercial importance, but the Allgemeine Zeitung thinks that even scholars take increasing interest in it.

The deadly upas tree of school-book history is now growing in every civilized country on earth, and it is no more dangerous to health than the locust or maple. Another ancient lie nailed.—Rector, Herald.

Beware of frauds. Be sure you get the genuine Lydia B. Pinkham's Vegetable Compound. Its fame is world-wide. and the fill of the state of th

OHILDREN.

Come, romping children, come to me i I'll fly your kites, I'll race with ye, And up and down Throughout the town We'll hold a jolly jubilee. You little imps, I love you all— Your wicked ways and shout and bawl; You give relief From care and grief, And from distraction sound the call.

Angels are ye, yes, every one, With souls as radiant as the sun, And then your free Hearts' foility Is fountain of the world's best fun. What solace to the wearled mind,
What rest from care in you we find;
What joy impart
You to the heart,
And loose affections catch and bind.

Lite's purest pleasure comes from you; You keep the ages fresh and new, And in the bilss Of baby's kiss Are wavering hearts held firm and true.

Away with glory bought with blood, And fame—a bubble on a flood— Who wants them may In plumes array, And be a mark for envy's mud.

More glory to the true heart's ken; More fame and greatness center in One child's pure love, Fresh from above, Than plaudits of ten million men. Then come, ye romps of all the street,
There's music in your pattering feet;
And every shout
Puts pain to rout,
While pallid sickness beats retreat.
— P. S. Cassidy.

Spiritual Phenomena.

Interesting Incidents at a Seance. A correspondent of The Cincinnati Inquirer (Mr. G. H. Romaine), describing a séance at which conversations were held with and messages received from spirits who spoke independent of the medium by means of a trumpet,

says:

"The spirit of a child came to a gentleman and called him 'Papa.'

'Who are you?' he inquired.

'Your daughter Lottie.'

'But you died when only a babe.'

'Yes; but I have been growing ever since. I didn't die, though—only changed my home. That was all, dear papa. I am glad, indeed, to see you, and now I want to see dear mamma,' she added in tones of heart-rending plaintiveness,'I want to tell her something.'

The visit of mamma was promised, and soon the spirit said 'good-bye.'

It will be urged that such a communication is of no force; that it proves nothing and might

of no force; that it proves nothing and might have been given by any one acquainted with the family of the recipient. After the seance the gentleman informed the company that no

personal observation. At a séance where spirits were communicating in the manner above mentioned, a gentleman had his name called. "Who

is it?" he inquired.

"Rosy."
"What is the full name?" "Rosabella Blake."
"Once my little daughter?"
"Yes, and your daughter still. I see and watch over you every day."
"Do you, indeed? I feel thankful. Can I do anything for you?"
"No. dear page only this: don't drink any

"No, dear papa, only this: don't drink any more liquors. They will ruin you as they did

Uncle Joe. "But, daughter—"
"Promise me, papa."

"Promise me, papa."

"But—"
"I must go, unless you promise."
"Well, then, I promise not to touch another drop. Will that do?"
"Ye 'indeed, for I know you will remember. I will help you always, and now I can come to you so much easier. Whiskey repels the spirit, weakens its influence and shuts off its approach to the drunkard. Do you remember when you to the drunkard. Do you remember when you tried to kill yourself, papa?"
"Don't I?" responded the thoroughly subdued man. "Whiskey carried me to that."
"Yes, but I prevented all harm."
"You?"

"Yes, I put it in mother's mind to go and find you, and then she took you home, and you had no more idea of suicide."

"It must be true!" he mused. "God bless you, my girl! I will never taste whiskey again."

"And I will always be perfectly happy. Thank you, dear papa. Good-bye."

"Is there anything," asks Mr. Romaine, practical in that communication? It came to a Cincinnatian two or three years ago, and it

not only picked him up out of the gutter, but made him sober, industrious and prosperous. Missionary spirits are plentiful, and are doing a great work. All they require is opportunity and a patient hearing."

Baron Hellenbach's First Scance. In a volume entitled "Eine Philosophie des

gesunden Menschenverstandes," written by Baron Hellenbach, and published ten years ago in Vienna, he gives an account of the seemingly accidental circumstances that led to his first experiences with a person possessing mediumistic gifts, and describes what then appealed to his "Sound Common Sense" as follows, for the translation of which we are indebted to "V. in a recent number of Light:

In the month of January, in the year 1857, I was invited by a friend of mine to a ball at his country seat. I left my residence in company with two other persons, and we drove through deep snow to Castle O—, a distance of ten

deep snow to Castle O—, a distance of ten miles.

The evening was already setting in when we drew near to the castle, the appearance of which, free from bustle, and not lighted up, struck us with some astonishment. Our first greeting was the news of the owner's absence, and of that of the giver of the Ric, who had been summoned by a telegraphic message to the death-bed of their nearest relative, at Vienna. In the haste of departure the notice of the postponement of the entertainment had been entrusted to one person to make public to the invited guests, and through some mistake on the part of this third; person, who ought to

have sent us the news, we remained in ignohave sent us the news, we remained in ignorance of it up to the time of our arrival. Nothing remained to be done but to stay over night, and perform our homeward journey the following day. But in this likewise our hopes were doomed to disappointment. The snow becoming deeper and deeper, with the fatigued state of the horses, made the journey so slow that at last we resolved to beg for hospitality at B—, a castle standing not far from the high road, though neither I nor my two companions had ever set foot in this castle, and but for this untoward event probably never should have done ever set foot in this castle, and but for this untoward event probably never should have done so. In these parts there are no good half-way inns, the best being only pot houses, and we were positively forced to seek refuge from the ever-increasing violence of the weather.

The owner of the castle, Countess D., was scarcely known to us, and circumstances had

scarcely known to us, and circumstances had prevented a nearer acquaintance, although her abode was only three miles from our estate, Besides which, this castle was only the occasional residence of the Countess. The meeting, therefore, on both sides was a completely unexpected one. We were received by the lady in the most kind and amiable manner, and gave her an account of our fruitless journey to O——, an additional reason for doing this being that the way related to the giver of the intended an additional reason for doing this being that she was related to the giver of the intended ball. I cannot now recall on what other subjects we conversed, and therefore cannot say how it was that our conversation turned upon metaphysics. It is enough that Countess D. told us she possessed a fan, which as soon as she laid her fingers upon it began to revolve, and when applied to a sheet of paper with the letters of the alphabet written upon it would apply the most interesting answers to duesting answers to duesting the most interesting answers to duesting answers to due the most interesting answers to due the most interesting answers to due the due to the letters of the alphabet written upon it would spell out the most interesting answers to questions. In reply to the wish I expressed to witness the experiment, the Countess kindly went and brought the fan, which was made of ordinary cedar wood. I prepared the sheet of paper according to her directions, and we sat down, in number four persons, at the table, I being next the Countess, who laid the middle finger of her hand upon the fan, which soon began to revolve on the paper. I was then asked by our hostess to put some question upon any subject I liked.

My knowledge of spiritualistic and mystical

I liked.

My knowledge of spiritualistic and mystical occurrences did not at that time extend beyond what I had gathered from the ordinary newspapers. I knew this much, that the so-called guardian spirit played a considerable part in them, and, therefore, I asked who was my guardian spirit (Schutzgeist).

The folded-up fan, upon which I kept an attentive eye, touched with great celerity the letters arranged on the paper in a semi-circle, sometimes with one end, sometimes with the other, according to which was nearest the letter. The first word which I was able to read was my family name. I asked, "Which one?" and received for answer "Thy father." To the question if he could speak to me the answer "No" was given. As it was possible, indeed probable, that the Countess might have heard of the decease of my father in 1855, though she had no acquaintance with him, it was not unnatural that he should be looked upon as my guardian spirit; I, therefore, hastened to put the question as to who before then had been my guardian spirit; and to my intense astonishment the answer given was, "Adele B."

In order to explain to my readers what made this answer appear so extraordinary to me, it will be necessary to cast a fleeting glance over my previous life.

this answer appear so extraordinary to me, it will be necessary to cast a fleeting glance over my previous life.

I was born at our family seat in Northern Hungary; at six years of age I went to school in Vienna, and during the whole time of my studies at a public school I returned every year to pass my holidays at my father's, till 1845. At about half an hour's distance from us lived a tolerably numerous family, with whom as a near neighbor I was in frequent communication.

The situation of the two castles, together with this yearly reunion after a separation of ten months—in short, everything combined to make the lovely little Countess Adele B., whose make the lovely little Countess Adele B., whose age was nearly the same as my own, an object of attraction to me. We loved one another, if it may be so called, for many years, without ever telling one another of our love. The year 1848 took me from my home, and at the same time Adele, with her mother and brother, were cut off from the number of the living. They all three died suddenly of cholera during a short stay in the capital. An idea, of my astonishment may be in some measure conceived when a lady, a total stranger to my circumstances, and particularly to my past life, gave me the name of a person with whom she was wholly unacquainted, and who, if it were possible to bring me to this spiritualistic belief in guardian spirits, was the one and only person whose affection could have been the motive for becoming such; for I should have been greatly embarrassed to name any one out of the number of my deceased relatives and friends who embarrassed to name any one out of the num-ber of my deceased relatives and friends who took a special interest in me; such either were still living, or had died during my childhood; and of friends I had only lost two, whose death had affected me painfully, with whom I had been in sympathy, and of whose sincere friendship I was convinced—these two persons were my tutor, who had died in Vienna as a physi-cian, and Adele B.

October Magazines.

THE INDEPENDENT PULPIT .- Mr. Bell gives the third of his papers upon "The Conflict Between Christianity and Civilization." "Prohibition from a Bible Standpoint," " Hints to Honest Church People," "The Earthquake at Lisbon" and "Political Economy" are subjects treated upon in articles that follow, together with a reprint of a recent BANNER OF LIGHT editorial on "Belief and Conduct." A score of shorter articles of equal interest fill the remaining pages. Waco, Texas : J. D. Shaw.

THE TRUTH SEEKER contains "A Reverie on Punishment, Atonement, Depravity and Inspiration," 'The Modern Problem in Church Architecture." a review of "The Consolations of Science," etc. Comments are made on the remarks of the English press upon the death of Home. "The press," says the editor, Rev. John Page Hopps, " seems to know nothing about the subject, or, if it ever seems to know anything about it, it seems to not even wish to be candid. or truthful. It has never told the truth about Dr. Slade and Prof. Lankester, and it never told the truth about Home.... The truth is not difficult to find if people sincerely desire to find it; but, given an unpopular cause or a derided advocate of it, then the fashion of the newspaper press seems to be to simply pander to the prevailing prejudice, however ignorant and even brutal it may be." London : Williams & Norgate.

FACTS.—The October number of Facts contains a well-executed picture of E. Gertrude Berry, one of ,, the Berry Sisters; also an original duet and chorus, entitled "Hand-in-Hand with Angels," by the popular author, Herbert Leslie; "Summer Wanderings," an editorial concerning experiences among the campmeetings; "Use Common Sense," embodying some timely advice. Sixteen pages are devoted to the description of a variety of interesting phen omena. [Facts magazine is for sale by Colby & Rich.] / 1999

SHOPPELL'S MODERN HOUSE .- To one about to build a house this publication will be a valuable aid in the choice of a plan, and a saving of useless expenditure in carrying it to completion... It contains as a frontispiece a colored view of a modern cottage; fifty-one designs for modern houses, with descriptions. plans and costs, from six hundred dollars to fifteen thousand dollars, and other matters of interest in cluding Part IV. of an article upon "The Habitations" of Man in All Ages." Published at 191 Broadway.

New York. edinant months AMERICAN ART ILLUSTRATED, The present is the first number of this monthly, the object of its projectors being to make it an exponent of the highest and the best in every branch of art endeavor or achievement. The contents of this issue are (A Nook of O) diversity." Arts and Artists in Japan, "Roundapont Bketches," A Stained Glass Window Design," etc. The letterpress is by some of the best writers. Art Magazine Co., Studio Building/Boston: (2003)

Pat Ing

Written for the Banner of Light. OUR RED BROTHERS. BY GENA SMITH FAIRFIELD.

Banished from their homes forever Are those dusky tribes of yore. Hear the wailing of the river, See the sobbing treetops quiver, Hear the grasses whisper, " Never, We shall see them nevermore.

Silence reigns where once the voices Of the vanished race rang loud, And the stern pale-face rejoices That he wove their burial shroud.

Sunshine flings its golden lances Their familiar woodlands through ; Where the wigwams stood it dances, 'Mong the sweet wild flowers it glances, And upon the waves, and fancles It once more sees the cance.

Noble warrior, graceful maiden, Children of the forest, sleep; But their names and lives are graven On the soul of nature deep.

And the breezes' plaintive calling For the playmates they have known, And the rainbow leaflets falling Through the lovliness enthralling Of the autumn, seem recalling All the Indian spirits flown.

Banished, yet not gone, at midnight To their dear old haunts they come; Forms ethereal in the moonlight Chant the songs of peace at home. Rockland, Me., Oct. 11th, 1888.

Witerary Department.

Written for the Banner of Light. A LESSON FROM LIFE. BY RITA BELL.

I was alone in the twilight, watching the fading gold of the sunset change into the deep, dark blue of the night; watching the stars come out one by one, and grow brighter till they alone lighted the earth. The quietude of the hour, soothed me, and I felt at peace for the first time since the great grief had come into my life. For the first time I could think calmly upon it. Till now I had felt crushed, overwhelmed, rebellious. Why had this trial come to me? Why had my only treasure been taken from me? Not dead. Would to heaven it had been only death! That I could have borne, and laid him by the side of his father in the grave with less grief than now. I should have known that he was safe, though gone forever from my sight. But this! Oh! Father of All! why must this be? Snared by evil, and drawn down into its depths, my boy, whom I had thought to keep unsuilled from impurity; whose manhood I had fondly hoped would be unstained by any act of dishonor! This had been the cry of my soul from the first hour of my grief until now. Perhaps this was the reaction, and I was growing numb from excess of pain. I could not tell. Then the room grew dimmer, and everything was shadowy. All was silent, and the place was restful. I closed my eyes wearily. I would sleep a little, I thought, and strength might come to me. Then I seemed to be lifted gently out of my chair, and as gently laid down on what seemed a bed of fragrant flowers. I felt no alarm, nor did it then even seem strange to me. So sweet and restful was it that no thought of question or surprise came into my mind. How long I lay thus I

When I came to myself again, and opened my eyes, I was in a new world: A soft light, like nothing I had ever known before, was around me. Near me stood the husband of my youth, long ago dead as we term it, but so changed. He was the same, yet not the same. He had not grown old, but had gained something that I could not define, which had ennobled him. He was beautiful; but that does not express the change, or describe it. Long I lay there simply watching the face, fearing to move lest it should vanish as a

At last he smiled, and bending over me kissed me in the old lover-like way I so well remembered, saying, as he raised me gently, "Come, my Elma, time passes. This is the first time we have met each other face to face since I left you long ago; but I have been near you through all, and have done all I could to comfort you in this last severe trial. Now it is permitted me to help you to read a lesson from life, that you may be assisted to bear what has come to you, and under stand its meaning. Are you ready now?" Without a word, for I seemed unable to speak, I tried to follow him. "No, my Elma, let us walk side by side, as we did years ago," said he, and with his arm around | many of her hearers." me, we walked, or rather floated, for we moved with apparently no effort.

How far we went or how long we were on the way I have no idea. Time seemed annihilated; I was scarcely conscious. My first distinct recollection was hearing my companion's voice saying softly: " Elma. dear, awaken now." I roused myself and looked about me. We were in a room, plainly though comfortably furnished, in which was a woman alone. She was sitting in a chair in front of an open grate in which a fire was burning, deeply thinking. As I stood watching her I was surprised to find that I could read her thoughts. Evidently some trial had come to her, for she seemed grieved. The grief was connected with some man whom she dearly loved. She was thinking: "It is surely no fault of mine that he has turned away from me. I have done him no wrong even in thought." And she reviewed the occurrences that had taken place since her first meeting with him. Again she thought: "I do not feel that I have done wrong in allowing myself to love him. I find no harm in him. He has shown only good to me. He may not be strong, but he is not wicked ; of that I am sure. Now what would be the wisest and best course for me to pursue in the matter, that will result in the best good to all concerned? Ligave him my promise to be true to him, but if I turn from him now, I shall have broken my word. Can I be still, and see him under the influence of one who will draw him down, and then trample on all the kindly feelings she has roused, merely to gratify her own selfish nature? Peace, be still, my soul. Love conquers all things. It is stronger even than death. I will let my affection go out toward him as strong as I may. It may protect him from evil. Angels, I pray you assist me, and keep him sately," Thus her thoughts. Then she arose, saying, "I must work, now," and began some task with her mind at rest. At times her thoughts would turn to the man whom she called Herbert, but always with love, and apparently, with no desire to control his action, only that he be kept from ill. act

Then I saw that from the heart went out a silvery line of light that seemed to connect her with some-thing else outside of her joyn come: I turned to my companion for an explanation of this. He understood my desire, smiled, and said : "Come, my Rima,

and we will go to another scene."

We followed the silvery line, the walls proving no impediment to our progress, Boon, in another house, we came upon a man who seemed to be almost en closed in a cloud of the same silvery light; and on looking closely I could discern that the delicate line of light had expanded into a thin cloud. It did not interiere with his action, nor was he conscious of its existence; but it seemed as if it was possessed with the power of making things appear in their true character to the one within it., He sat talking to a woman, very different from the one from whose room we had just come. This one cared nothing for himself, but only for what she could gain from him. Selfish and designing, dimly conscious of her own weaknesses of character, yet, resolved to gain all sho could of this life in spite of them; she talked with softwords, showling an interest she did not feel, pleased with the interest be took in her, and accepting as her right the
fortible utterances by his controls, and the strong
gifts and kindnesses he bestowed. While she talked common sense that characterizes them, are spprecilife in spite of them, she talked with soft words, showthus with him she seemed to surround herself with a

entirely away, thinking, "I will go to Bertha," leaving her disappointed at the loss of her dupe.

Not fully understanding this, I turned to my guide for instruction. With the same loving smile that his face always had worn for me, he said, " My Elma, you have seen the power of love. What came to Herbert is the severest test that can come to any man The woman, whose character you saw to be selfish and hypocritical, used her influence only for her own selfish purposes, and cared not for the consequences to him. To gratify herself, she made use of her arts to fascinate the sensuous part of this man's nature, and at the same time to play upon his generous impulses for her own benefit. The end would have been to him bitter disappointment. The slivery cloud you saw around him, and which connected him with the heart of the woman we first saw, was her love for him; pure and unselfish, leaving him free, yet never abating or faltering, it prevented him from cursing himself by yielding to a temptation to evil. A man truly and unselfishly loved by a pure woman can hardly be lost; can never, with that influence around him, go far astray. But come, my Elma, we have yet more to see." So saying I felt the clasp of his arm grow closer, and I again became unconscious of surroundings.

When I again came to myself. I was standing in my own chamber, my companion still near me, looking down on my own mortal form reclining in the chair in which I remembered going to sleep. My husband smiled and motioned me to look at it, passing his hand gently over my forehead and eyes. To my great surprise I saw scene after scene of my own past life come up before me. My words and thoughts seemed like living things, and around them I saw light or shadow, according as they had been selfish or otherwise. I saw that instead of loving my boy truly and really, I had been selfish and ambitious for him, and sought to realize in him, by controlling him, my own ideal of manhood. I had tried to make my experience in life answer for him ; had sought to hide evil from him that he might not be tempted; had made him weak by obliging him to depend on me instead of encouraging him to depend on himself, and thus develop his own strength. The consequence was that, at the first sight of gilded evil, he had fallen, and I was the cause. My eyes filled with tears, this was a worse grief than the other.

"My Elma," said my companion gently, "do not give way to despair. Our boy is not lost. There is yet hope for him. Out of this weakness will be born strength. The trial will purify his character of the dross, leaving only the pure gold. All human souls must have their bitter experiences, that they may learn to seek that which is pure and good and true. You have seen how love can protect from evil. Thus do the angels protect their earthly loved ones, and thus may we, my Elma, protect and help our boy to rise and seek for himself, and not at the suggestion of another, that which is true and noble in life." So saying, my companion touched my eyes gently, and I remembered no more till I awoke in my chair with the soft air of a June morning, sweet with the breath of the roses, blowing upon me. The lesson was learned. I grieved no more over what had befallen me, but from that time have I never forgotten the power of love. Many times since have I seen its beneficent influence, and realized that love, and love only, can redeem the world.

Banner Correspondence.

Massachusetts.

WORTHINGTON. - Florence Sampson writes: Improved with age, the BANNER comes to us in its sixtieth volume, though there has seemed to be no room for improvement. The stories by Miss Shelhamer an explanation of the different ways in which spiritcommunications are given and the good resulting therefrom, thus attracting the interest and attention of some who would not think of reading a lecture till their interest had first been aroused in this way."

HOLYOKE.-Dr. C. Blodgett writes that he has received a message from his spirit-wife in writing that is nearly a perfect fac simile of her own when in this life, through the mediumship of H. F. Merrill, who has never seen her handwriting.

AMESBURY.-Mrs. Dr. Newton writes: "Intelligent and appreciative audiences assembled in the Universalist Church, Oct. 10th, afternoon and evening, to listen to Mrs. Juliette Yeaw of Leominster. The subject of both lectures was, The Rise and Progress of Modern Thought. She held the close attention of all present through the entire delivery of her remarks, which were warmly and thoroughly appreciated. That she may come to us again is the earnest wish of

WORCESTER .- "W. C. S." writes : "The Worces ter Association resumed its meetings Oct. 8d. Mrs Carrie E. S. Twing on that and the Sunday following occupied the platform. On the afternoon of the 10th Mrs. Twing spoke of the beautiful thoughts which Spiritualism brings to us. In the evening she interspersed her remarks with some of the experiences in her own life-work, concluding with an original poem. At the close of each address her controlling spirit, Ikabod, called several of the audience to the platform, and gave to each some test or message.

Sunday, Oct. 17th, Mr. Thomas W. Sutton of this city occupied the platform, the controlling spirit being Rev. Thomas Whittemore of Boston, who in the afternoon spoke of his work while in the earth-life, in the early days of Universalism, of its unpopularity, and the opposition its advocates met, and the similar position Spiritualism now holds. He spoke of his experience with the new Philosophy since passing to spiritlife in an earnest manner, exhorting his hearers to live the life here they would like to live in the other world.

In the evening, after briefly reviewing the religions of the past and the growth and power of the Christian Church, he passed to the consideration of the Spiritual Philosophy and its demonstrated facts, and its application to the practical duties of life, referring to it as the coming religion of the world—the religion which will rear no massive structures of stone. but structures in the human soul, and give growth and development to the spiritual part of man's nature.

This was Mr. Sutton's first appearance upon the lecture platform, and his friends have cause to congratulate him upon his success; he should be kept at work in the lecture field. October 31st Mrs. Emma B. Paul, of Morrisville, Vt., will speak. Mrs. Sarah A. Byrnes, J. P. Thorndike, Charles Dawbarn, A. E. Tisdale, Edgar W. Emerson, Juliette Yeaw and others are engaged for the winter season,"

New Jersey.

VINELAND. — Emms. A., Fay, Conductor of the Children's Progressive Lyceling, writes: "We hold sessions every Sunday, at half-past twelve, and average an attendance of forty. Sunday, Oct. 17th, the month's maxims were given by the members, and the questions from the Query-Box read and given to different members to answer the following Sunday. Dr. William English led the calisthenics, which, were of an interesting character, and new features were adopted., Brank Davies and Edith Lee were appointed to entertain the little ones, with stories, the Sunday following. This week the members will meet with Dr. for the presence and inspirations of the unseen. The Adella English to organize a Dramatic Class. The session closed with marching, which the members enloy exceedingly, We would be pleased to correspond

with other Lycenius. Mr. B. F. Hurd is our Corresponding Secretary. of the power of the contract of the contract of

NEW YORK CITY John Branklin Clark writes : Mr. J. J. Morse is speaking for the First Society of ated by those who listen to him strain and it lest utell

thin the samed to surround nerself with a seed by more way upon to numerically the first hind of research with third has no positive for the time of the property of the first transfer of the state of

its occupant. Then, he began to see his companion's by the Conference as among the most satisfactory of real character, and to recoil from her; finally turning any ever given before it by any medium. I will in-

stance one: He said: I see walking before me a spirit who died, as you call it, across the water in Europe. He died very suddenly. He gives the name of John Martin. He comes to a man named O'Sullivan, and says he died in his arms. He comes to you. [Pointing to Mr. O'Sullivan, who sat on a seat in front of the me-

Mr. O'Sullivan was unknown to the medium. He arose, and stated that while he was United States Minister at Madrid, Spain, Mr. John E. Martin was United States Consul at that place, and was his intimate friend; that he died suddenly of cholers, and while being supported in his arms, as stated by the

Mr. Copeland, in a number of instances, after giving the names of the spirits, gave also the names of the persons for whom they came, and impressed all with the genuineness and power of his mediumship; it therefore affords me pleasure to be able to thus speak of him."

TROY .- " D." writes, Oct. 18th: "The Progressive Spiritual Association, under its new management, is meeting with even greater success than was anticlpated. Last Sunday we had Mr. Larkin, of Iowa, with us, who gave an able discourse on 'The Life and Character of Jesus in the Light of Modern Spiritualism. Mrs. E. Cutter, both on this evening and the Sunday evening previous, occupied a portion of the time with psychometric readings, in which she is peculiarly successful. We expect to have Mr. J. William Fletcher with us Sunday, Oct. 24th, and Mrs. Clara A. Field two Sundays in November.

A social has been organized in connection with the Association, which holds its meetings every two weeks. The following are the officers elected : President, Mrs. Isa E. Bussey; Vice President, Mrs. Jane River; Secretary, Mrs. E. B. Duffey; Treasurer. Mrs. M. Moe.

The list of recently-elected officers of the Association is as follows: President, W. H. Vosburgh; Vice-President, William H. Lee; Secretary, Mrs. E. B. Duffey; Treasurer, E. S. Armstrong; Trustees, Mrs. E. Gorthy, Mrs. Jane Nivee, Mrs. H. L. Barnes, Mrs. M. Moe, Messrs. J. C. Cooper, William Gardner, Harvey Wilbur, Fergus Dodds, Charles Holman, C. M. Austin and C. M. Bowman."

Oregon,

McMINNVILLE .- B. F. Fuller writes of the proceedings at the New Era Camp-Meeting; but as an account of them was given in our columns last week, we omit a large portion of his report, giving only such items as are new. Mr. Fuller says : "I arrived on the grounds Friday, Sept. 17th, at noon. On the evening of that day Col. Reed, of Portland, Oregon, delivered an address. The next day George P. Colby lectured at 2 P. M.; in the evening a conference was held. On Sunday, the 19th, the speakers were Dr. Taylor, Col. Reed, and Mrs. Howard, of Astoria. Mr. Colby answered questions, and James Cooley, of Marion County, described spirits seen by him. During the ten days I was there Mr. Colby was the principal speaker; he also held a large number of scances, which were well attended, and gave much satisfaction. Other speakers, besides those I have mentioned, were William Phillips, Mr. T. Burkman, Rev. Mr. Fos-ter, and Mrs. Reese. Dr. Howard and Mr. Fitzgerald read several excellent poems. Saturday, Sept. 25th, an election of officers for the ensuing year was held, William Phillips being chosen President, and T. Burkman, Secretary."

Rhode Island.

PROVIDENCE .- Dr. F. H. Roscoe writes that the lecture in Low's Opera House, on the evening of Oct. 3d, by J. Wm. Fletcher, on "Switzerland," was very interesting, the pictures illustrating it were beautiful show excellent good judgment on the part of the spirit and the descriptions of them unexcelled; on the evengiving them, containing, as they do, in pleasing form, ing of Oct. 10th Mr. Fletcher spoke in the same place on "Grant," and his tour round the world-it being the third time he has given it in Providence. His remarks were well received and frequently applauded Dr. R. recommends Mr. Fletcher to the attention of societies arranging for the lecture season of '86-7.

Washington Territory.

ILWACO .- "H. P," writes, Oct. 12th : "We have recently had the pleasure of listening to lectures by the guides of George P. Colby, who is a fine speaker, and controlled by intelligences of a high order, well calculated to convince skeptics and materialists that this life is not all of human existence. Bro. Colby has been on this coast two years, and by his mediumship done a noble work, and brought joy and gladness to

New Publications.

GARNERED SHEAVES. A Story with a Moral, By Sherman N. Aspinwall. 8vo, pa.; pp. 179.
For sale by Colby & Rich, Boston.

To ladden possessing wealth and story with a Moral, Chapter 10.—Psychometry and Anthropology.

CHAP. 10.—Psychometry and Anthropology.

CHAP. 11.—Future Life and Leaders in Religion.

APPENDIX.

Prophecy of Cazotte—Frequency of Prevision—Des

To ladies possessing wealth and position who are desirous of employing the means at their disposal in ways that will accomplish the greatest good to the greatest number, this work will prove a welcome visitant. The interest which invests the opening pages continues without cessation to the last, and no one can read the story without realizing a renewed spiritual awakening to words of kindness and acts of beneficence.

HAPPY MOMENTS. By S. W. Straub. Long 8vo, bds, pp. 174. Ever New. By S. W. Straub and W. F. Werschkul. Long 8vo, pp. 175. Chicago: Published by S. W. Straub. Each of the above contains the author's improved plan of teaching Sight Reading. The first-hamed is designed for javenile classes, and in addition to instructions in vocalization supplies a collection of songs. The second furnishes a practice of its lessons in a large number of Choruses, Glees, Part-Songs, Quartettes. Anthems and Chants, designed for Sing-

ing Conventions, Normal Schools, Choirs, Family Cir-

cles, etc. SHORT STORIES FROM THE DIOTIONARY, By Arthur Gliman, M. A. 16mo, cl., pp. 124. Chicago: The Interstate Publishing Compa-ny. Boston: 30 Franklin street.

Few persons know the value of a dictionary except as a work of reference to be consulted for a moment and then closed. The purpose of this book is to indicate to some extent the riches a large dictionary contains, and by what means its pages may be made entertaining, instructive and amusing. The derivation of words, and the changes they undergo from age to age in their meanings, constitute an interesting study, some curious illustrations of which are herein given.

CELESTIAL SONNETS. A Collection of New and Original Songs and Hymns of Peace and Progress. Designed for Public Gatherings, Home Circles, Religious, Spiritual, Temperance, Social and Camp Meetings, etc. By B. M. Lawrence, M. D. 8vo, bds, pp. 128. Botton: For sale by Colby & Rich.

Many of the finest sentiments and consolatory teachings of Modern Spiritualism find fitting expression in the words and music of this volume, which, with scarcely a single exception, are such as the most spiritually-minded will most heartly appreciate. For public and private meetings in hall and scance room, as well as in households of all Spiritualists, its use will be found advantageous as a means of harmonizing mental states and inducing conditions favorable contents comprise nearly; one : hundred and thirty songs, and about seventy-five pleces of new music, together with many choruses and a few selections of standard tunes. all almost

MARCUS BRUTUS AND OTHER VERSES. By Walter Hubbell. Sq., 16mo, cl., pp. 48. New York: Brentano Bros., 5 Union Square. The author, who is an actor by profession, gives in this volume filteen specimens of his skill in versification. They include in their subjects, Shakspeare, McCollough and Mary Anderson: 1001190 11054

How to Strikegother the Memory; of Nat-ural and Scientific Methods of Never Forget-iting: By M. L. Holbrook, M. D., Editor of (1) The Herpid of Health: 12mo, ol., pp. 182 It is claimed that the principles given will; is fully understood and diligently followed insure to those who have defective memories a vast improvement in them, and that by half almours study and practice

each day every person with a weak memory may acquire a strong one. The book very thoroughly can-vasses the entire field of experience and observation in the subject treated upon, and is of much value to those who need its aid.

"HAL HORTON'S FORTUNES," written by Jessie Hurd, aged ten years, is the title of a handsomely printed volume of forty-five large pages, adorned by a picture of the very young authoress and other engravings. It may be obtained by mail (for 75 cents) from Dr. E. F. Butterfield, the well-known clairvoyant physician, 299 East Genessee street, Syracuse, N. Y., who is the grandfather o! this young phenomenon. It is a simple, natural story, faultiess in style and expression, and, as stated in the preface: "It was an idea of her own to write a book; a self-imposed task to improve her expression,' she said, and she had written about forty pages manuscript before any one read it, writing sometimes on the floor, or kneeling by the side of a chair, a few moments before going to school, or to play with other children, never reading what she had written, but continuing on with her little story as though she had not been interrupted, and with no thought of its ever being published. It is now sent forth as she has written it, as an incentive to all little girls and boys to exercise their faculties in expression and composition."

A GRAPHIC PICTURE. — An earthquake at Arica in Peru is thus described by Gen. Pleasanton: "The people of that afflicted country have been shaken up so often that they have no difficulty in recognizing an earthquake by sight. But the last one was recognized long before it could be seen. It came more slowly than any of its predecessors—so slowly that all the people had time to run out of their little one-story adobe houses into the plaza, where they fell prone on their faces. When the earthquake got there it carried the ground up just like a wave. The people lying in the plaza felt just as you do when a big wave rolls under you on the beach. Those who lay in the trough of the wave, so to speak, were all right; but those who went up on the crest of the wave fell into it where it broke, and were buried alive under it. It was all over in a minute."

Lightfor Thinkers, Sept. 18th, notices the brochure entitled "An Epitome of Spiritualism and Spirit-Magnetism," by the author of "Vital Magnetic Cure," etc., making use of the following appreciative language: "This is an excellent pamphlet for general circulation."
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We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article hodesires specially to recomment for perusal.

Notices of Sulritualist Meetings, in order to insure promnt Specially to recommend for perusal.
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.

Panner of Pight.

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

The Future Life and Returning Spirits.

A timely and excellent discourse is that of Rev. James Freeman Clarke on the reasons for believing in a future life, of which he instances not a few. Yet exception is to be taken decidedly to its method, because its distinguished author sets out with an ostentatious refusal to accept the now widely recognized fact of intercourse with departed friends, and directly proceeds with his argument and its illustration in accordance with the fixity of that fact and on the very line followed and made plain by Modern Spiritualism. In other words, he first proclaims his positive disbelief in spirit-return as an unshaken proof of immortality, and then goes on to argue the momentous truth of immortality on the sole basis of such return. If this is satisfactory to the preacher himself, he cannot therefore expect to be held above the reach of criticism by those who reluct at the employment of so disingenuous a method of persuading others.

Dr. Clarke begins with admitting that the vast majority of mankind believe in a future life, and always have so believed, and that the belief in some form of existence hereafter is taught in all religions of mankind to-day; the highest philosophy and the most elementary there has been a very frequent belief that, from instincts meet here in a common conviction. time to time, departed souls have appeared to But in seeking to understand whence came this universal belief in a hereafter, he asserts, as of to-day, that beyond the boundary of this world all is dark; that we get no glimpse into the great Beyond; that not a corner of the veil is lifted, and that generation after generation dies and "not one speaks to us out of the hereafter with any voice which convinces mankind." Dr. Clarke freely admits that he knows well "there are hundreds of thousands who firmly believe that they have intercourse, daily intercourse, with departed friends"; and he confesses that, for himself, he does not deny the 'reality of these experiences"; but, he continues, "granting that the Spiritualists are right, and that they do receive such communications, why is it that the world is not convinced that the dead return to earth?'

His inquiry seems childish to a degree, because it implies impatience that the whole world does not instantaneously, and as by a stupendous miracle, receive the new revelstion with a universal hosanna of shouts at the discovery. He clearly ignores the fact of the settled characteristics of humanity, and expects them to be suddenly swept away by the presence of a great truth like this one of future existence and spirit return. In illustration of his immature view he states that a great discovery in physical science, like the photograph or the telephone or the spectroscope, is soon accepted by mankind, and he wonders that "this infinitely greater discovery is not accepted in the same way." What is his own answer to his own inquiry? That in order to believe in spiritual communications we must be inwardly disposed to believe in them, since "the spiritual presence has not power to overcome a reluctant mind"; and because "there is no actual knowledge of the future life communicated." He expresses a doubt whether the spirit communications of the past quarter of a century have acquainted us with any of the conditions of the future world which were not before a part of "the faith" of free and thoughtful minds.

That, however, is at best but a matter of opinion. It is sufficiently well understood that all forms of ecclesiasticism base their existence on the unyielding rule of faith, which requires a subscription to what the existing spiritual authorities assume to lay down. And it is plain enough to see why the churches all refuse with such stubbornness to relax this rule of their imposition, even when it is practically confirmed, not to say superseded also, by the revelation of actual knowledge. If they would really understand why this spiritual revelation is not instantaneously and universally accepted, they have but to reflect on their own resisting attitude in relation to it as a part of the satis- subjection a host of problems has risen, exfying explanation. Far more truly than he could have intended it, Dr. Clarke has himself supplied the reason for the slow spread of the these problems are not confined to those lately acceptance of a belief in spirit return, in his

then proceeds to argue for a belief in immortality on the very grounds on which the revelations of Spiritualism rest. So many disbelieve in a future life, he says, because they do not understand how the soul can exist separate from the body. All their arguments against immortality are the same. The method of science is this: to begin with sensible things as the only realities, and therefore the only causes, and then to conceive of thought, love and will as the effects of these causes. Thus, one movement in the brain causes love, another hatred, another will produce an argument, another an effort of the will. Now why not begin at the other end, says Dr. Clarke, for we certainly ought to begin with what we know best. We are more certain of the existence of our thoughts and feelings than we are of the movements of the brain. We know our mental states immediately and directly, while we know our bodily states only indirectly. In brief, we know our soul better than we know our body. If, therefore, we follow the methods of science itself, why ought we not to say that the mind is the cause of the movements of the brain, of the action of the heart, and of the whole economy of the bodily activity? The root of the whole matter, says Dr. Clarke, is right here.

According as mind or matter seems to us to be the more real does our belief in immortality rise and fall, come and go. Looking at the soul as the substantial reality, and the body as but its temporary companion, when death takes the body the soul is left untouched and unchanged. Looking at the body as the only substance, and the mind as but its manifestation, when death dissolves the substance all its manifestations will cease. The latter way of thinking is becoming much too common, and Dr. Clarke confesses it only natural that it should be so; it is only the swing of the pendulum from one extreme to the other. Once all thought ran to metaphysics, philosophy and theology; the external world received no attention; only the soul of man was studied; speculation ran riot upon the origin of things, the essence of God, the freedom of the will, foreknowledge, predestination, and the relation of the infinite to the finite. And speculation all the while grew more subtle, visionary, and unsubstantial. Tired of airy speculation in the skies, man comes down to solid earth. Physical science all at once springs into being. And as man finds unchanging law, order and permanence in all nature, that alone seems real in his sight; the world of soul becomes an illusive vision, and that of matter a solid reality. And a belief in immortality gradually fades and threatens to disappear. We die, says this Materialism, and there is an end of us.

But this, thinks Dr. Clarke, is only a transition state; it is due to the difficulty with all thought of grasping more than one thing at a time. When mind was under consideration, then the outward world was neglected and ignored; now that the outward world is the object of consideration, the inward world is in its turn neglected. Yet nothing, after all, is so real and so interesting as spirit; the soul is, of all wonders, the greatest; the mightiest power on earth is mind, which grasps the universe. Man's will has grown up into a majestic mastery of outward nature. Is not mind the most real thing, that for which nature exists? If mind is the result of body, how is it that the feeble and decaying bodies produce such vigorous and progressive minds? If the soul is influenced by bodily conditions, far more has it the power of reacting upon them; it could not thus react if it were the mere result of bodily organization. There is an impassable gulf between the nature of the body and that of the

Coming back to the statement that, although or practical results, Dr. Clarke names one memorable exception, that of Christ, the belief in whose resurrection from the dead has had such an influence on the world. It has brought, exclaims the Doctor, life and immortality to light, and practically abolished death. The rising of Jesus intensified the general belief in a hereafter into a practical power, such as it never had before. The future life became a reality to the first believers, and has continued to be such, adds Dr. Clarke, from century to century. Nevertheless, we stand ready to remind him that some of the highest intellects among the modern clergy, many of them clothed with supreme ecclesiastical authority, too, have openly expressed the opinion that there is nothing to be found in the records of the Gospels or the New Testament that supplies convincing evidence of the fact of a future life. We could cite individual statements to substantiate this assertion. Hewever, and putting other considerations for the time aside, this is to be considered in the case of Christ's alleged resurrection; if he rose as a God, it has no practical application to the promised resurrection of man; and if he rose as but a man, then all men rise, and so his case becomes no "memorable exception" to such rising, nor to the effects which in our time are brought to pass by returning spirits. Whichever horn of this dilemma of the argument Dr. Clarke selects to hold on by, will be sure to fail him when the argument is pushed. Plainly the supernatural. so-called, and the natural are one and the same

A Just Summing Up.

Francis Parkman, the historian, has additionally placed himself on record in a recent letter, which has found its way into the public prints, as being a friend to the cause of the Indian, and an advocate of the broadening of his rights under some settled policy which shall have in view the greatest benefit for the red wards of the government. His life-long studies have made him thoroughly familiar with the whole subject, and his summing up of the case should be carefully perused by all who desire the nearer presence of the long-talked-of and much-hoped-for era of loving justice between man and man, irrespective of race, creed or condition.

Mr. Parkman says: "The time has come which more than ever calls for strong and concerted action in behalf of our Indians. A gallant army has accomplished its arduous and thankless task of overcoming the resistance of the bostiles of the West. They have ceased to be formidable as enemies, but with their tremely difficult, and demanding prompt solution." Mr. Parkman thinks, however, that reduced, but that in some measure they involve

It is after this preface of disavowal that he | the mercles of the nation are nearly all wandering hunters and warriors, for whom, from time immemorial, the struggle for existence has been waged under the sternest conditions. "Incessant wars, continued hardship, and uncertain means of subsistence have kept their numbers at the lowest point when compared with the vast regions over which they roamed."

Mr. Parkman says "it is by the working of this pitiless law through countless generations that the distinctive qualities of the Indian have been formed and wrought into his nature with the tenacity of iron. They cannot be wrought out of him in one generation, or in two." If they explain the intense hatred with which he his enmity, they yet have their heroic and admirable side. One thing, he adds, is plain: the Indian is worth saving, and "the nation is bound in justice and humanity to give him a helping hand."

Allowing all the excuse that can fairly be allowed the United States Government in the past, regarding its dealing with the Indians, he nevertheless holds that it cannot be acquitted of "deep blame." "It has often," he alleges, shown a reckless indifference. It has allowed its wards to become its victims, through the misconduct of faithless agents and the greed of mean adventurers." And he has no idea whatever that any real and permanent remedy is possible except by the awakening of the public conscience.

Meantime the Indian needs help, and immediately; not in the way of charity, reducing thodoxy, reported himself. He asked us if we him to weak and abject dependence, but teaching him self-support and putting him in the way of it. Toward this end he believes the industrial training of young Indians will un- when he said with much emphasis, "I am glad doubtedly assist. Without first being taught to know you are prospering financially; but self-support, the missionary is worse than use- you will excuse me for saying that you are less. "The slow and difficult work of civiliza- orazy on Spiritualism!" Mr. Bailey was a very tion must begin with the foundation, and not with the superstructure." Mr. Parkman by no town, and was the most active person in getmeans regards the problem of self-support a ting up a company for the manufacture of felt hopeless one. The occupation least likely to hats, which proved to be a successful enterexcite the Indian's repugnance is the rearing prise, and is still in existence at Newburyport, of cattle and horses. But, "in any case, he can- under the name of "The Bailey Hat Factory." not be left to himself. Neither individual ownership of land, nor the ballot, nor appropriations of money, will answer their purpose uncome to us (he "died" several years ago) less he receives the strong and watchful protection of the Government throughout the early stages of his transfer from savagery to civilization. Without such care, all that is bestowed stand sentimentality, but he does understand not receive it at our hands."

once. The time is ripe and right for beginning old friend and co-laborer." the task which has got to be undertaken. This with the red men of whose lands we have forcibly possessed ourselves, and the time has finally come for a settlement. What has been done cannot of course be undone now, but it is within our power to inaugurate and establish a policy that shall at least show our purpose to make what amends we can for the wrong to which we have subjected a remnant of natives so long and so relentlessly.

"The Everlasting Arms."

Rev. C. D. Bradlee, pastor of the Unitarian Church at Harrison Square, sends us a conv of the sermon preached by him at the reopening of his church after the summer vacation, the text for which was taken from Deuteronomy xxxiii: 27-" Underneath are the everlasting arms." He proceded to illustrate his discourse by referring to certain deaths which had occurred in his congregation during the summer recess, and reciting the account of the death of the young lad and the miraculous preservation of four others of the party, at the fall of the snow-arch at Tuckerman's Ravine, the party being members of the church and parish. All at once," says Mr. Bradlee, "the chariot of the Lord comes and wraps in a mantle of white that young man, and he is translated from the earthly mountains to the mountains utes before at the very spot where he was taken, gaze like the prophet of old at the ascending angel, and although they cannot see his form, know that underneath are the everlasting arms-underneath him, underneath them. underneath us all, promoting him and sparing them awhile, but in God's good time, if we are faithful, lifting us all up to the city of the New Jerusalem."

If Spiritualism teaches any one thing more than all others, it is that "underneath" us at all times "are the everlasting arms "not of a particular, distant and personally-limited Deity who by direct action invades the domain of human life, but the arms of Eternal and Ever-Present Love, the support of the Great Over-Soul, the uplifting presence of those who have gone out from among us physically, but are with us in spirit evermore. This presence, this support, is never for an instant withdrawn —aiding us in the hour of temptation with power to withstand error, and helping us to temper with good judgment the exuberance of feel-

ing when any victory for the right is won. Spiritualism demonstrates the constant operation, through universal law, of a great Fatherly, Invisible Power-the power of affection directed by Supreme Intelligence. It ever holds us up, whether we know it or not; but if we seek earnestly to bring our consciousness into relations with it, then it becomes a strength for us that passes all human understanding. It cares for us when we do not even think of it. By its unseen agents, the loved ones gone before, who are best fitted for this service, it is continually working upon our lives.

Our antipodal relation, geographically speaking, to Australian Spiritualists, is noticeable in an announcement in the Harbinger of Light of Sept. 1st, that the Winter Session of the Progressive Lycoum at Melbourne was brought to a close on the previous Sunday, Aug. 29th, on which day officers were elected for the Summer Session to commence Sept. 6th.

Me It gives us pleasure to be able to an

Materializations in New York.

We were privileged to attend, on Thursday evening, Oct. 21st, a séance for the materialization of spirit-forms at the residence of Mrs. Wells, who is an excellent medium for this phase of spirit-power. (She also holds what are known as "dark circles," we understand, with very satisfactory results.) H. J. Newton, Esq., we are informed, has secured the services of Mrs. Wells to hold seances at his home, that she may there afford him better opportunities for the investigation of the materializing phenomena. He will simply experiment with the medium for the present by securing her person in a net-work cabinet which would render it is regarded by those who have been exposed to impossible for her to simulate the manifestations when the spirits have not the power to manifest themselves. We are confident Mr. Newton will succeed with this new venture in the line of spiritualistic inquiry, as he is ardently devoted to the cause, and at the same time particularly fitted for the work through much study and experience in these atters. We shall be glad to receive from him reports of his sittings, as they proceed.

The scance we had with Mrs. Wells on the evening specified was highly satisfactory. She gave us incontestable evidence of the fact of genuine materialization. Spirits came to us of whom we have not the slightest doubt the medium knew nothing whatever, when they resided in the mortal form. For instance, an old schoolmate of ours, Mr. Abner Bailey, of Amesbury, Mass., an out-and-out believer in old orremembered meeting him, some years ago, when he inquired if we were prospering in business, etc., and we replied in the affirmative, prominent man many years ago in our native Our surprise way, of course, great, knowing so through a strange medium we had never seen before, in the city of New York!

Besides the evidence in this special case of the return of the spirit after death, we must, on him will but serve as the bait and plunder in justice to truth, state that not only did Mr. of a crew of rapacious white adventurers who Bailey identify himself, but Dr. John Currierwill make him their prey. He does not under- also a native of Amesbury, and for years a medium in Boston-came to us and showed justice, and the national duty and the national himself in materialized form, proving at once honor will be fatally compromised if he does his identity: The first words he uttered were: 'Luther, I am glad to meet you. John-John The most hopeful sign, we would add, is that | Currier. Do you recognize me?" "Yes, we the Indian question is fairly before Congress | do," was our reply. He seemed highly gratiand the country at last, and it will not be put | fied at the recognition, and said: "Go on, Luaside until it has been satisfactorily answered. I ther, as in the past, no matter how many stum-The conscience of the nation is aroused over it, | bling-blocks are cast in your pathway by bigots and that is a fact full of serious significance. If | and irate Spiritualists-your victory over all the problem is a difficult one to solve, so much obstacles is sure, as you have a mighty host to the more need of addressing ourselves to it at sustain you in your work. God bless you, my

Another spirit then manifested, giving the is an age when humanitarian considerations name of Ella Simpson. We recognized her at prevail. Old wrongs are pressing for redress, once. She died several years ago in Amesbury Ancient abuses crowd for correction. For two of consumption, at which time we attended her hundred and fifty years we have dealt hardly funeral. She was delighted at the recognition.

Miss Shelhamer's Indian messenger spirit, Lotela, also materialized; but apologized, by saying that she did the best she could, although her make-up was not as good as it was at Mrs. Williams's seance that we attended; but she thought she could do better the next time. Spirit forms also appeared to other friends present. We therefore desire to put on record the fact of our full belief that Mrs. Wells, 822 6th Avenue, New York City, is a reliable medium for form-materialization.

clinton's Defense of His Medi umship.

A voluminous and overwhelming amount of evidence, not only of the truth of spiritual phe nomena but of the genuineness of Mr. W. Eglinton's mediumship for their production, is given in our London contemporary, Light, of Oct. 16th, occupying eighty-eight broad columns. It is called forth by a deliberate charge made in the June number of the Journal, published by the London Society for Psychical Research, by Mrs. Sidgwick, the wife of Prof. Henry Sidgwick, of Cambridge, Eng., that the manifestations occurring in the presence of Mr. Eglinton were fraudulently produced.

Introductory to the testimony Mr. Eglinton states that by it he will "endeavor to show that of God in heaven; and those, but a few min- | Mrs. Sidgwick, with a wantonness that can only be characterized as pusillanimous, not only makes the grave charge against" him without one particle of evidence to support it, but that she is not free from the suspicion that in publishing it to the world she was conscious of a defect in the law which precludes the possibility of seeking redress in that quarter, since she is well aware that the claim to mediumship is not recognized by our courts of justice."

The document is thoroughly exhaustive upon the question under consideration, and most indisputably proves by the testimonies of about two hundred, who give, over their own signstures, detailed descriptions of what they have witnessed in Mr. Eglinton's presence, the genuineness of that gentleman's mediumship. At its close is the following note: "This closes the evidence, which I consider

"This closes the evidence, which I consider amply sufficient for the purpose of proving I possess abnormal powers not explainable by prestidigitation or science. It will be seen that every device which human ingenuity could concoot has been tried in value to thwart 'clever conjuring.' Think of what brilliant opportunities when caning has lost if the above carefully. conjuring." Think of what brilliant opportuni-ties such genius has lost if the above carefully, described results are due to my own ability! I could have added to this vast amount of testi-mony if. I had been so minded; but as space is a consideration, I do not feel it necessary to increase the large expense which the publica-tion of this evidence has entailed upon me. It is my gift to the cause of Spiritualism, which cannot fall to benefit by an accumulation of facts never before tabulated, and it is the last facts never before tabulated, and it is the last word I shall ever say to defend myself from the doubtful honor of being called a clever conjurer. (Signed) WILLIAM EGLINTON.

6 Nottingham place, W."

W. J. COLVILLE will resume his public work in Boston, Sunday, Oct. 31st, in Parker Memorial Hall. The services will commence at 10:30 A. M., when the inaugural address will be given. Answers to written questions at 3 P. M. Lecture on "California as it is, Materially, Socially and Spiritually," at 7:80 P. M. Fine music will be rendered at each session.

The Vermont State Association of Spiritualists held its annual convention at Danby, frank statement, "that to believe in apriltual all Indians, East and West, strongen to decommunications we must be (awardly disposed mand is most imperative, and the difficulties — whose serious illness we received from the Secretary, Luis
to believe in them, for the apriltual presence are most formidable with those of the prairies is now recovering his health, and hopes to be ther O. Weeks, and will soon appear in our
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Those lately thrown on about again among his friends in a short time.

Materializations in Newcastle, Eng.

Mrs. Mellon, neé Miss Fairlamb, recently held a séance in Newcastle, Eng., in the rooms of the Spiritualist Society, for materializations, the sum total of admission fees being for the assistance of one who was seriously injured by the disaster at the Coxlodge Colliery. The Daily Chronicle of that place and the Daily Leader of the 15th ult. each devote a column to accounts of the seance as reported by correspondents.

Several forms appeared, conversed and were recognized, and the best of satisfaction is said to have been generally expressed with the results of the gathering. In one instance a spirit form and the medium were seen at the parting of the curtains at the same moment. The cabinet, which was open to the inspection of all, was, says the Leader, "nothing but a narrow strip of the room screened by a curtain, a chair for the medium being the only possible furnish-

The writer in the Chronicle remarks that "It was a narrow recess, about four feet wide by two, with no possible chance of concealment for any one," adding:

for any one," adding:

"Whence, then, came the forms which the spectators discerned through the semi-darkness? I do not profess to explain this. The mystery is beyond my ken. I neither believe nor ridicule. I simply state what was seen, and allow the reader to form his own conclusions, or investigate, as the Spiritualists advise, the phenomena for himself. There is one thing I am bound to say, and that is, that a more decorous, earnest, or devout assembly I have seldom seen. The Spiritualists of Newcastle are growing in power, their numbers are increasing, and they possess in their ranks women and men of undisputed position and respectability."

Accident to a Spirit Light.

Under the above heading a Jersey (Eng.) correspondent of the Medium and Daybreak describes a singular incident at a séance for materialization of which Mr. Goodfellow was the medium. The room was entirely dark, and several spirits had appeared bringing their lights, when, says the writer, Mrs. G. C. Hamilton of 4 Almorah Crescent:

"A new spirit came, who had been here once before, and who is developing his light. He was materialized, and after he had walked round the circle he whirled his light round rapidly, when it fell from his grasp and there was a loud detonation and crash, succeeded by total silence and darkness. I read that lights will frequently extinguish with a loud report as in this case. We heard the spirit breathing on it to revivity it, but without avail; then spirit-voices talking, among them 'Chunder Sun,' who expressed deep regret at the unfortunate occurrence on account of the shock to the medium, as these lights, I am given to understand, are formed from the medium's brain."

Commenting on this, the Medium remarks: Mr. Goodfellow says he has had a conversation with 'Sun' about it in the direct voice. It was simply an inadvertency caused by over-confidence in the spirit, notwithstanding that he had been warned. Similar sounds in connection with spirit-lights are spoken of in Mr. Eglinton's "Twixt Two Worlds.""

THE SPIRIT MESSAGE DEPARTMENT Prosents this week communications from Mary Cutter (of Vanceburg, Ky.), Henry Johnson (of Peabody, Mass.), Hattle G. Falk (to friends in Ohio and Alabama), Caroline Griffin and Charles Robinson (of this city), Geo. A. Kitredge (of Portsmouth, N. H.), Emma Frazier (of New York City), William Brown (of Detroit, Mich.), Ella Jarvis (to her friends in England), Mamie Baxter (to her mother), Clara Morse (to friends in Milwaukee, Wis.), and David Wilder (of Boston). Questions are considered by the Controlling Intelligence regarding "record" or "result" as the means of ascertaining on the part of a spirit the outcome of its earth-life, and "aid from a divine source."

The Banner of Light Poor Fund.-Particular attention is called to Father Pierpont's appeal-which will be found in its place, as made at the seance held Oct. 1st—for pecuniary aid in sustaining this worthy branch of the BAN-NER'S labors for human good.

H. A. Korsey, in the course of a business letter recently written us from Newcastleon-Tyne, says: "Mrs. Emma Hardinge Britten has been and still is doing a mighty work in the North of England. She draws crowds of interested listeners wherever she goes; and after every visit she is besieged with questions by the resident friends as to when she will return to speak to them again. Strangers as well as Spiritualists also manifest a desire for a repetition of her ministrations. I never saw our movement so full of activity as now." We are pleased indeed to note this evidence of the progress of the cause in Great Britain; and to note that this veteran laborer for Spiritualism is yet raising her eloquent voice so effectively in its defense and promulgation.

BAN DIEGO, OAL .- W. J. Colville, whose recent labors in this locality have created a profound impression, speaks of it as follows: "San Diego is a rapidly growing place; houses and public buildings spring up as if by magic; one can positively mark its growth from one day to the next. The Spiritualist meetings there are very well attended, and much interest is manifested regarding the New Dispensation and its revealments. The Unitarian minister there is a man of decidedly advanced ideas, and visits the meetings quite frequently. Mr. and Mrs. Bushyhead, who have charge of the meetings, are very good whole-souled people; Mrs. B. is very active in her endeavors to spread the truth in that vicinage. Mrs. King, a wellknown medium, is doing excellent work there, and her husband is a very successful healer. There are other mediums in the place whose names do not occur to me at present."

MRS. H. V. Ross will hold her first séance for fullform materialization at her new residence in this city, 96 West Concord street, corner of Shawmut Avenue, on Saturday, Oct. 30th, at 2:30; after which, as will be seen by an advertisement on our fifth page, scances will be held regularly on the evenings of Bunday, Wednesday and Saturday, at \$, and afternoons of Sunday, Thursday and Saturday, at 2:30.

At the annual meeting of the Children's Progressive Lyceum of Onset Bay, Mass., the following officers were elected: D. N. Ford, Conductor; Andrew Bates, Secretary; Blanche Sheldon and Geneva I. Bourne, Guardians; Brank Union, Librarian and Assistant Conductor; L. E. Bullock, Assistant Li-

We are in receipt of a fine photographic representation of the "Harvest Moon" decorations at the Spiritual Temple, Onset Bay Camp Ground, a descrip-tion of which appeared in our columns recently. Parties desiring to procure copies can address Col. W. D. Crockett, 50 Dale street, Boston,

EF Dr. S. N. Aspinwall has located at No. 283 Co-lumbus Avenue/Boston for the winder where he will use the powers given him and banker and for the de-velopment of mediums; and will have answer calls to lecture in places within shore distances of this city.

ALL SORTS OF PARAGRAPHS.

Senator Hawley thinks it will be found that more of the American women who are frivolous, unthinking, do not read or study or "Improve their minds," break down with nervous diseases than women who are intellectual.

In view of the recent terrible disasters at Sabine Pass and elsewhere many of the coast people in Louislana and Texas are convinced that the shore line is gradually sinking. Since 1867 there have been eighteen disastrous overflows, whereas up to that time none had occurred.

A statue to an Indian chief, unveiled at Brantford, Ont., was a fitting remembrance to a fine leader who showed years ago that Indians could be worthy of all honor. Brant, the Indian of the statue, though he took a prominent and awful part with the British in the Revolutionary War, afterward educated himself and set about to civilize his people by the establishment of schools and churches. The result is that the Mohawk Indians of Canada are a most prosperous

Thursday, Nov. 25th, will be Thanksgiving Day in Massachusetts.

A little girl defined " nervous" as " being in a hurry all over." What dictionary ever told it better?

The trouble with these "faith cures" is that in a few weeks after the "complete recovery" is reported the patient's funeral takes place. This is calculated to make the faith cure unpopular in some quarters.—Norristown Herald.

There is no danger of the United States going to plenes so long as seven million boys and girls attend school daily.

They were sitting in the parlor gazing into the red heart of the anthracite which glowed in the grate, when, taking her hand and squeezing it tenderly, he asked in the poetical language that lovers often use: "Are you willing, darling, that we should drift down the stream of life together?" "Oh!" she exclaimed somewhat impatiently, "we've had enough of drifting matches lately. If you want me to marry you, say so."—Charlestown Enterprise.

When a thing gets to be "the shadow of the fringe upon the myth of a suspicion," it has got to be quite thin-to say the least.

AN ARE FORTHE TRINITY.—Dean Stanley of London has built an ark wherein he hopes to float "The Trinity"-about which so much is said in the creeds but so little in the pulpits of the present day-during the prevalence of the modern deluge of scientific re-search and that freedom of thought which goes hand-in-hand with enlightened reason. What do the BANNER readers suppose is the outcome of this theologico-naval constructor's labors? Why, simply that "God the Father" only means "Natural Religion," that "God the Son" means "Historical Religion," and that "God the Holy Ghost" means "Individual Religion"-" and these three are one." How many of the conservative trinitarians are ready to go aboard?

All the newly-elected officers of the Knights of Labor took, at Mr. Powderly's request, a pledge to abstain from the use of intoxicating liquors during their term

The news that the ladies have earried off threefourths of the honors in the junior class of Colby University, and that to give the boys any kind of a showing two English parts have been assigned instead of
one as usual—and this, in connection with the fact
that there are but six young ladies in the class—is received with delight by some people who have not forgotten when an argument used against the admission
of ladies into the colleges was that they had not sufficlent intellect to master the intricacles of Latin and
Greek, or else that their minds were too largely taken
up with such frivoilties as dress and society.—Lewiston (Me.) Journal.

Robert G. Ingersoll, the eloquent, has been during some ten days past declared to be hopelessly ill of a cancer much like that which caused the death of Gen. Grant, and to be nothing of the kind, but quite well, and out of danger. Great are the resources of modern journalism, when the getting of news is the question to be settled.

The many who have been benefited by Hayward's Magnetic Cure. 443 Shawmut Avenue, is the best evidence of Dr. Hayward's skill and success, and the afflicted should consult him.—Boston Commonwealth,

THE ANDOVER IMBROGLIO.-Monday, Oct. 25th. the "heresy" proceedings against the five professors of the Andover Seminary were begun at the United States Hotel, Boston, but nothing had come of it up to time of our going to press (28th), except an adjournment after arguments had been made on both sides, and no decision arrived at.

This has been "Liberty Week" in Gotham. Distinguished French visitors, among them Auguste Bartholdi and M. Lesseps, have been enthusiastically lyed: the stars and the stripes have been lovin entwined with the tricolor, and the statue of Liberty Enlightening the World - a gift of freedom loving France to the great republic of the West-has become a permanent adornment of New York Harbor.

The clock mak's no progress in its ceaseless march. It simply marks time.—Boston Transcript.

Farmington, Me., was on Friday night, Oct. 22d, and succeeding day, ravaged by a terrible conflagration by which fifty families were made homeless, and about thirty places of business destroyed, besides the Post Office, two hotels, three churches, the jail, Odd Fellows and Masonic Halls, livery stables, etc.

Mr. Gladstone, while chopping down a tree on his Hawarden estate last Saturday, stirred up a waspe' nest. He was attacked, and stung so badly that he could not attend courch yesterday. Mr. Gladstone stirred up a hornete' nest in England when he proclaimed himself in favor of justice for Ireland.—N. Y. World, Oct. 25th.

The old saying regarding birthdays is here rendered

Born of a Monday,
Fair in face;
Born of a Tuesday,
Full of true grace;
Born of a Wednesday,
Merry and glad;
Born of a Thistay,
Bour of a Thussday,
Godly given;
Born of a Baturday,
Work for your living;
Born of a Shunday,
Never shall want;
Bo there is the week,
And the end on t.

Rev. Dr. C. A. Bartol, of Boston, alluding to the recent defalcations, said with truth, after all :

cont deracations, said with truth, after all:

"The badness of the bad shall never prejudice my mind against the goodness of the good, the purity of the pure, the honor of the honorable. There have been several defalcations on a great scale lately in Beston. Consider how many in places of trust (ten thousand and more in this city) there are who do not default even by a cent. Nay, I, who have lived more than seventy years, say that I have found ten thousand honest men to one dishonest."

Wife: "Why, are n't you going to wear your dress sult, my dear?" Husband: "Not much, The last time I wore my dress suit at a party a young woman ordered me to bring her a cup of coffee, and be quick about it."

A New York physician says "It is dangerous to go into the water after a hearty meal." And we presume if he did go in after one he would n't find it.—Shoe and Leather Reporter.

When Dollar street in Ponkapog was named, T. B. Aldrich, whose summer home is in that place, protest ed, as it might be expected that a poet would. "There are," declared Mr. Aldrich, "at least one hundred and fifty scents in it, and it should be named! Dollarand-a-half street."

The astonishing story of the flery boy in the San Joaquin Valley, Cal., throws in the shade the record of Georgia's. "Bleetric Girl." Willie, Brough possesses, a power which is more curious than profitable. He acts fire to hay-stacks by looking at them, electric sparks fire to hay-stacks by looking at them, electric sparks fire to hay-stacks by looking at them, electric sparks fire to hay-stacks by looking at them, electric sparks fire to have profite on the support of the sparks of the sparks of the standard profite on the support of the s

Meyements of Mediums and Lecturers.

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

Edgar W. Emerson has the following engagements: Sunday, Oct. 31st, and Nov. 21st. Haverhill, Mass.; Three Days' Meeting, Nov. 2d, 3d, 4th. Fall River, Mass.; Sunday, Nov. 7th, 14th, Springfield, Mass.; Sunday, Nov. 2ctil, Newburyport, Mass.

J. Frank Baxter, who, the present month, is in Eastern Pennsylvania and New Jersey, will lecture in Williamantic, Conn., the first two Sundays of November, and on week-evenings between at Cummington, Mass., and Stafford. Conn., and on those following at Poquonnock and East Hartford, Conn. The third Sunday of the month he will lecture in Somersville, Conn.

Onn.

Dr. Dean Clarke spoke last Sunday in Berkeley Hall, Boston, and in the evening in Lynn, winning general approbation for his solentific analysis of the Spiritual Phenomena. He speaks again next Sunday in the former place in the afternoon, and in the evening in Chelsea, and again at the latterplace Nov. 21st; would like engagements for the remaining Sundays of November. Societies wishing an able and experienced speaker will do well to give him a call.

Frank T Bioleys the relations that medium can be

Frank T. Ripley, the platform test medium, can be engaged in Massachusetts for the month of December. Address him at Washington, D.C., for November.

Olara A. Field will speak in Amesbury, Mass., the first Sunday in November, instead of the second Sunday, as previously announced; the third and fourth Sundays in November she will speak in Troy, N. Y. Address 33 Boylston street, Boston.

Dr. W. A. Towne of Springfield, Mass., is at present in Boston—stopping at 37 Winter street. Mrs. M. W. Leslie addressed an appreciative audience in Good Templars' Hall, Haverbill, Mass., Sunday, Oct. 17th. Many tests were given, and recognized. Mrs. Leslie has a few Sundays which are not engaged, and would like to correspond with societies desiring a speaker and test medium. Address 35 Common street, Boston.

Charles Dawbarn, of New York, we understand, is o speak in Worcester, Mass., the last two Sundays in Largement

November. Jas. Hamlyn, of England, is now located at 8 Brad-ford street, Boston, and is ready to accept calls to speak. His mediumship, we are informed, has for the past five years been very useful to the cause in Great Releate

Mrs. H. S. Lake lectures in Norwich, Ct., the Sundays of November; in Haverbill. Mass., the last two Sundays of December; in Worcester the last two Sundays of January, and in Boston the first two Sundays of February. Further engagements desired. Address Norwich, Ct.

Miss Jennie Rhind is prepared to answer calls to lecture and give tests, descriptions, etc. For particu-lars and terms, address 33 Boylston street, Boston. Mrs. B. W. Banks, of Haydenville, Mass., lectured for the Spiritualists at Grand Army Hall, Saratoga Springs, N. Y., Sunday, Oct. 17th. After the evening discourse Dr. Mills gave clairvoyant descriptions. Mrs. Maud B. Lord has been in Chicago recently-her scances giving excellent satisfaction.

A. B. French's Eulogy of Denton. To the Editor of the Banner of Light:

It must have been with feelings of the most sympathetic pleasure that the wide-extended circle of BANNER OF LIGHT readers perused Mr. A. B. French's admirable oration in eulogy of William Denton, appearing in your last issue. Personally I feel a debt of gratitude to Mr. French for his tender and loving words in praise of my compatriot and honored fellow laborer, as the vivid picture of the noble, manly and self-reliant man presented is a study all may contemplate with ever-increasing advantage from the many lessons it incultates. In thus from the many lessons it inculcates. In thus praising Mr. French's eloquent tribute, I am confident I but express the sentiments of every reader thereof.

5. J. Morse.
541 Pacific St., Brooklyn, N. Y., Oct. 24th, 1886.

YOU ARE ENTITLED, according to Fowler & Wells's offer, to a back number of the Phrenological Journal and Science of Health, FREE. This is to show the readers of the BANNER OF LIGHT what it is like. Send address on postal to Fowler & Wells Co., 753 Broadway, New

The grounds occupied by the N. E. S. C. M. Association at Lake Pleasant, Montague, Mass., have been, we are informed, purchased by a few of the old campers, and Mr. Bartholomew, one of the Trustees, is at Lake Pleasant surveying and arranging matters to enable him to sell lots to those who are waiting for them. Any one desiring information concerning the grounds can write Mr. Henry, Montague, Mass.

Mrs. A. Dwinels-a most excellent secress and trance medium-it will be seen by her card in another column, is now located at 20 Common street, near Washington street. She should be well patronized just now, for she needs it, as she has had the sole care and support of her incapacitated son for over twenty years. You will be satisfied with her spiritual gifts.

Mrs. Stoddard-Gray and son, DeWitt O. Hough, New York, giving seances. See their card on our fifth page. They are ready to go any reasonable distance out of New York to hold sittings on any evening when

Read the card of G. T. Albro, seventh page.

Vote of Thanks.

The Directors of the Onset Bay Grove Associa-tion respectfully return to Miss M. T. Shelhamer of Boston their sincere and grateful thanks for the able and instructive lecture given through her instrumentality at the Harvest Moon celebration at Onset, Oct. 10th, by Spirit Red Wing.

E. Geery Brown, Clerk.

We call attention to the advertisement in another column of the BANNER of LIGHT, a paper devoted to Spiritual Philosophy. To those who know nothing of this philosophy, the Banner of Light will open up a new field of thought, which will become more valuable the more it is investigated; and to those who already know something thereof, the Banner will prove a source of continuous education and a never ending delight. Its teachings lead and a never ending delight. Its teachings lead to right living, and right living in this world is sure to bring its just reward in the next.—Monroe (Mich.) Commercial.

Beautiful House Decorations. ARTISTIC REFECTS PRODUCED BY MODERN UPHOISTERRES.

In no branch of the extensive business of housebuilding and house-decorating is there greater need of employing men thoroughly trained to their work than in the upholstering. The modern upholsterer must be an artist, with a sure eye for color and artistic effect, coupled with good judgment and inventive originality for the production and working out of new ideas. Men like these, who have been in the business all their lives, and know whereof they speak, one finds in the upholstery department at Shepard & Norwell's. If you wish, these skilled artists will go into your new house and plan, combline, make estimates, arrange, fluish, and flually deliver to your hund their completed work in rooms that are a series of harmonious plotures in themselves; or the same workers will as patiently and carefully assist in selecting the new parlor curtains that must be chosen with due respect to the old furniture, or give you candid advice as to which of the flagured serims or dotted muslins will look the best in the newly-furnished chamber.

For this upholstery department has grown to assume large proportions in the business of the firm and is like a store within a store, with its own spec all managers and salesmen, who conduct the business as ably and carefully as though it were a distinct affair. Their stook in trade is marvelously complete and well selected; all purses and all tastes can be satisfied, and one is always sure of seeing here the latest things out in this line. an artist, with a sure eye for color and artistic effect, things out in this line.

A single visit to the spacious ware-rooms of Mr. Obarles H. Barnes is not sufficient to examine all the attractions offered. Mr. Barnes has a most commendable plan of offering his customers special bar-gains in standard goods, this week parior suites, next wook something else. It is surprising how cheap Mr. Barnes will sell the most desirable house furnishings. His prices, however, are the outgrowth of ample capital, foresight in early purphases during the dull summer months, and hadly a disposition to do a very large business at a very small percentage of profit. His special system of credit has made a host of friends and permanent edetors.

Thirty-Ninth Anniversary-Union Celebration.

In response to the call issued by the First Spiritualist Ladies' Aid Society, of Boston, through its President, Mrs. John Wood, which appeared recently in the BANNER OF LIGHT, on Tuesday evening, Oct. 12th, the following delegates gathered in the Ladies' Ald

Ladies' Aid Society, represented by Mrs. John Wood, Mr. Albert Wood, Mr. N. C. Decker.

College Hall by Eben Cobb, Dr. H. B. Storer, Jacob Spiritualistic Phenomena Association, D. J. Ricker, F. S. Edwards, F. B. Woodbury.

Boston Lyceum, Benjamin P. Weaver, Mrs. S. D. Francis, Mrs. V. Havener.

Eben Cobb, Esq., was chosen Chairman, and F. B. Woodbury, Secretary. All the delegates present were unanimously in favor

of a "Grand Union Celebration," nearly every one en-dorsing the movement heartly with a speech. After a harmonious discussion of the subject it was unanimously voted to adjourn for four weeks, the Secretary being instructed to invite every society in Boston to be represented by delegates.

F. B. WOODBURY, Secretary.

In consonance with the vote as above, I would respectfully extend, in the name of these delegates, an earnest invitation to all Boston Spiritualist Societies to be officially represented at the next session. F. B. WOODBURY.

Medical Laws in Massachusetts.

To the Editor of the Banner of Light: It is suggested by persons devoted to the best inter ests of medical freedom and suffering humanity that all the candidates holding nominations for the next Legislature, an election for which occurs in a few days, be individually interviewed or written to by their constituents with a view to obtaining from them in advance, and before the casting of the ballot, what their views are regarding tyramical doctors'-plot-laws in general, and whether they would vote for a restrictive medical bill should one be presented at the State House during the coming session.

Let us all know where these gentlemen are on this important subject, and whether they are in favor (should they be elected) of abridging the constitutional rights of the citizens of this Commonwealth.

In supporting candidates for the next Legislature let those who favor freedom give their votes to men, irrespective of parties, who are willing to "stand up and be counted" before election as among the friends of honest competition in medical matters.

I may again revert, pertinently, to the success of this plan in Maine, already noted in your columns: At the late election in that State an "M. D." was nominated for the Legislature, and he came out in the public prints declaring that he was not in favor of such restrictive laws; this was manly and proper, under the circumstances, and he was elected on that declaration.

There is no better way to meet this issue than at the polls on election day. See to it that no one is sent to represent the voters of the State who would enslave the people in this regard.

Boston, Oct. 24th.

Newburyport, Mass.—Mrs. A. L. Pennell, of Onset, ests of medical freedom and suffering humanity that all the candidates holding nominations for the next

Newburyport, Mass .- Mrs. A. L. Pennell, of Onset Mass., lectured and gave tests on Sunday last to the general satisfaction of those in attendance.-The First Spiritualist Society has commenced its social assembles for the season. A "Mother Goose" reception will be the first novelty in connection with these assemblies.—Oscar Edgerly, trance medium, has removed to the corner of Boardman and Washington streets. It is handy to the dépôt, and convenient for out-of-town friends who may desire to call. H.

Haverhell, Mass .- Dr. C. H. Hardy of Boston occupied the platform before the Spiritualist Association, in Brittan Hall, Sunday, Ost. 24th, in place of Mr. Geo. A. Fuller, who was prevented from filling his engagement on account of ill health. The meetings were interesting, the audiences large, and the psychometric readings attracted much attention.—Edgar W. Emerson of Manchester, N. H., will speak and give tests next Sunday.

E. P. H.

Portland, Me.-Joseph D. Stiles, the popular test medium and lecturer, occupied the platform of the Portland Spiritual Temple Oct. 17th and 24th—the hall being crowded both Sundays. The last Sunday evening he gave one hundred and fifty tests. Mr. Stiles is very popular in this city. He is to speak here again in January. Dr. H. B. Storer of Boston occupies our nietform next Sunday. B. platform next Sunday.

Horsford's Acid Phosphate a Valuable Remedy for Gravel. Dr. T. H. New-LAND, Jr., St. Louis, Mo., says: "I have used it in diseases of the urinary organs, such as gravel, and particularly spermatorrhosa, with very good results, and think it a very valuable remedy in those diseases."

I put a New Golden Eagle Furnace in my house last season. By this change I have used four tons of coal less than in former years, and have kept the house as well heated.—C. R. N.

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 newal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH. Publishers. the work.

NEWARK, M.J.—The People's Spiritual Fraternity holds meetings every Sunday at No. 223 Halsey street, at 71/2 P.M. H. M. Vreland. President.

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CONTENTS OF OCTOBER NUMBER.

Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the Bannen of Light Office, 8 Bosworth street (formerly Montgomery Place), every Tuesday and Friday Aftennoon. The Hall (which is used only for these soances) will be open at 2 o'clock, and sorvices commence at 3 o'clock precisely, at which time the doors will be closed, allowing no extress until the conclusion of the seance, except in case of absolute necessity. The public are cordally instited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions, We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

SPIRIT MESSAGES,

OLYRA THROUGH THE MEDIUMBHIF OF

Miam M. T. Shelhamer.

Report of Public Séance held Sept. 28th, 1886—
Continued from our last issue.

Mary Cutter.

For a long time I have sought to reach friends of mine, and for the last half year I have tried earnestly to get a few words to a friend in Vanceburg, Ky. She has been in need of advice. She does not know of the truths of Spiritualism, and other friends there do not, but I have a friend at another place who does realize something of this truth, and who reads your paper. I never know anything about your paper until I went to that friend in spirit, and saw her reading it, and learned through her something of spirit-return. I tried to influence her with a thought of my presence, and she said: "I am very glad if Mary can come to me, for I should be happy to assist her, if possible, and I would like her influence in return." I am sure that my friend will see what I have said here, and I ask her to send it to our dear friend E. W., at Vanceburg.

And to this friend in Kentucky I bring my love. I wish her to know that I have been trying, time and again, to induence her how to move in her affairs. Lately she has been very much puzzled; she has wondered whether it was best to make a change and go away from the old place, among those friends who have firends are curage, and I also was the case of the conditions and pains that so afflicted him here and he of the courage, and pleasant thome for the dear ones who are left on this side. If they will take courage, and press on, knowing good friends are watching their intervents.

We are united and happy, and we shall always to see the was one earth.

Therefore move in the mediument of the truths of Spiritreturn. I tried to influence in return." I am sure that my friend will see what I have said here, and I ask her to send it to our dear friend E. W., at Vanceburg.

And to this friend in Kentucky I bring my love. I wish her to know that I have been trying the proper in the proper in the proper in the proper in th

was best to make a change and go away from the old place, among those friends who have the old place, among those friends who have invited her to come to them; but she does not know them as well as those with whom she has been familiar, and she hesitated. I have tried to make her hesitate, because I do not think it best for her to go away from those who know and understand her, to those who have had but little knowledge of her ways and her life. I think she would not be happy to make the change, that she would be restless and dissatisfied, and perhaps fird a disappointment: so if fied, and perhaps fied a disappointment; so if my friend who will see my message will send this to E. W., and try to impress on her mind that it really comes from her old friend and as-sociate, who has ever tried to advise her for the

sociate, who has ever tried to advise her for the best, it may perhaps do some good.

I wish all my friends to know I am happy. The earthly life had its trials, and sometimes they were very severe to me. The physical affliction which settled over me gave me much suffering; for a long time I felt dissatisfied with earth, for life was a burden; but the weariness has all left; I have grown happy and at rest in the spirit-world, with dear friends; I have gound peace, and they come with me to

It is some years since I passed from the body, Mr. Chairman. In the spirit-world I have been freed from all disturbances such as afflict the external man; but I find, on coming here this afternoon to speak, a little unpleasant sensation in the head. I had a fullness, a dizziness, at times, before my physical decease, that affected me; my mind would-for a little while be in a confused state; and although I do not have that trouble just now, I feel a dullness which is not pleasant.

which is not pleasant.

I have friends, sir, in Peabody, Mass., and I take a great interest in their welfare; in fact, I take an interest in the place itself; not so much because of the soil and atmosphere, as because of certain conditions that are there, springing out of the hearts of friends. I am attracted to them; I want to see them, their homes and their places, in a flourishing condi-

tion.
Not that I occupy all my time in this direction; not but what I am pleased with the spirit-world, and have a work to do there; but when I do come back to earth to visit its people and its scenes, I am somehow attracted to old friends, and feel that if I have a power to did friends, and feel that if I have a power to use or any assistance to give it ought to be utilized there; so, after making several attempts, I find myself in a condition to speak here, to send my greeting and warm regards to my friends, to tell them how happy I would be to come in their midst and speak, to give them such advice as might seem best in their several circumstances. One or two friends of wine al circumstances. One or two friends of mine, I think, at present do need something from outside sources—some disinterested advice that would be useful to them; and others I am sure would not be injured by a little spiritual talk with one who has gone from this world. This is my first object in coming, then I feel that I shall reap an experience here that may be beneficial to me.

I was not an old man when I passed away; it seemed as though I might have staid here and lived years of usefulness; still I was a man who used up every day all the nerve-power and who used up every day all the herve-power and energy that I had. Perliaps that is why I did not live to a ripe old age. I do n't know. I suppose it is possible for a man to draw on his reserved forces, and thus burn the candle out at both ends and extinguish it in a short time. I do n't know as I care very much about this now, for I have taken up life on the other side and I am numbers on with it.

now, for I have taken up life on the other side and I am pushing on with it.

I have learned a little since I went over how to make a better use of what I have; how to reserve my forces; and so I think I shall get along better. If any friend has a mind to call upon me, and will find me a medium, I shall be very glad to come and give him or her whatever I can from this spiritual side. Some of the friends I have known, and some of those I have not been acquainted with but whom I know of, are getting interested in Spiritualism; they are asking whether it would be worth while to come together and try and see if there is anything in this thing. I think it would be a very good move on their part: If they will sit together quietly and ask the spirits to come to them, it seems to me there is enough medial to them, it seems to me there is enough medial power among them to bring them strong manifestations, and I, for one, would be very glad to take a hand or lend a force in that direction. I am Henry Johnson.

and well and happy, that it was all right I should leave the body, though it seemed hard, and though it might bring grief to others.

I would like very much to come to my dear husband, or to some of my relatives and friends, and speak with them privately so the world would not know. I am not used to this thing, and I do not like to talk in public, but I had no other way to come, and that is why I am here. I wish my friends in Ohlo to know that I send them my love, every one, I forget none, and I wish my dear husband to realize that I am with him, that I bring him my love and my sympathy, and shall try all I can to make him happy and at peace. His name is L. M. Falk. I send my love also to other friends in Decatur, Ala. I passed away from there, and I am sometimes, now, attracted back to that place, and I think if I could find some person, a medium I think you call it, that I can speak through, I could give many things which would show that I had really not died, but that I was still living. Hattle G. Falk. I am thirty-three years old.

Caroline Griffin.

Mr. Chairman, will you allow a mother to come and speak to her children? [Glad to welcome you.] I thank you. So long I have waited for this, and I have seen the years roll by and not been able to say a word to my two daughters, or to the friends whom I left on earth.

side. If they will take courage, and press on, knowing good friends are watching their interests, I am sure it will help them, and I also know it will be pleasing to us who are waiting, anxiously and patiently, for the day to come when they will join us in the world above. My name is Caroline Griffin.

Report of Public Séance held Oct. 1st, 1886. Invocation.

Our Father God, once again we come before thee in aspiration and praise; ence more our heartfelt thanks ascend to thee, who art the author of our being, who doth bestow every good and perfect gift upon the human soul. We would consecrate our lives to thee in useful works. We have prayed to do thy will, and to have power in disseminating thy truths as they appeal to our understanding before the eyes of those who see not; yet we know our weakness; we realize that we are feeble, and we desire strength; we call upon thee and thy ministering hosts for assistance, for inspiration, for power, and we believe we shall not be denied, for the earnest spirit reaching out to thee in all honesty of purpose, must find its cry answered and feel its needs supplied.

have found peace, and they come with me to send a like influence to those who are here, hoping it will be felt and received for some lasting good. I am Mary Cutter.

Henry Johnson.

It is some years since I passed from the body, Mr. Chairman. In the spirit world I have been freed from all disturbances such as afflict the effects on our own spirit?

lives as they really have been; we can see and read the record which has been traced upon our inner beings; and perceiving this, we behold the good and the evil we have done; not only the good and the evil we have wrought as they appear to our own minds, secretly and apart from the outward gaze of man, but we have also the power of beholding the influence these deeds have wrought upon the world, or upon private individuals. For instance; we do a certain act which is calculated to benefit a fellow-creature, and that person is blessed, uplow-creature, and that person is blessed, uplifted, made a little happier because of our deed; from the mind of that person emanates a magnetic influence which comes toward us, it assimilates with our own magnetism, brighten ing and purifying it. We may not be aware of this while in the body, but after having passed from physical life we can behold this, and know just when and where we blessed the life of some fellow-creature, and beautified our own in consequence. On the contrary, we may com-mit a deed which is calculated to injure a felmit a deed which is calculated to injure a fel-low-being, it wounds his spirit, and perhaps harms him physically; it may work some ill effect upon his family, or in some way it does wrong to a neighbor. Not only is the motive, the deed itself recorded upon our own inner natures, but there comes from that individual whom we have wronged an influence that is depressing. It surrounds us like a cloud; we cannot rise above it; and although we are un-conscious of its presence and its inflence while on earth, after we have passed from the body we perceive that magnetic condition and know its cause; we are thus rendered unhappy because of our past misdeed. It behooves every one to so live that his motives, deeds, and even thoughts, will be of such a high and pure character that they cannot fail to bless himself as well as his fellows, and imprint the record of a useful and beautiful life upon his spirit, so that when he passes to the world beyond he will be surroughed by beautiful contains and one surrounded by beautiful conditions, and on reading the history of his past will know that the world has been made better because of his

life.
Q.—[By Mrs. M. A. P., Winsted, Conn.] I once asked a speaker this question: Would you have those of us that have been taught to draw strength and inspiration from a "divine source," continue to "look for the aid of the Holy Spirit"; or should we drop all this and consultour spirit friends for help? He immediately replied, "By no means; never let go this divine help: we seek aid of a divine source more now. replied, "By no means; never let go this divine help; we seek aid of a divine source more now than before we became Spiritualists." I ask, Is this true of believers in Spiritualism in general?

A.—We are not prepared to make a state-ment of the views of believers in Spiritualism Hattie G. Falk.

It is all very strange here; there is such a crowd of people pushing forward, as if eager to see what is going on, that I feel almost afraid to come. This thing is strange to me. I do not understand much about even the life I now live. Only a little while since I went out from the body; it was in the aummer time, early in July, and I have been with my friends on earth more than I have with those who have met me, and have been so kind, on the other side, because here it seems like home.

I am not acquainted in this part of the country; but in different places where my relatives and friends live I feel more at home, more as though I belonged there. I have been told this must not be, if I whish to be happy; and if I wish to get into a state, that I can view calmly the trials and the experiences that come to my mortal friends. I must go away, from them more to the splitt side; I find it a pleasant place; friends are there, busydoing their work, and I wish my friends on earth to know that I am safe.

ing of such a power; but highly advanced and intelligent spirits believe that they can feel throughout every breath they draw, in every movement they make, the presence and power of a Divine Father, a Supreme Spirit. We have faith in this superior power; we would draw near to him in love, in aspiration and in confidence, invoking the blessing and the assistance of the high and true in every department of spiritual life, and we know that we are benefited and encouraged in our work by so doing.

An Appeal for the Destitute by the Controlling Spirit.

The spirit-guides of the Banner of Light Cir-ole-Room wish to briefly call upon their mor-tal friends not to forget that the winter season is soon to open upon us, and that here on earth there will be much suffering of a physical na-ture; children will be in need of suitable cloth-ing, food and shelter—little waifs who have none to care for them; struggling parents will have many cares thrust upon them; the sick and destitute must be helped; and unless those who are benevolently inclined, who have the means to assist these needy ones come to their The spirit guides of the Banner of Light Cirwho are benevolently inclined, who have the means to assist these needy ones come to their rescue, there will be much distress and misery. We do not need to make extended remarks on this subject. One of old truly said: "The poor ye have with you always." The poor are here in our midst; they need to be assisted, encouraged and strengthened in their impoverished condition of life. We trust that every good friend who has a dime or a dollar to spare will see that it is applied to some useful end in see that it is applied to some useful end in charitable work. We know the proprietors of the BANNER OF LIGHT will be pleased to receive any contributions for their "God's Poor Fund" that friends will remit to them; also that the contributions will be faithfully applied to the purpose intended to the purpose intended.

Charles Robinson.

Good afternoon, Mr. Chairman. I lived in Boston a dozen years ago. When I moved along there, attending to my business affairs, I had no idea that the time would soon come when I should be lingering around these earthly scenes, and he would be the table to be a bond in them.

should be lingering around these earthly scenes, and be unable to take a hand in them.

I did not believe in Spiritualism, and I did not know that after the death of the body I could come back and look over the affairs of my friends, or watch them in their daily going to and fro. When I stood outside the body, and found this to be a fact, I was at first almost unwilling to accept it, it seemed so different from my old ideas of what the future ought to be, so much like what the present really is to mortals, that I almost despised it, and I thought I had better be back in the body, looking after material affairs, than tramping about here and there in that way; but in a little while I discovered it was only a port of entry or vestible to the it was only a sort of entry or vestible to the real spiritual life; and after I found that I was doing nothing here, that I could not help my earth-friends, nor accomplish anything for myearth-friends, nor accomplish anything for myself, I consented to go with other spirit-friends
who had been in that life longer than I had, to
see what I should find beyond. I found a world
a great deal like this, but a little in advance of
it; its conditions seemed to be brighter, a man
could get a footing there easier than he can
here, unless he has some one to make the way
for him, and a great deal depends, over yonder,
upon one's own efforts. I tried to find my place,
and I think I did.
In a very little while I came across my brother

In a very little while I came across my brother Samuel. He surprised me by his wonderful activity. Sam had been a little slow on earth, and we somehow looked down on him. True, he was always pretty sure of his methods, but very slow in working them out, and we never thought he would amount to much. The poor fellow didn't have a chance to show what was in him, because, rather early in life, he was taken away from the body. I knew nothing more of him, of course, until I found him in the spirit-world; there, I saw he was ahead of his company, and was looked up to by those who came around him as a sort of leader, a head of a department. I was year much surprised to

Questions and Answers.

Controlling Spirit.—We will now consider your questions, Mr. Chairman.

Questions here, both good and bad. Will you please explain how that is? Is a record, if it is greater there, or will the result only be made manifest through the effects on our own spirit?

Ans.—As we pass along in life, doing our work each day, gaining our experience, the discipline we undergo leaves an impress upon our spiritual natures; every word we speak, every minds leaves some effect, some trace of having spiritual natures; every word we speak, every minds leaves some effect, some trace of having spiritual natures; every word we speak, every minds leaves some effect, some trace of having spiritual natures; every word we speak of this, because some of my friends som as they can, and he will show them just work each day, gaining our experience, the discipline we undergo leaves an impress upon our spiritual natures; every word we speak, every minds leaves some effect, some trace of having spen upon our inner beings. When we pass from the body and ascend to a higher plane of life, where we can look back over the past and recoil with seens and incidents, we become to an extent clear sighted; we can behold our lives as they really have been; we can see and read the record which has been traced upon our inner beings; and percelving this, we behold our lives as they really have been; we can see and read the record which has been traced upon our inner beings; and percelving this, we behold our lives as they really have been; we can see and read the record which has been traced upon our inner beings; and percelving this, we behold our lives as they really have been; we can see and read the record which has been traced upon our inner beings; and percelving this, we have a subject to sam, looking to him for his opinions. I thought I had found a new tife to sam, looking to hi give warning of his presence. I want my friends to hunt up one such, and give me the privilege of coming to them. I am Charles Robinson. I was only forty-five years old when

I passed away.

As I told you, I did n't feel altogether satisfied with the change, but now I am.

George A. Kitredge.

George A. Kitredge.

My name, Mr. Chairman, is George A. Kitredge. I have been wishing for a long time to come and say a few words. I have friends in Portsmouth, N. H., and I have a very dear friend in Kittery, Me., who has been asking why I did not come and give him a message. He has said if I would speak to him he would acquaint my other friends and relatives with the fact and do all in his power to convince them of the truth of spiritual return.

It was not my fault that I did not come before; I had the desire but not the power. I am glad to be here to day to send to my friend John my love and my advice. The latter is this: Do not move too hastily in your enthusiasm; weigh carefully what comes to you; reserve the good for future use and reject that which does not seem sound. In picking over apples to store away for the winter you do not put in the wormy and unsound ones, but lay them aside, or throw them away if altogether useless, and barrel up the good, sound, solid fruit that will keen. That is whot! or throw them away if altogether useless, and barrel up the good, sound, solid fruit that will keep. That is what I want you to do with those things that come to you from spirit-life; preserve what is undoubtedly sound, for it will prove of great use to you by-and-bye; what seems altogether false reject, and it will not harm you; if any seem to bear some goodness, try and discover what it is and make good use of it. This is a little piece of advice I give gratuitously.

I want you to send my love to my falands.

I want you to send my love to my friends.
Tell them I am well and happy in the spiritworld, not exactly pursuing any professional course, but performing my duty as best I can, all the time finding something new, and gaining nowar that seems to earloh my life.

ing power that seems to enrich my life.

I do hope, sometime, I shall be able to come again and give another communication to those who care to receive it. It does not seem right to come in public when there are so many oth-er chances, but perhaps the way will be open to me nearer my home and friends.

Emma Frazier.

My mother lives in New York City, and I have wished to come to her, but knew of no place there where I could send a message. Her name is Eliza Frazier; mine is Emma Frazier.

Eliza, do not grieve because it throws a shadow upon the hearts of your spirit-friends, and they cannot work as well for your comfort, but feel that all is for the best, a bright life is before you, the shadows are hastening back into the past, and you have only to look forward with hope and anticipation to the coming time."

William Brown.

I, Mr. Chairman, come from Detroit, Mich. I have been a busy man ever since I can remember; when a boy I found life full of activities, and seemed to have no time to spare in looking around me, but I had to drive ahead into the work that was before. I have felt that way always, on earth and in spirit-life. Just now, my work seems to be to come and try to convince friends, or rather try and epen the way to get to friends, that they may know I can come back, and that all their other "dead" can return also. can return also

can return also.

I am called William Brown. I have a companion with me here to day, a dear friend of mine, and he wishes also to unite his words of cheer with mine, sending them to friends in Detroit. His name is Hiram. He calls upon his family to try and open this line of communication for him to get to them. They are not Spiritualists. It may be, at first, they will be very unwilling to learn anything about this, but if they can really believe their loved one comes back, perhaps they can be induced to try and learn something of it.

Well, I come to my friends in general. I am not now traveling about from one place to an-

not now traveling about from one place to another. I am not now exactly pushing into everything that comes along, but, as I said before, I keep very busy, and I find enough to do to occupy my time and attention. I am very well pleased with the spirit-world; it affords great opportunities to an entire mind; it seems great opportunities to an active mind; it seems to me the more I explore, the more I try to learn, the greater facilities are afforded for me

learn, the greater facilities are anorded for me—I never get weary.

My friends used to say when I was here that it seemed as though I never got tired, and they wondered how long I would hold out. Well, the body did n't hold out quite so long as I wished, because I had plans in mind, I had commenced a certain work which my friends know of, that I could not finish; but I can see, from a higher standpoint, it was all right. If from a higher standpoint, it was all right. I have laid my plans a little differently, begun my work a little more cautiously, therefore I think they will be better accomplished.

Etta Jarvis.

I am a stranger here. My friends are across the water, in England. I have relatives in London, and a dear brother in Liverpool. He has been thinking of going over to Manchester and connecting himself with a new business life. Some one told me that if he did I should least trace of him because he would plunge into lose trace of him, because he would plunge into new conditions and get away further into ma-terial surroundings. I don't know whether this is true or not, but I have been trying to get to James to tell him my wishes and my thoughts.

Mother has been very anxious, and many

friends have wished to come, but they could not, so I heard of this place, and was brought here, but when I tried to come to the lady and speak at another time, I felt such a dizziness

speak at another time, I felt such a dizziness come over me it seemed as though I should fall down and not be able to say a word. That was the way I felt before I went to the spirit world, and I suppose it was the old condition.

Now, I am glad to speak, and send my love to any friend who may, perhaps sometime, know I have been here, The beautiful spiritworld is indeed a home for me. I am happy there, not subjected to seasons of weariness and distress, but always feeling strong and well. distress, but always feeling strong and well, and in condition to do the work which I so longed to do here, but which I was unable to perform. I am Etta Jarvis.

Mamie Baxter.

ing off to sleep—a little ata time, just a little bit at a time. By-and-bye I got well, and then the first thing I knew I was waked up, and it seemed as though I was in a great big field where lots of little children were playing, and they all came around me with great big—I don't know what—it looked like hoops made of flowers: they put them all round me and said: "Now we've got her, now we've got her." I thought I was dreaming, and I tried to run to my mamma; but I looked round and didn't see her, I didn't.

I saw a lady—she was so pretty, and she had a blue dress on, with flowers on the front of it. She looked like my mamma, too, but it was n't her. She had brown hair, a little curly, like my mamma's, and she said: "Mamie, you must be my little girl now till mamma comes to you. We have taken you home to the bright Summer-Land." I didn't know I was "dead," then, and I didn't know what she meant. She said I could come back and see the people where I used to live. I then came back, and I heard somebody say: "Mamie Baxter is dead." They didn't know anything about it, did they? I didn't care if I was if the t's the way recole

They didn't know anything about it, did they? I didn't care if I was, if that's the way people are when they're dead, because I had a nice

I am going to school and learning all I can,

I am going to school and learning all I can, and I want my mamma to know I am going to try and be a good little girl.

Do you think I can come some other time?
Oh! I wish you would let me go now where I used to live—I mean this way. [You can't with this medium.] Why? [Because she is wanted here this afternoon.] Oh! you can let her go a little while—won't you let her, just a little while?

Clara Morse.

I only wish to bring a few words of love to dear friends in Milwaukee. I have felt them call to me; I have felt their anxiety; it did n't call to me; I have felt their anxiety; it did n't need uttered words for me to know how they mourned; yet I can hardly say it is mourning, because so long a time has elapsed since I left them, and since other friends have, the gloom has begun to dispel. But yet there comes this calling I speak of, not altogether for me, but for others who have gone, and I undertake to speak for them all.

speak for them all.

The friends who have left the mortal form

speak for them all.

The friends who have left the mortal form are safe in a bright world, with beautiful homes and pleasant surroundings; but they never forget those who are left on earth, and they sometimes come with joy to greet them. When we see our earthly friends sad and dissatisfied, it reflects a shadow upon us, and we, too, become unhappy; but when we see them filled with joy we are made glad.

I wish my dear friends to know I have the power of filling that sphere which I wished to gain when here. I can give my thoughts now better expression than I could with the pen, when on earth; I can expand my spirit in truly spiritual channels, and I feel more contented, pleased and satisfied with life than ever before. I have a very dear friend who is mediumistic. She does not know the source of her power, but sometimes, when she is sitting quietly alone, she feels an inspiration that must make itself understood, and so she utilizes her thought by penning articles for publication. I wish to say to her: I have been with you many times. I have been pleased with your work, and I can truly prophesy that what has been done is feeble to what you may accomplish if you will give your thoughts to the development of your best mental powers.

I hope she will do this, because I believe she is destined for a good work. My name is Clara Morse. place there where I could send a message. Her name is Eliza Frazier; mine is Emma Frazier. My poor mother has many cares and trials to endure. I was her oldest child, and when I was taken from her, it seemed as though her greatest help was gone, but it was not so, be cause the others tried to do what I had done for her, and she found, although my place could not be filled in her heart, still, she had as much help as in days gone by, yet my poor mother misses me very much, and has, ever since I left her for the spirit world. It has made me sad I have tried to tell her of my presence, to ask her not to mourn, because life is so much more pleasant for me—it is free, it is healthful, it is all that is peauliful—and here I felt so crowded, so oppressed even for breath, that life, was a burden for a long time before I passed away.

I have dear friends to know II have the power of filling that sphere which I wished to gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thoughts now of gain when here. I can give my thought to know the pen misses me very much, and when lone it was a spiritual channels, and i spiritual channels, and i seel more contented. I have a very dear friends to know it has no end until the solution of the source of her power, but the solution of the so

expressing even a thought to a mortal friend; expressing even a thought to a mortal friend; it is always a blessing to feel that I can extend an influence to some mortal striving with the difficulties of life. I come to day because I am interested in the good work of Spiritualism. I come because I feel that it will uplift my spirit to communicate with my dear son, to extend to him a father's blessing and the knowledge of a father's watchful care. The years have pressed heavily upon him, his head is crowned with silver, and it will not be long before he will listen to the glad call to come up fore he will listen to the glad call to come up

fore he will listen to the glad call to come up higher.

My son will indeed be welcomed by loving friends and by a working band of spirits; but while he remains on earth we wish to use his influence and his magnetism for good. We have done so, and he has been a willing instrument in the hands of spirits.

Sometimes he does not feel altogether encouraged, but a little depressed, and then inspirations and influences come from above to uplift, strengthen and make him feel that he is in a peaceful atmosphere.

Is a peaceful atmosphere.

Is ay to him to day: We are with you, guiding, directing, doing all that is possible to bless and strengthen. I give you a father's word of cheer, and in a very short time you will receive. cheer, and in a very short time you will receive from the spirit-world something strong, something conclusive, that will show you that we have really been directing your work—the results of which will appear more plainly than they have done in the past. Go on as you are impressed, and a good work will follow. To my son David in Boston. David Wilder.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Oct. 5.—Eva May; Charles A. Hurd; Mrs. Malinda Curs; Mary A. Hayes; Charles Tucker; J. R. Pacetti; Charles ... Barnes; Ell Wilson; Harriet Kent; Mary Goddard; hn Babbitt. John Baubitt.
Oct. 8.—Augustus Jones; T. T. White; Horace Winters;
Mary Elien Pratt; Henry Moore; Clara Smith; John H.
Safford; Lizzio Pierce.

THE MESSAGES GIVEN
As per dates will appear in due course. Oct. 18.—Lalloy Sunderland: Hannah White; Johanie-Evans; Busan Marsh; Paul Stetson; Joseph Curtis. Oct. 19.—Daniel Temple; Mamie Thorpe; John Humph-rey; Mrs. L. J. Staples; Daniel J. Pickering; Martha Jor-dan; Johnnie McArthur.

· Verifications of Spirit-Messages.

ABIGAIL ARMSTRONG.

The message published in the BANNER OF LIGHT of Oct. 16th, purporting to come from my sainted wife, is true, in every particular. Of course I cannot. vouch for what she says of the beauties of her spirithome; but of the members of our family, both here and there, that she speaks of, she is entirely correct. That noble brother Samuel has been in the spiritworld over thirty years. That other Abigail spoken. of is our first daughter, who passed over some ten years ago, and Jennie is our only child remaining here. The dear little ones spoken of are three who passed away from twenty to thirty years ago. I am certain that there is no way by which you could gather these facts excepting through your good medium-God bless her.

This makes the third message that we have had: through the Message Department of the BANNER. All were correct in every particular. They have brought to me a whole Bible of truth, and are more precious than all the Bibles that have been written. I know the authors of these messages, of whom they speak, and where these messages come from. Those who have spoken to us in their communications are our near and dear ones, a part of those we once called. dead. J. B. ARMSTRONG.

Canton, N. Y., Oct. 17th, 1886.

LILY BELL.

Allow me to express my gratitude for LILY BELL's communication to me, which appeared in the Message Department of the BANNER, Aug. 28th. It has been very beneficial, and greatly encouraged me to persevere in developing my mediumship, with the bright hope that I may be useful in working for the good of humanity, assisted by a loving spirit-band.

ELSTE DILLENBACK. Sheboygan Falls, Wis., Oct. 14th, 1886.

SILAS UNDERWOOD.

In the BANNER OF LIGHT of Oct. 9th was a communication from SILAS UNDERWOOD, Danville, Vt. Confirmatory of that allow me to say I asked the member of the Legislature—now in session at Montpelier -George Davis, if a man of that name ever lived in Danville. He said there was, and he knew him well. To my inquiries as to how long he had been dead, Mr. : Davis said twenty years. I then told him Mr. Underwood said he died eighteen years ago. Mr. Davis thought he had guessed pretty well.

Northfield, Vt., Oct. 18th, 1886. D. T. AVERILL.

Ladies, why suffer in silence, when you can obtain. sure and permanent relief by using Lydia E. Pinkham's Vegetable Compound?

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression." eternal progression."

THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent, called out the warmest encomiums at its first appearance, and the rapid consumption of the editions which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding spiritual things. For sale by the original publishers, Colby & Rich, at the Banner of Light Bookstore, No. 9 Bosworth street (formerly Montgomery Place), Boston.

PRESENTED THIS IS ONE OF THE GRANGE NO ENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

WRITING PLANCHETTES for sale by Col-

Passed to Spirit-Life

From Kansas City, Mo., Oct. 11th, (at the residence of his parents, Dr. J. H. Magoon and Ella Magoon,) Elliott. Owen Magoon, aged 3 years 7 months and 11 days.

Owen Magoon, aged 8 years 7 months and 11 days.

Words are inadequate to express the parents' deep grief in the loss of their only son; but angel-presence encompassed them about, and when the farewell words were spoken at the grave the holy influence of their spirit-child abode with them; the cove of peace reigned in their stricken hearts, and the words: 'It is well with our dar-ling!', were breathed on the air. Funeral services by SALLIE C. SOOYELL.

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

Quarterly Meeting in Michigan The Spiritualists of Bouthwestern Michigan will hold a Quarterly Meeting at Benton Harbor Saturday and Sunday. Nov. 6th and 7th.

Quarterly Meeting at Benton Harbor Bagunday and Sunday, Nov. (th and 7th.

Bit. A. B. French, of Olyde, O., and Mrt. 2. O. Woodrun; of South Haven, Mich., are sugged at goodking.
Meetings to be hold in Olonkey's Open House; to commence at 30 clock F. M. on Haturday and Unither weating at 7.0 clock.; Binday, seedons: ast follows: If Contenting to the 100 clock, and the possible of the 100 clock. But have been made with Granding March 100 clock.

Atransportation Company, to carry successor, attending the meeting at one fart the round; right the storage of the 100 clock. Also the United States of the 100 clock. Also the 100 clock of the 100 clock. Also the 100 clock of the 10

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F. L. H. Willis

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Spiritualistic Meetings in Boston:

Banner of Light Circle-Boom, No. 9 Bosworth
Street-Every Tuesday and Friday afternoon at 30 clock.
Admission free. For further particulars, see notice on
sixth page. L. B. Wilson, Chairman.
Boston Spiritual Temple, at Herkeley Hall.—
Bervices every Sunday at 10% A.M. and 7% P.M. Richard
Holmes, Chairman: Wm. A. Dunkier, Treasurer. The
Ladies' Industrial Society will meet fortnightly the coming
season at Langham Hall, No. 4 Berkeley street.
First Spiritual Temple, corner Newbury and
Exeter Streets.—The Spiritual Fraternity Society will
hold public Services on every Sunday P.M. at 2% and evenings at 7%.

College Hall, 34 Easex Sirect.—Sundays, at 10½ A. M., 1½ and 7½ P. M., and Wednesday at 2½ P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Sirect. corner of Easex.—Sundays, at 2½ and 7½ P. M.; aslo Thursdays at 2 P. M. Alle speakers and test medium. Excellent music. Prescott Robinson, Chairman.

Spiritualistic Phenomena Association, Berkeley Hall.—Siectings Sundays at 2½ P. M. Address all communications "Spiritualistic Phenomena Association, 1031 Washington street, Boston, Mass." D. J. Ricker, President.

Children's Progressive Lyceum No. 1, Paine Memorial Hall.—Sessions Sundays at 11 A.M. Seats free. All invited. Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston.

Woodbury, Cor. Sec., to indicate rince, nostor.

1031 Washington Street.—The First Spiritualist
Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary.—Mrs. J. F. Dillingham, assisted by Mrs.
Fales, will hold meetings—a prominent feature of which
will be test séances—on Sunday evenings for the present.

The Isea.—The Laties' Social Aid Society meets every other Friday afternoon and evening in the pariors of Mrs. E. H. Pratt, Academy Block. Mediums and friends are in-ylted. Nos. M. A. Dodge, Secretary.

The Boston Spiritual Temple Society at Berke-Loy Hall .- A large audience, one that entirely filled the hall, greeted Mrs. Lille last Sunday morning, who after the usual singing and invocation, improvised a poem, as the sequel of one similarly given by her a few Sundays since, entitled" The Spirit's Flight," at which Sundays since, entitled" The Spirit's Flight," at which time the subject was proposed by a lady then present who on the Saturday following herself took that flight from this to the other world. The poem on this occasion was a beautiful expression of spiritual truths. After the poem Mrs. Lillie, in replying to the question "Will Church and State Ever be United in this Country?" remarked: "It does not look much like it today when I see the progress liberal thought is making. There would be a contest before such amalgamation was made." Continuing she said, "This country, though called a free country, has many shackles to be broken before it can be such. There is a growth going on toward truth and justice that will overcome obstacles. The discussion of the past few weeks is a specimen. Our free country gives to all a full expression of their religious thought. It is well that when the Constitution of this government was framed, such broad minds as those of Thomas Jefferson, George Washington and Thomas Palne assisted in the forming of it." the forming of it."

She referred to the importance that at the coming

election, and in fact at every election, representatives be selected for their largeness of soul rather than of

tictories. Washington and Thomas Patice assisted the forming of the Importance that at the coming of the Importance that at the coming election, and in fact at every election, representatives be elected for their largeness of soil rather than be elected for their largeness of soil rather than a be elected for their largeness of soil rather than a series of the soil of the soil of their soil of their soil of their largeness of t

At the First Spiritual Temple, corner Exeter and Newbury streets, Sunday, Oct. 24th, the platform was occupied in the afternoon and evening by A. R. Tisdale. His guides took for their subject in the afternoon." The Beliefs in and Worship of Gods and Rituals." The discourse was full of thought and pregnant with advanced ideas, and was listened to with

"The Creation of Animal, Vegetable and Human Soul," was the subject taken for the "The Creation of Animal, vegetable and ruman Soul," was the subject taken for the evening discourse. The speaker said he should advance ideas on this subject which he did not expect would be generally accepted, nor would they be fully comprehended, for it is a subject as difficult to understand as the ex-

for it is a subject as difficult to understand as the existence of God.

To learn what the human soul is, is to learn what God is. The speaker gave his idea of the creation of souls, stating that electricity is the agent and the basic fluid of creation, from which all this substance is created, and the condensed substance of this fluid or influence on its condensation in vegetable and animal life must be capable of producing a higher condition of matter, and man is the ultimate of this production.

tion.
The speaker advanced many thoughtful and origin a ideas on this subject, and held the attention of the audience to the end.
Mr. Tisdale will speak at the same place next Sunday at 2.45 and 7:30 P. M.

Boston Spiritual Lyceum-Paine Hall .- The sessions of this school have been well attended the last two Sundays. Beside the usual lesson, readings and recitations have been given by Miss Maria Falls, and recitations have been given by Miss Maria Falls, Miss Ware, Miss Amy Peters, Alice Bussell, Louisa Morris, Eddie Forrest, Adelia Block, Sadie Peters. Miss Victoria. Atchinson of Cleveland has been our guest, among others, and on the evening of the 17th assisted at the Lyceum entertainment. Mrs. Jennie R. D. Conain has added interes to these assistant by addresses and readings with thats.

The Lyceum has recently, been increased in number; several young gentlemen and indice are soon in

become members of the Association. Miss Emma Ireland discoursed upon "Truth" at the last session. The lecture of J. W. Fletcher on Sunday evening, Oct. 17th, was attentively listened to, and many of the beautiful views were heartly applauded. Session every Sunday at 11 A. M.; everybody invited. Francis B. Woodbury, Cor. Sec. C. P. L. 45 Indiana Place, Boston.

Eagle Hall, 616 Washington Street. - The meetings at this place on Sunday last were fully attended by deeply interested audiences; all the exerclass were interesting and instructive. The afternoon meeting was opened by Allen Putnam, Esq., with an invocation and a few appropriate remarks, which were

invocation and a few appropriate remarks, which were fully appreciated by all.

Remarks of a highly interesting character were made by Mrs. Abby N. Burnham, Mrs. H. W. Cushman, Dr. J. T. Bell and Miss L. Barnicoat.

Clear tests and clairvoyant descriptions of spirit-triends by Mrs. L. W. Litch, Miss E. B. Cloues, Mrs. B. F. Willard and Mrs. Jennie K. D. Conant, and psychometric readings by Mrs. Willard and Mrs. Conant.

In the evening Mrs. M. A. Ricker of Chelsea opened with a short appropriate address, which was listened to with marked attention.

Appropriate remarks were also made by Mr. T. Roscoe, Mr. D. J. Ricker, Mr. Fernald and others.

Mrs. Loomis Hall and Mrs, M. W. Leslie gave psychometric readings, which were pronounced clear and correct by those to whom they were given.

Cleaf spirit descriptions which were readily recognized were given through the organisms of Mrs. Lealie, Mr. Roscoe, Arthur McKenna and Miss A. Peabody.

Donation Visit to Mr. and Mrs. J. T. Lillie. Wednesday evening, Oct. 20th, members of the Boston Spiritual Temple Society gave to Mr. and Mrs. J. T. Lillie (now officiating at their Sunday meetings), at their new residence, 98 West Brookline street, an oldtheir new residence, 98 West Brookline street, an old-fashioned" donation party," not the least of which was the cordial reception given by the bost and hostess and the social converse held for some three hours. Mrs. Dunklee's control, "Sunlight," welcomed the party to the "pow-wow," after which followed songs by Mr. J. T. Lillie and Mrs. Mary F. Lovering, and remarks by Mrs. Lillie, with feelings of gratitude for the expression of appreciation manifest by this pathering. Mr. H. P. Trask, the Vice President of the Boston Spiritual Temple, Mr. W. A. Dunklee, Mrs. Eweil, Miss Barnicost and Miss Jennie Rhind followed with appropriate remarks. Mrs. Lillie gave a beautiful poem addressed to Mrs. Davis, a lady present who was sixty two on that day, as an appropriate souvenir of the occasion. It was received with surprise and pleasure. Time required that a separation must come, and rejuctantly all retired to their homes. ARNOLD.

The Ladies' Industrial Society .- The annual meeting of the Ladies' Industrial Society was held Tuesday, Oct. 19th, at the residence of the President, Tuesday, Oct. 19th, at the residence of the President, Mrs. C. N. Mellen, 112 West Chester Park, for the choice of officers for the coming year, resulting in electing Mrs. Lucy A. Mellen, President; Mrs. Adelia A. Torrey, Vice-President; Mrs. Mary F. Lovering, Hecretary; Miss Martha A. Moore, Treasurer. It was voted to hire hall No. 4 Berkeley street (Langham) one afternoon and evening in two weeks through the winter for the meetings and socials. The interest taken in these meetings last season, under difficulties, insures by their more favorable surroundings an increased interest and attendance.

Ladies' Aid Parlors .- Mrs. J. Francina Dilling-

Colby assurance of his fealty to the cause. He spoke of his enjoyment at the recent Harvest-Moon Festival at Onset, and was especially gratified that the BAN-NER medium. Miss Shelhamer, was present with a host of spirit-friends-red men as well as the palefacer. He also wished to send regards to Charley Sullivan, the grand artist of the occasion, and emphatically declared that his old love for the Indian workers had grown into a still higher appreciation of their labors since he had entered spirit-life.

This continuance of a ruling thought or affection was yet more strongly manifested by Thomas B. Hazard, who was the next spirit to claim brotherhood with the editor. With all his old emphasis he de-clared that he believed as strongly as ever that materialization was the highest and grandest phase of Modern Spiritualism. In fact I know it is, he said. Father Hazard was peculiarly his own old self, although, like the other visitors of the evening, it was

his first introduction to the medium.

The spirit of the grand old patriarch had hardly said Good night," before Prof. S. B. Brittan took the floor. His kind greeting was in rounded sentences, and in measured utterance that seemed pervaded by invisible commas and semi-colons as in earth-life, with each in its proper place, and on active duty. It was not the marked individuality of these spirits that was so much the marvel, as that each seemed to stand in the full free utterance of yesterday.

Lotela was welcomed by Niunette, but failed to connect with the medium's brain, so we missed her pleas-

To the Editor of the Banner of Light:

At a séance held last Wednesday (at a private residence in this city) by a number of ladies and gentlemen, whose names are appended below, we tested the genuineness and truthfulness of Mrs. Eugenie M. Beste's mediumship, beyond the question of doubt.

The room selected for the parties who were to witness the manifestations, and the improvised cabinet, were provided and arranged without knowledge of the medium.

were provided and arranged without knowledge of the medium.

At the hour appointed, the medium, Mrs. Beste, was brought to the rooms, and taken in charge by four of the ladies, divested of her usual clothing, and reinvested only with dark clothing provided for the purpose, and a thorough examination made, even to the letting down of her voluminous locks of hair, that there might be nothing on her person more than was provided by the four ladies. The only door leading to the room was securely locked and sealed, that there might be neither ingress nor egress during the seance. The medium then took her seat in the cabinet, a curtain allowed to fall over the opening, before which we all sat. The room was then darkened. In a few minutes the odor of sandal wood was distinctly noticeable, and the voice of a man was heard from the cabinet singing in loud strains, then the curtain was drawn aside, and the illuminated form appeared, attil singing.

During an hour and a helf twenty-four forms ap-

ticeable, and the voice of a man was heard from the cabinet singing in loud strains, then the curtain was drawn aside, and the illuminated form appeared, still singing.

During an hour and a half twenty-four forms appeared before us; some of them were quite brilliantly illuminated, others less distinct. On two occasions two spirits were seen out before the curtain of the cabinet at the same time, draped in white robes, lace-like in appearance; at another time three forms were seen at the same time, draped in white, fleecy robes. Some of the robes were very distinct, and brilliantly illuminated, sufficiently so to discern the two and three forms that appeared at the same time. One of the forms wove a fleecy, slivery, lace-like substance having the appearance of illuminated lace, while standing before us, and having more or less density according to quantity, which she waved before our faces. No odor of chemicals could be perceived in this lace, which touched my face as it was waved before me, nor at any time during the cance was there any odor of chemicals in the room.

Beveral times during the manifestations voices were heard from within the cabinet, while the illuminated form or forms were distinctly seen and heard talking outside of the cabinet. Several of the forms sang in clear, distinct tones, two singing at the same time, a male and female voice being distinguishable. At another time the familiar voice of a sister of one of the lady singers present was heard accompanying her in an old song familiar to them. There were several personal tests given which were apparently satisfactory. Among the forms who presented and announced themselves were Thomas R. Hazard (who spoke in a voice said to be quite natural by those acquainted with him); Sprite (the familiar control of Mrs. Dyar); Daisy (a child apparently about six or seven years oid, whose robes were exceedingly brilliant and covered with sparking stars, who taked in a merry, girlish manner, entirely different from any other); Aspasia (the Greek, who said s the spirit "fire"—no chemical of the earth to produce this power, pure spirit—and the other known as the chemical power, and is produced in circles, taken from the air, earth and other natural properties. I, said Agrippa, hold this spirit power and loan it to this medium. I lend it and hold it. She has a chemical illuminating power in her body, which is natural to her and can never leave her, but this spirit "etherealizing" power can only come from this force. "I loan it and hold it," and have called on the Infinite to help me to bring it to mortals for the benefit of all humanity, and I have put it into other workshops, also. "I loan it and hold it."

From other remarks made by this spirit, we learn

ty, and I have put it into other workshops, also. "I loan it and hold it."

From other remarks made by this spirit, we learn that mediums and all other persons can only hold it permanently by being pure in thought and character and leading correct lives; then the spiritual and the natural will blend in perfect harmony, which will bring that etherealizing power which permits the pure of heart and mind to meet face to face their spirit friends. This power is brought to the world for the benefit of all humanity, and its manifestations are being felt and seen throughout the entire world.

Being fully satisfied myself with the genulneness of the manifestations which I witnessed on this occasion, I feel that it is but justice to Mrs. Beste as a "medium" to make this statement.

Respectfully yours, FRED'K W. GREGORY.

We, the undersigned, witnessed the manifestations just related, and testify to the correctness of the above statement, and our belief in the genulneness of the manifestations.

WM. H. RANDALL.

WM. H. RANDALL.
MARGARET P. RANDALL.
MRS. MARY E. RAYMOND.
MRS. LUCY B. STRATTON.
MRS. H. G. PETERSEN.
J. N. M. CLOUGH.
MRS. E. R. DYAR.
M. S. AVED M. S. AYER.

Boston, Oct. 16th, 1886. Boston, Oct. 16th, 1886.

(The above is published at the earnest solicitation of the ladies and gentlemen whose names are theireunto attached. We take no responsibility whatever in the premises. Justice to our readers, and to such mediums as have never simulated the manifestations, demands the warning on our part that there are those before the public who, on falling to satisfy their patrons at seances, do not scruple to resort to imitations, confederacy, etc.—ED.]

J. Frank Baxter's Work in Philadelphia and Vicinity.

To the Editor of the Banner of Light: On Sunday, the 17th inst., Mr. J. Frank Baxter continued his work for the First Association of Spiritualtinued his work for the First Association of Spiritualists in this city, and, to use the expression of the Vice-President, "Mr. Baxter's lectures grow better and better." A very intelligent audience was that of the morninr, and a much interested one it proved to be, as the speaker proceeded. The theme was announced as "The Three P's," and what with the political excitement in the city in view of the November election, it was found to be most apropos, as he clucidated his thoughts, and decidedly moved his audience—yes, on a Sunday, in this staid Quaker city—to enthusiastic applause. To give a synopsis, and approach justice, would require too much space in your valuable paper, so suffice it to quote Mr. Baxter's closing sentence of the morning, which is a sermon in a nutshell, if not the exact all of his discourse: "Party, Politics, Principle, these three; but the greatest of these is principle, these three; but the greatest of these is principle, these three; but the greatest of these is principle, as well as a soug, "The Noblest Man," could not have been better placed or rendered.

In the evening, before a large audience, as is Mr. Baxter's wonk at such hours, be lectured on Spiritualism, taking for his subject, "Facts; Their Philosophy and Significance," following with many interesting spirit delineations. From 7:30 to 0:45 the audience was held, as it were, captive.

On Thursday evening, the 21st, an entertainment for the benefit of the Association was given, in which Misses Rutter and Bender, and Messrs. Rutter, Bardslay, Baxter, Smith, Pray and Corbin rendered selections most acceptably in recitations and songs. Nearly all remarked Mr. Baxter's versatility. And herein, let me say, is his success—a lecturer, an elocutionist, a vocalist, an organist, and, above all, a fine test medium.

During the week Mr. Baxter has been lecturing in ists in this city, and, to use the expression of the Vice-

During the week Mr. Baxter has been lecturing in During the week Mr. Baxter has been recuting in New Jersey, and no doubt with great success, most flattering reports coming from Vineland, where he was the first part of the week. He is to go there again, and will lecture in Hammonton and vicinity shortly.

Philos.

Haverhill,...The First Spiritualist Society of Haverbill and Bradford commenced its meetings for the season the first Sunday in October, Edgar W. Emerson, of Manchester, N. H., the well-known test-medium, occupying the platform for that and the following Sunday, giving, as always, excellent satisfaction. He was followed, on the 17th, by Mrs. M. W. Leslle, of Boston, who was also nighly appreciated. Oct. 24th, Mrs. C. M. Nickerson, of Bouth Orleans, Mass., gave two excellent discourses from subjects selected by the audience. At the close of the afternoon lecture a poem was improvised upon subjects suggested by the audience, and in the evening she improvised in a similar manner, and sang. The meetings thus far have been quite uily attended, and an increased interest is manifested. Mr. Joseph D. Stiles, of Weymouth, Mass., is expected to occupy the platform next Sunday. season the first Sunday in October, Edgar W. Emer

Providence, R. I .- Our Association was favored, Oct. 24th, by the presence of Mr. Rhen Cobb, of Boscot. 24th, by the presence of Mr. Ruen Code, of Boston, who gave us two fine discourses, which were listened to with breathless interest. His subjects were: in the morning, "Spiritiam a Working Law in Nature"; in the evening, "Religion and Dogma." We hope to have Bro. Cobb with us again next Sunday, Oct. 31st, when we will try to show him, and the higher powers who minister through him, that we appreciate his and their labors.

MARY E. A. WHITNEY, Assist. Cor. Sec.

Attleboro', Mass .- Hon, Allen Putnam interest ingly addressed the Spiritualists of this place on the evening of Friday, Oct. 22d. The meeting was arranged for by a committee composed of F. L. Torrey and B. F. Boomer. The effort is now making—after a considerable interval in public work—to establish a clocal society and continue meetings the present season. We trust the enterprise will prove successful.

Troy, N. Y.-Just as we were going to press a letnect with the medium's brain, so we missed her pleasant entry but, the editor had found dear old friends to give him intellectual proof that although ealed (Statement of the opening discourse of the resident, to give him intellectual proof that although ealed (Statement of the opening discourse of its president, which wise (f) men of to day, they were very entreason on Thursday evening, Oct. 31st. We shall make hilve, and each in his old individuality. The A New Phase of Darwinism.

A DEVELOPMENT OF HEREDITY; THE POWER OF FAITH; A SEARCH FOR PURITY; A REGENERATION OF BLOOD; THE SAVING POW-ER OF PUBITY.

ER OF PUBITY.

Erasmus Darwin, the man of science, the poet and the good physician, came to Litchfield, Staffordshire, England, fresh from the University of Edinburg, about the year 1760, when he was not thirty years of age. He took an humble suite of rooms on a street that overlooked the silvery Trent, and at once entered upon practice which in a remarkably short time became extensive and lucrative. With professional popularity he gained social distinction among the young people of the town. In the shadow of the noble Cathedral he found friendship and association, such as had been denied snaow of the noble Cathedral he found friendship and association, such as had been denied the other great Litchfield man, Samuel Johnson, and such as had been given Litchfieldians like Gilbert Walmsley and Henry Hervey. There were young ladies of rank and wealth who smiled on him and were willing to give their money and titles in exchange for his love, but he cared not Marriaga was far from his he cared not. Marriage was far from his thoughts. His profession was his all. He had

thoughts. His profession was his all. He had no time for love or pleasure.

In 1768 he was called upon one day by Thomas Chaffee, a wealthy brewer, who complained of a severe pain in his stomach. The doctor had been doing a great deal to stay the tide of intemperance that was cursing the borough, but his words had not weighed against the product of Chaffee's malt. Now a chance for an effective temperance lecture was at hand.

"Thomas," he said, "you have got a cancer. Your liquor caused it. I cannot cure you. You have committed suicide, but for God's sake stop your brewing before you commit unnumbered homicides."

Quite naturally such plain language displeased

bered homicides."
Quite naturally such plain language displeased the brewer, and he went home enraged. His daughter Sinai shared her father's anger when she heard of the young doctor's words, and, having a wild spirit of her own, she forthwith called on Dr. Darwin to show her resentment. The outcome of the call was that the lady admired the physician's quiet courage of conviction and he reciprocated by admiring her championship of her father and his vocation.

The result was mutual love and a marriage The result was mutual love and a marriage

The result was mutual love and a marriage engagement. In a few months Thomas Chaftee was dead of gastric cancer, and his daughter had shown her love for Dr. Darwin by selling the brewery and by working hand-in-hand with him to diminish drunkenness. She would do anything for him, and she loved him with most beautiful strength and depth of affection. But the doctor was too scientific to be a true lover. He was too much like his grandson. The girl pleased him well, but after a protracted engagement he heartlessly broke it by arguing to himself and his flancé that it was probable that she would inherit her father's terri able that she would inherit her father's terriable that she would inherit her lather's terri-ble malady, and that such a probability would entail a burden of unhappiness on them both. Such cool reasoning was a dreadful blow to the orphan girl, and as nothing was left to bind her to her native town she soon emigrated to Amer-ica. Dr. Darwin removed from Litchfield to Darby, a little later and was great formed as a Derby, a little later, and won great fame as an author and a scientist, and had a home that

might have been happy.

Sinai Chaffee could not forget her first love.
Finding a home with relatives near Albany,
she lived a quiet maiden life for many years,
and never entered society. Amasa Converse and never entered society. Amasa Converse went frequently from his home in Windsor, Massachusetts, to Albany, and when the next June came up the Hudson there was a bloom of orange blossoms at the Van Ness mansion-house, and Chancellor John Lansing gave away the bride, the fair and gentle Sinal. Mr. Converse was a former but he gave his vitered. verse was a farmer, but he gave his wife a pleasant home among the Berkshire hills. When her first-born came, and they told her it was a son, she said, "His name shall be Erasmus Dar-win Converse."

The years passed happily. Afterward there were born two daughters, and then the mother died. On her dying bed she told her sister-in-law of her early love.

"There is no cancer in my blood," she said, when the fury of fever had inflamed her veins; "but, Polly, I fear that my boy may sometime suffer from the disease."

suffer from the disease."

Polly only smiled at such an idea, but she did not forget it. Darwin Converse grew a stalwart and healthy lad, but he had his mother's gentle and retiring manner. His father married again and sent the boy away to school, where for a chum he had George Dana Eustis, and where he made the close acquaintance of William Gullen Bryant. The poet was soon away to the city, but he left young Converse in Cummington, where for a quarter of a century they met every summer, and kept their friendship warm. Converse was a farmer, but he was a scholar and a philosopher, and his secluded life was never other than happy. Marcluded life was never other than happy. Marrying a wife, and a successful life, he passed middle age and never knew a day of sickness. One autumn day in 1873, he drove from Cummington to Pittsfield, and, as was his custom, took dinner with his aunt, Mrs. Polly Pratt.
"Why do you wear a muffler?" she asked

him.
"My throat pains me some," he said, "and so I bundle it up."

The old lady asked to see his ailing throat,

and noticed on one of the tonsils a small scar-"Can it be—cancer?" she thought, remem-

bering his mother's prophetic fears.

The next time the father went to Pittsfield t was three months later, and it was to consult a physician about his threat. Dr. C. D. Mills examined him, and finding his system in prime condition, was inclined to treat him for an en-

"Doctor," said the sage old aunt, "is n't it cancer?" and she told of the hereditary lia-

bility.

The next time that the Doctor looked at the circumsoribed, angry redness, he recognized the antecedent heredity, and knew the particular direction that the morbid action had taken. "Cancer," he said; and in his opinion coincided Dr. Wm. Warren Greene, Dr. Thomas Hun, Dr. A. N. Allen, and several other eminent surgeons. It was cancer, at the best terrible, but in this case made more terrible by its inaccessibility. cessibility.

The prophecy, born of outraged love, was ful-filled; and while Charles Darwin was surpris-ing the world with his brilliant theories, the son of his grandfather's wronged first love was

son of his gradulations wronged first love was feeling deathly pain as he breathed the keen Massachusetts air.

One day as the farmer read his paper, he chanced to see an item which told of a Phila-One day as the farmer read his paper, he chanced to see an item which told of a Philadelphia physician who was treating diseases with a compound form of oxygen. The farmer liked the idea, and in the summer he went to Philadelphia. Dreading lest he was to fall into the hands of a charlatan, he gave Dr. G. R. Starkey an assumed name, and showed him his throat. After an examination he said: "Doctor, if your treatment will purify my blood, I want it." "The inhalation," answered the physician, "will do just this if you will give it time. It will render your system able to throw off the matter that causes the disease."

"I am a believer. Begin your treatment," was all the man could say.

Advantages were realized at once. The system that had begun to totter under the burden of the terrible disease was speedily vitalized, and gradually the throat lesion began to assume the appearance of healthy healing. "My throat is well," he was soon able to say, and with the exception of a cleatricial spot in place of the ulcer he never suffered further inconvenience. Of course the physicians had to admit that he was cured, though Dr. Mills was inclined to doubt.

Alonzo Morse, a worthy oltizen of Vineland, N. J. Wass a coulan of Mr. Clonverse and head.

Now, it is to be well noted that this revitalization is not an artificial supply of a given amount of vitality, which is to be soon exhausted, thus leaving the system in the same condition in which it was; but it puts the organs whose functions it is to generate vitality in a state of full health. This testimonial was written by the well known writer, "Rev. M. C. Cogswell," without our suggestion or knowledge, and sent to us. We have kept it two years, and have taken pains to establish its authenticity. Being satisfied on that point, we allow it to go forth, not for the purpose of soliciting cases of cancer for treatment. We have never seen a case of cancer thoroughly cured by Compound Oxygen, but we have seen enough of its effects in cancerous cases to be convinced that many of them might be cured if taken in time.

In corroboration of this statement we give the following account of a case sent to us by the patient, an estimable lady of Millersburg, Ohio: Now, it is to be well noted that this revitaliza-

Onio:

"Aug. 31st, 1886.

"I think you have said in some of your circulars that you did not claim that the Compound Oxygen would 'perform surgical operations or cure cancer.' I think I can now say that it has cured what would have been cancer two years can had it not been travely according to your cured what would have been cancer two years ago had it not been treated according to your directions. While using the Oxygen by inhalation. I also bathed the sore, or rather covered it with a cloth saturated with inhaler water, at morning and at night, as directed, since it became worse through neglect of the Treatment last spring, and am happy to say that I regard it as oured, although I still apply the water. The itching and gnawing sensation is gone, the last yestige of scab has disappeared, and there last vestige of scab has disappeared, and there is only a small discolored depression (very slight) left to tell of the trouble now. I have used nothing for it whatever except your treatment, so the cure can be ascribed to nothing

The Compound Oxygen has now received a The Compound Oxygen has now received a world-wide reputation for its efficiency in curing chronic diseases. The afflicted will find facts and testimonials greatly to their interest in the Treatise on Compound Oxygen, and their publications on various diseases, which are all sent free on application, addressed to Drs. Starkey & Palen, No. 1529 Arch street, Philadelphia, Pa.

Charles H. Barnes,

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LARGEST LINE

House Furnishings, And during the coming season

will offer this immense stock

AT THE

LOWEST PRICES.

It always has been, and will so continue to be, a great pleasure to our salesmen to show goods. We therefore invite you to inspect our stock before buying elsewhere. Goods can be bought

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OR THE

EASIEST OF PAYMENTS.

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BOSTOM.

BAKER'S

BREAKFAST with Starch, Arrowroot or Sugar, and is therefore far BREAKFAST BREAKFAST BREAKFAST COCOA.

the excess of Oil has been re-moved. It has three times more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digest-ed, and admirably adapted for invalids as well as for persons in health.

COLD MEDAL, PARIS, 1878. Warranted absolutely

pure Cocos, from which

Sold by Grocers every-where. W. BAKER & CO., Dorchester, Mass.

Dr. Hardcastle's TOOTH-LIFE. A Delightful Tooth-Powder.

This Powder thoroughly cleanes the teeth, hardens the gums, purifies the breath, prevents decay, etc.

Of the four pages printed matter accompanying each box of "Tooth Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too,"

The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of 'Tooth-Life' and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentist and student dating from 1800, of infinitely more benefit than twenty-five cents worth of anything eise on earth. The tooth-preservative measurestaught alone are worth more to parents and guardinans than a thousand times the amount of the investment."

Put up in a neat box. Sent postpaid on receipt of 25 cents. For sale by COLBY & BICH.

CELESTIAL SONNETS.

A COLLECTION OF

New and Original Songs and Hymns of Peace and Progress, with Music.

DESIGNED FOR PUBLIC GATHERINGS, HOME CIRCLES. RELIGIOUS, SPIRITUAL, TEMPERANCE,

SOCIAL AND CAMP-MEETINGS, ETC. BY B. M. LAWRENCE, M. D.

sume the appearance of healthy healing. "My throat is well," he was soon able to say, and with the exception of a clearical spot in place of the ulcer he never suffered further inconvenience. Of course the physicians had to admit that he was cured, though Dr. Mills was inclined to doubt.

Alonzo Morse, a worthy citizen of Vineland, N. J., was a cousin of Mr. Converse, and had a cancer at the inner canthus of his left eye. He was induced to try the Treatment, and was cured, as hundreds of reputable citizens of Vineland and Dalton, Mass., can testify. Said Mr. Morse to a reporter, "That Philadelphia doctor saved my life, and I am positive that there is no other physician who can cure cancer."

This is but one of a hundred singular chronic cases whose relief and final cure have made their friends view it as almost a miracle.

The above testimonial is published—not to claim for the Compound Oxygen a cure of any; specific disease, but as a marked litiatration in the tree of relializing the physical organism, which is the proposes is that of revitalizing the physical organism, and the control of the way it cures all afflictions. The proposes is that of revitalizing the physical organism, and the control of the way it cures all afflictions. The proposes is that of revitalizing the physical organism, and the proposes is that of revitalizing the physical organism.