

COLBY & RICH, Publishers and Proprietors. VOL. LXII.

BOSTON, SATURDAY, SEPTEMBER 24, 1887.

83,00 Per Annum, Postage Free.

Not all at once are these things to be attained. This

great organization which has sprung up almost as

within a night-we mean the organization called the

Knights of Labor-has been forced upon the people

by the provious organization of capital. Slowly but

nation is to be preserved in its integrity ... All honor,

we say, to the laboring men who intelligently have

turned the tide of mob violence against right, and

have taken their position, and will take their posi

They will also see to it that the large manufacturers

or they who have charge of a certain number of men

in their employ, do not make them feel the fron band

of the despot when they shall yoke against the interest

of capital. To vote as his conscience or intelligence

diotates, is every man's inheritance....Let us have

freedom of vote, let us have intelligence upon this

subject, let no one think he can gain anything by vio

Let us have intelligence upon this subject. Do not

be alraid to handle it, and if your friend is a monopo-

list, convince his reason and he very soon will see the

interests of the people are his intereste. You cannot

afford to have any dissatisfied class in this country ;

you cannot afford to make the bonds so terrible that

Heis in a blind condition who does not see that this

one question that looms up before the people is the

one imminent political question of the hour; to be

solved by the intelligence of the people; to be solved

by your united voice and vote. If old party lines shall,

from affection or reminiscence, win you, you must re-

member that people outgrow their political parties as

they outgrow their theologies and dogmas. When a

party ceases to be the party of progress it no longer

represents the interests of the people Whatever

represents the interests of humanity, whatever best

represents the interests of the people, that should be

There is not too much wealth in the world. There is

Surely capital and labor are bound together and

must cooperate in the elevation of labor. The great

ndividual who employs his talents to accumulate

great power. And truly ofttimes the cause of this lies

within your own bearts. The poor man envies the

rich, the moderately comfortable man envies the mil-

lionaire. There are none of you, with such exception

there must of necessity be revolution.

tion, side by side at the ballot-box....

TABLE OF CONTENTS.

FIBST PAGE. - The Rostrum: What Can We De to Pre-vent the Monopolists from Controlling our Government in their Own Interests and Robbing the People of their Just Rights? Original Besay: The Mental Photosphere. BECOND PAGE .- The Skepticism of Spiritualists. What

is Christian Theosophy? Words from the Workers: A Letter from J. J. Morse; Letter from Texas; Cassadaga and Parkland.

THIND PAGE. - Postry: Sabbath in the Pines. Banner Correspondence: Letters from New York, Massachu-setts, Illinois, Wisconsin, Connecticut, Rhode Island, Utah, lows, and Michigan.

FOURTH PAGE.-Whose is the Sabbath? Christianizing the Constitution, Clairvoyance and Psychometry in the Treatment of Disease, The First of the Series, etc.

FIFTH PAGE .- All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, oic. SIXTH PAGE. - Message Department: Invocation ; Ques-

tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Sheihamer. Sagoyewatha. SEVENTH PAGE .- New Publications. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.-Our Foreign Spiritualistic Exchanges W. J. Colville in San Francisco. Lake Pleasant. Cleve-land (O.) Notes. Spiritualist Meetings in Boston, New York, Lynn and Greenwich, Mass., etc. Geo. F. Colby in Crescent City, F.a. Charles E. Watkins in Haydon ville, Mass., etc.

The Rostrum.

[From The Cassadagan.]

WHAT CAN WE DO TO PREVENT THE MONOPOLISTS FROM CON-TROLLING OUR GOVERNMENT IN THEIR OWN INTERESTS AND ROBBING THE PEOPLE OF THEIR JUST RIGHTS?

An Address by the Guides of MRS. CORA L. V. RICHMOND, Camadaga Lake Camp-Meeting, Friday, Aug. 12th, 1897.

[Subject chosen by the audience.]

So far as we are familiar with human history there has been discovered no general panacea for human ills, whether individual or national, that humanity is willing to accept. When you remember that the mo nopolies of this country are the result of the peculia Institution under which you live, and that these institutions were fashioned, at first, in the interest of individual liberty, then will appear the difficulties of this question.

In the old countries, or rather in the countries that are called old, such as exist under the different dynasties of Europe, there is no difficulty in explaining the existence of aggregated or centralized power. Centrailzed power rests in the monarch, or whomsoeve represents the especial royal line. While in all instances this centralized power has been the result of aggression, of wrong and bloodshed, the very fact that one power, one individual, or one collection of individuals is the government, is the law, will explain all the abuses that occur under a monarchical form of government, whether it is an absolute despotism, like that of Russia, or whether it is a modified or constitutional

individual rights to possession in the development of all that constitutes wealth. With unlimited right to aggression in the hands of the individual, the time has come when the glant speculator, or the man of financial ability can overthrow and drive from the arena of competition the man of weaker financial intellect, though he may be a better citizen. When he who has a gigantic mind for speculation can cause the lesser minds to disappear, or can control them, operate according to the might of capital, the trouble is not in the existence of these glant minds, but in their being unchecked in the midst of a competition of production which is intended for the whole world.

Even on a purely political basis it is wholly wrong for whenever a power is aggregated or centralized it ceases to fill its office for the whole people, and there is a flaw in the government.

You say, but for the individual interest in the accumulation of wealth there would be no development of the resources, there would be no progress, but for the individual who desires gold all the mines would remain unexplored, the vast treasures of the earth would remain undeveloped, oil, coal, gas and precious minerals would slumber in their rocky beds, these rail-ways, but for the accumulation of capital and individual enterprise in sending them forth would never have been laid, the East would never have been united to the West by that wonderful golden rail, which in the year 1869 was finished, linking the Pacific slope with the Atlantic coast. But supposing it had not yet been projected, it was not necessary. You have more territory in New England than the British Isles can boast. You have more territory in the Middle States and New England than the whole of Europe, and your whole territory is as vast as Europe and Asia comblacd. Supposing it had not been developed yet by skimming over so vast a territory, that the country so far as you had already gone, was made to yield all that It could ; that its harvest fields were nearer the centers of population, instead of being out, as now, upor the prairie, where corn is sometimes not worth a cent a bushel. Suppose you had not explored the prairies and plains, and that vast region which lies beyond the rocky mountains; suppose you had advanced more slowly. If the government had held control of the railways, instead of permitting and creating monopo lies, the stock would not be placed at a fictitious price upon the market, there would be no new roads pro fected into uninhabited regions, thereby to increase those wast areas which consequently are under but partial cultivation, and which yield nothing to the producer because they are so remote from the centers of civilization, there would be developed only that which the needs of the people demanded, instead of that which has been forced upon them by the aggregation of capital and a fictitious rise in the value of and nearer home. People are driven from all this Eastern country because of the fictitious value placed

or houses, or not, should have the birth-right of citi-zenship, should have a voice in controlling the gov-ernment, in developing the capital, with unlimited with to ascertain their views. In fact, many politiwith to ascertain their views. In fact, many politi-cians make promises before election that they never fulfill when once in the halls of Congress....

Concerning the question of capital and labor, our surely the laboring man in this country is rising to idea is to limit the power of capital by taxing capital the consciousness that he must be on the alert if the instead of the land that is occupied and worked by the possessors, and do not tax the labor. If you tax those unlimited acres that several English lords own in the West and Southwest, and who are waiting for a chance of speculation, we agree with you; if you tax all the land that is held in any man's keeping in an uncuitivated state, we are in accord with you; if you tax the money that is a tax upon the industry of human toil lying idle, if you tax the bonds and stocks and accumulations in banks and surplus capital, we are with you; but if you tax the furniture of the widow, the cottage of the poor man, and often the results of his daily toil, we cry shame!

It is our idea that all this oppression can be not only changed, but can be thoroughly arranged by intelligent, conscientious, fair and caudid discussion and consideration.

We believe that there is no question now before the people of this country that the intelligence of the people cannot solve. There are many instances where capital and labor meet. There is this in the trades unions, in the associations of labor: The representa tives of capital meet them and they discuss these problems impartially; not that they will agree in the first instance, but when the people are aroused, there will be a moral force to compel agreement. If one man represents a million, and has a thousand men in his employ, that man has no right to put his million dollars against the rights and welfare of those men. If he meets them he will find out that not only those dollars will condemn the man in what he is do ing, but all those thousand meu would say, give us an opportunity as individuals. Let our time count for as nuch as yours; let our labor offset your capital, and let us share the accumulated value.

not too much beauty and love iness in the world, but The capitalist who engages the laborer at so much it is unequally distributed-not because labor does per week or month, gives him no interest in the increasnot carn it, but because some have the facility of acing value of the enterprise; his salary goes on, and the cumulating wealth by speculation, while others have employer, or capitalist, gets, as the result of the inonly the facility of toil creased price of his goods, what there is of augmented capital; that is never divided. Supposing so much represents the capital and so much represents the labor, make the average equal; the capitalist gets interests of humanity require that you shall check the undue accumulation of capital, and that when one's all the increase profits, the laborer gets simply individual interests are found to eproach upon another the original investment, the price of daily labor Capital should divide the accumulated profits with you shall make it impossible. We do not blante the labor when there is greater profit than that represented by the price of labor: but it does not do this; wealth : he is not responsible because it is the one and when seeing this, the struggling isborer has no added increase to support his increasing family, and no means of obtaining added comfort or leisure, he does what is universally condemned among capital ists-calls upon his fellow laborers to "strike for high er wages." This strike is a word of warning to capiupon land, and the monopolizing by capital of all the tal to divide the increased profits with labor and not productive industries, not because of the added reabsorb all the increase. When this is done the labor. quirements of the community, not as the result of all er has the same kind of interest in the business as the the resources being developed, but because they are capitalist, and this adds value to the investment. held in the hands of speculators and monopolists. Now Hundreds of capitalists in Europe are doing this. In the monopolists are not to blame for doing what they France there are whole villages or towns where all can as long as they are permitted by the fundamental the laborers share with capital the profits upon the basis of the law and commerce to do so. Blind are original investment.

as you can flad in your own consciences, as we can point out by the light upon their forebeads, who would not how at the throug of Mammon if it were in your interest to do so. Bhould you stuitly your conscience for policy you are making a strong hand for the monop list : if you have denied your convictions for worldly motives, you are making a strong hand for the monopo-

your party....

list ; if you are afraid to acknowledge your belief, if you who call yourselves Spiritualists to-day leave this camp and go out into the world and deny that which is true. you are bu a strong foundation for the monopolist. He has just as good a right to deny man as you have to deny the truth. Besides, the light that comes with your own intelligent conviction and knowledge, brings also a knowledge of political economy, which should include among the questions of the time the question of capital and labor. This question must receive your consideration, and must be fairly adjusted, or again the nation will be plunged in a civil conflict. As once before, the nation was warned of the rolling tide of war which no man would heed : though warned through media, even through this same instrument when she was a little girl, no man would see that fortune, we consider does not do his duty toward the the curse of slavery would bring on civil war : Now with elevation of mankind; but if he does something with the same spirit, at this hour, that Congress of excarnated souls who watch the progress of this nation, and that concourse of impartial beings who have outgrown prejudice and all partisanship, say, if you do not heed this warning ; if you do not make it impossible for any class to be formed, if you do not protect the weak and check the strong, if you do not give labor an equal representation with that which is an inertia, i. e., carital, then again, even as in the past, must the tide of civil war roll over you. If you do not heed this warn ing, then again will the palaces of the millionaire b invaded by those who can scarcely gain their daily bread : then again, as in a recent winter, forty thousand men will be promenading the streets of New York, unable to obtain employment or bread. . . Then again will the production of the farmers be reduced by the monopolists, by commission merchants who control the markets, then you will get nothing for your daily labor : then again will wheat be plied up in warehouses, while children are starving in the streets for bread. But the day will come when it will he impossible for any man to hoard grain or destroy fruit of any kind while there is a single child of earth

Original Essays. THE MENTAL PHOTOSPHERE.

NO. 2.

BY HENRY M. STRWART.

In my previous writing I have given some impressions respecting Force, its forniation, outflow and ways of action. They have been little more than suggestions. In the presence of spirit I seem to stand on the shore of an incomprehensible ocean of light, seeing a little, comprohending only a little, and that quite imperfectly.

In this paper I desire to write some impressions I have formed, or secured, respecting the divine, individualized atom of force, the human spirit, and its evolution from the dawn of consciousness in a material form to the point where it passes out of its first condition.

It has been said and written that man (woman) is a microcosm, a little world. While this is true, it does not seem to be the best definition, for, when we cognize the phenomena of mind, in their activities and outflow, we may know that it is larger and more comprehensive, and a better designation would term it a solar or sun sphere. The greatness of the all of being does not dawn upon me in looking outward into the clear, blue sky, and at the millions of material suns which sparkle there, so much as it does when I look inward, into the realm of spirit. In the first glance, I am looking outward upon matter, the world of effects; but in the second view I am looking inward at the world of causes, upon which all things rest.

I have quite often, when resting at night, questioned respecting the foundation on which I rested. My bed rested upon the floor of my house; my house rested upon a rock foundation; that upon the soil; that upon the stratified rocks of the world; and the world rested and rolled upon the power of invisible forces-SPIRIT. A knowledge of effects, their activities and relations, will certainly make us learned in science; and a comprehension of causes will illuminate the mind in wisdom.

There is a material photosphere around the central orb of our planetary system. The sun's surface pulsates with an atmosphere (a sphere of atoms) radiant with those forces which flow out into all the environing solar oceans, and every world and planet which is held and rolls in beauty and grandeur around this parental center seems to receive and assimilate those forces, and distribute them to every form of matter and spirit, minoral, vegetable, animal and human, held in its embrace and power.

The human spirit, as a divine individualized atom of the All Spirit, appears to present a similar organization, like evolutionary move ments, and a correspondence of results, to be a little universe. The spirit of every human being is central. and the fountain of all the force and intelligent action of which it is capable. Central I I do not mean by this that it is locally or materially central, but central as a cause, manifesting its effects primarily in the brain, the great organ and transmitter of electric and magnetic life, and also in all the gauglions or nerve centers (little fountains of vital force) through which all the physical organs of the body receive life. healthful action and renewal. But the physical form in its anatomical structure and parts, which seems to be the boundary of the medical science of to day, is but the external outwork, the rock foundation of the temple of the human spirit. Refined forms exist between the central human sun and its exterior form of matter. In correspondence they appear to exist as atmospheres, spheral oceans of refined matter, which environ plants and satelites, and receive, digest and assimilate the solar forces of the central spirit. I feel impressed to say that it is an eternal and divine principle of all being, that spirit, and not its negative, matter is first, central and eternally creative, in all forms of being, from atoms and molecules to the greatest center of being possible to be comprehended, suns of systems and universes of suns where the mind, weary with its flight in, its weakness, whispers the words infinity, eternity. How great I how grand I how illuminating I how full of gentle comfort and peace are these central, primal truths, which come shining down upon mankind in this era, through medial minds in the heavens, and throughout the world! I will try to formulate a few of them : 1st, The affirmation of the fact of man's immortality, although written in sacred books, never satisfied the mind. 2d, The only full evidence of immortality which leaves no lingering shadows of doubt on the pathway of life is the comprehension that spirit is all powerful, and the only central fountain of force and form of being; that its way is without beginning or end, and that in the eternal principle of evolution the sunset of death, at the end of one cycle of its being, is the sunrise of another. 3d, This cannot be demonstrated by the evidence of external sense, but only by the wisdom, perceptions and comprehension of the spirit within.' But I do not undervalue external forms of proof. We seem to be in the twilight of such comprehensions. At the sunrise of them there can be no agnosticism. While these thoughts are submitted, they are given to reflective minds to be freely received or rejected as they shall come to the reason, a truth or not. I pass to a consideration of the human mental photosphere. -Humanity, first coming from the pure and holy temple of individualization, woman, the the rush of political emergency, will be held in check | heart entertains, is an angel of meroy, putifying and divine form of love and life, touches the first lessons of individualized life. Whether an

monarchy, which in its operation represents nearly a democratic form of government, such as that of Great Britain; still the centralization there is in the hauds of the hereditary nobility, not simply in the monarch. In Russia the Emperor is the law, in England the nobility are the law (acting under the constitution). These constitute the forces which forever keep those who are in subjection in bondage of slavery, and the privileged classes keep the reins of the government always in their possession....

We have no time to discuss the formation and progress of the various governments of the earth, but in presenting the subject we proclaim that it is the one problem of the day. It is necessary to discuss what it is in human nature that produces and always tends to centralization of power, whether in the hands of monarchs or the representatives of Mammon. To overcome this was the thought in the foundation of your government.

In the announcement in the Declaration of Independence, all men are created with the inalienable rights of life, liberty and the pursuit of happiness. It certainly was the intention in the minds of the framers of the Constitution that all should have equal individual opportunities. It does not mean that all are oreated with equal individual abilities, but the idea of the Republic is to protect the weak, to hold a check upon the strong, to prevent contralization by the elevation and the cultivation of the individual. This individualism has extended almost into aggression, and, If you will believe us. it is the excessive cultivation of this individual right which has made monopoly possible. What we mean : by this is, that all men are protected under the government and laws in engaging in different pursuits, in following different lines of trade and commerce, while the law forgets that in that pursuit he may invade the province of some other man or. encroach upon the rights of others, and thereby pro-duce aggression and tyranny. Individualism, not the individual, is to be regretted. Yet the highest cultivation of the individual is the cultivation of the whole; a large surplus in capital, whether money or property. the highest work of the individual is that which tends to uplift mankind; when a man transcends in power or influence, or possesses that which will be a benefit | cessary income for the comforts of life there should be to his kind, that man becomes an aggressor. an alt to

In the world, for capital is not intelligent ;, but capital in the hands, of ,an ambitious, selfah man constitutes. the wrong against which labor is, trying to uplift its. ing with the occasional bad season; it is all he can do voice to-day. The reason capital is so aggressive is to see to keeping the enemies of his crops and weeds because it is unchecked; where it is oppressive it is the dominant power, under the control of an individu-al or a combination of individuals. These possessing sufficient capital purchase the right or obtain the right to do that which necessarily encroaches upon the lives

any aggregated amount of property which represents | tax collector. more than the individual requires for his or her maintenance. Wherever this aggregated amount exists, whether in the land which should be the birth right of grition of capital beyond a certain limit in any man's the people, or whether in houses, stocks, or gold, it. hands, or in the hands of any corporation. The mo-becomes so much inertia, as inertia it is in itself in-becomes so much inertia, as inertia it is in itself incapable of doing anything, but when controlled by a giant intellect like that of a Gould or Vanderbill it be to the interest of any monopoly, nor any body of men, comes a Car of Juggernaut, a sort of financial inquisi- to control all the railroads, mines, or oil producing in comes & Car of Juggernaut, a sort of financial inquisi-Labor, which should represent the individual, and which is the producing power, cannot compete with this bulk of substance which does not represent intelligence, but which in the hands of the selfish etpert represents material power, and can rob the poor. In exact proportion to selfish control.

It was the intention of the founders of the Republican form of government this intelligence blouid gov-ern the people/ this intelligence blouid gov-ern the people/ this internet in the people in the highest with ward, the all rests in the thought be perfectly right. We think with ward, the all rests in the thought be sould it, alter all, rests in the thought besauces and lack of by the intelligent voice of an intelligent people.

at eas that taken in Congress that is to give to any rallway each alternate section of land along the line of that rallway they, the people, are robbed; people do not see that each time these rallways invade a new territory. and capital is voted to assist them, they are robbed, and other measures are rendered necessary to assist them because there is a still further separation between producer and consumer; they do not see that the more you extend the area of agriculture without correspondingly increasing the population, that it deprives the farmer from getting a fair price for the resuits of his labor, and you are deprived of the benefit arising from this extension of territory. And the farmer submits to an extra taxation which is incident upon sending the lines of civilization further away from the lines of production.

Therefore we would state it as a principle of polit ical economy, unchecked individualism is tyranny. When once there is the individual privilege to engage without check in any enterprise, there are thousands of human beings who will engage to the exclusion and oppression of their fellow beings.

The moral code forbids you, if you are a glant, from knocking the dwarf down upon the street ; if you have eves and all the other senses, the moral law will prevent you from driving over a poor blind man, or running down a oripple; but as yet there is no moral law or political law that operates in this country to prevent the glant, speculator from maining or knocking down every dwarf or pigmy, or, might we say, every honest man who refuses to take advantage of his fel low man in speculation. It is the unchecked giant that goes among the lame, and walks over them, goes among the flocks and takes his choice, and sees to it that the benefit of all the industry which the hands of toll have produced is for the monopolist

There should be a tax placed upon this aggregated power of wealth, and no tax placed on the hand of toll. for then the ability to accumulate and aggregate would become a public bruefit. It should be so ar ranged that beyond that which is recognized as a negeometrical ratio taxation, so it would not be easy but Capital cannot be responsible for the wrong that is very difficult for any man to become a millionaire. There should be no tax upon the land which the farmer cultivates, as it is all he can do to carn his livout of his garden and fields; and when he makes a home there, that home should be exempt from taxation ; homes are the salvation of the country. Tax the man who has bonds, tax him whose income is thousands of dollars more than he requires. This is the power that should bear the extra burdens of the

> When this is done let, there be laws, and, let your otes be cast to form those laws to prevent the aggresurplus be taken by the government that it will not be terests in the country; it will not be possible for any great system or combination to take advantage of the

> We do not consider is our province to Judge any public man. Perhaps most of the public man in this country consider that unchecked individual purguit is enterprise, and the right of monopolists to somhine to an unlimited degree may be perfectly right. We think

> > and the second second

In England there are many manufactories that are conducted upon this principle, and in this country there are few conducted upon similar principles which must become universal. The time must com when humanity, any individual human being, will stand for more than any aggregated amount of dollars in the hands of an individual.

Of course the principal cause of all this is human selfishness, and of course the ultimate remedy is in the elevation of the masses. But the object of the law should be to protect those who are weak. We do not mean the idler, we do not mean the vagabond ... The man who does nothing when he has inherited a his wealfh that tends to benefit the poor, to uplift the world, if he does something with his surplus wealth in the interest of the orphan, if he builds a college or endows one (although we have not much faith in colleges). If he builds a public library, if he lays out beautiful lawns and beautiful parks, has trees planted, or places a fountain by the wayside, he is a public bene factor, since no man is compelled to do this with his surplus amount of capital. Many times the poor man deprives his children of their daily pread in order to do this. We say the government should plant the trees, should lay out the parks, should in every sense take control of that which is intended for the benefit of the people, and tax capital to pay for it, and in this way arrive at the best possible development of the whole benefits.

There should be enacted preventive laws so that the accumulation of vast wealth or of a great amount of territory would be impossible. We consider that the nation should own and control the railways, as the post office is now under the control of the governnent; the more careful the postal pervice the more surely every individual in this country receives his letters and newspapers; so the railways, under the control of the government would have their own sys-tems of colegraph lines, and a telegraph message, in-stead of costing you several dimes, would soon cost but a few dents. If all the wealth of these great systems of monopolles were under the control of the government we could not promise that there would be freedom from corruption in the government, but the officers would be under the hauds of the people at the ballot box as they are now; you are responsible if there is corrup-tion in high places, for, the vote is in your own hands to decide whom you will appoint to places of trust. We then consider that there should be an enactment

(perhaps it will come soon) making the people come in direct contact with the legislative hells.^[1] In this gov-ernment we do not see why the people cannot decide all questions-as well as who shall fill the places of trust in the civil service as to decide, who, shall make en-actments; then you will send trusty and careful peoole, those whom you believe to be houset; to fulfill your wishes. The executive is vested in the dabinet ; why have a President at all ? It is true that there is some thing in the folia of the government but if you have outgrown kings and inlers, there is no need that any Individual shall, stand at the head, since twelve are supposed to constitute the voice and counsel of the executive department. If you have executive, legis-lative and judicial departments in which the people can come in direct contact with the law-making powonly the laws that are framed are in the interest of the people but that they are executed in the interests of the people.

The measures that now frequently pass Congress in

We could discourse upon this subject for hours : 1 is not a new one, and by no means exhausted ; but we feel, in justice to the audience, that we should state the spiritual view of this subject : that when mankind shall have grown to unselfishness, when the spirit within man shall adorn his outward life; and when you remember that beyond your earthly requirements. all that is entrusted to your keeping is for the welfare of others, there will be no cry from the nations of Europe of that oppression which is found in tyranny enthroned ; no ery from Italy that the Pope may again usurp the civil power ; no cry from Russia or Siberia, where those men and women, the noblest in all Russian lands, are serving their period of exile for daring to talk of freedom. There will be no place of banishment : there will be no political criminals. People will hot be afraid to speak their convictions. ... See to it that this political conscience is free, or there will be not only another civil war, but the war will 'be at your

that is hungry.

own doors. This mighty pulse of freedom from every kind of slavery cannot be stilled ; reform is, surely coming, and the great tide of injustice that now rolls over every Christian land in every center of power is to be over come. Bee to it that you are ready, and that your volce is uplifted against every form of tyranny, whether it be found in the vaults of the banks, whether it be in the stocks of any company, whether it is vested in the power of the monopolizing millionaire, or whether it rests in the hands of any individual ; such er you will have your hands upon the public pulse all whether it rests in the hands of any individual ; such the time, you will know what your servants in the is the need, such the duty of the hour. As true citipublic offices are doing, and you will see to it that not zens, rise to this emergency ; and if you have the courage of your convictions, see to it that the voice of your women alds you in the work.

Every beautiful, pure and good thought which the

OF LIGHT. BANNER

incarnated or reembodied spirit, its past is buried deep in the consciousness of its interior life. It is like a white and spotless book in which is to be written a human life. It is a creative aun, pouring out divine light and life to perfect its spiritual temple, and through that, its external form, the human body, wondrous beyond all forms known to human lty.

2

Its first receptive is one of wisdom. The first thoughts of the child-mind come through the external organs and senses, seeing, hearing, smelling, tasting and feeling. The first perceptions of the mental photosphere are such as the form, size, dimensions, distance, qualities, colors of material forms. In the growth or evolution to manhood and womanhood, this period of perceptive wisdom usually extends through these periods of seven years-three octaves of life.

The second period is more largely given to reflective wisdom. The relations of forms and entities, material, mental and spiritual, are recognized; correlations, conditions, action and reliction, causes and effects, are considered and digested montally. Harmonies and discords become more apparent. The mental photosphere brightens and catches gleams of the bright octaves of life beyond the sunset glories of human life.

The third period is the Cycle of Comprehensize Wisdom. It usually consists of three octayes of life, reaching to the age of sixty-three years. In noticing the distinction between ideas and thoughts, it would seem to be reasonably true, and be better understood, that in the human solar system ideas are planets, and thoughts born of these, satellites. In illustration, we will say that spirit is the central force-fountain of forms. If this is a statement of truth, then all movements in nature, as illustrative thoughts, will group themselves around it as clear demonstrations, as effects of a primary and pervading cause. Does a seed unroll to leafage, buds and fruit, the spiritpower within the germ or seed by evolution ultimates the effect of leafage, buds, flowers and fruit. If the central idea is that every seed-germ evolves its own kind and no other. then the relative thoughts will be that apple seeds produce apples in varied forms, series and qualities-strawberries, peaches, grapes, and all other fruits demonstrating the same law of natural evolution.

Take the largest idea we can think of in the religious department of mentality, that Deity is the pure, perfect and overlasting fountain of all light, life and power, moving forever through the all of being with merciful justice and goodness, the overlasting magnet evolving all things from lower to higher conditions. making imperfection, pain, error, sorrow and suffering his angel ministers of redemption and deliverance, not wholly in this world ! Oh ! no, as well and better "in the world that makes this right." All thought must be relative and planetary to this divine idea.

In the last octaves of material life, when dawns the sweet light of another day beyond, this idea and its thoughts revolving around it will shine with warm and prophetic splendor in the mental photosphere and illuminate the river of doubt which flows between two worlds of being.

I have submitted these propositions as though they were or might be considered a somewhat abstruse system of mental philosophy not patent to common observation, but I respectfully submit that they are neither abstruse nor unrecognized. They are but the steps of human education-educo, to lead out; evolution-evolvo, to roll out: the expansion of the spirit under the perceptions, the reflections and comprehensions obtained in the discipline of life. Every educational institution, scientific, political or religious, must follow the principles of human nature, herein, perhaps, somewhat imperfectly And this mental photosphere is clearly apparent even to the external senses, and its existence is, in a greater or less degree, made known to us every day. It is the spirit index visible in outward forms; the shining or the shadowing of the inward mentality. It is known, seen, felt and loved in the pure, large, healthful, good form of humanity, man or woman, by the well developed and healthful form, the clear, warm, beaming eye, the full, rich, musical voice. It shines and flows through all the outward form. It darkens and rolls in shadows out of the form torn by the mental storms of hatred, prejudice and passion, or deformed by the unfortunate wandering of men in food, drinks and the abuse of the sexual passions, in the suffering, eager unrest of the miser thirsting for accumulations of the treasures of God. which he does not place within the wisdom law of use. These also are our brothers and sisters. holding within them the pure, eternal gem of spirit; children of our common Father-Mother, awaiting better and redeeming conditions. May God give to all of us a spirit of gentle and heinful charity for such sufferers.

and wrong, oppression and justice, must sweep over the world. The end will be peace. Dear BANNER OF LIGHT, I wish to send to you the grateful love of the heavenly world for your considerate care and charity for medlums; those who, in this changing time between the past and the future, move as they are moved, act as they are acted upon, and are frequently subject to influences beyond their control.

Like the forlorn hope of a besieging army, they are the objective points of the shot and shell of a world they are trying to help; like Christ upon his cross, with the legions of Cresar and the howling mob of Jerusalem about them. If they do good, sustain them. If they err, with loving gentleness and charity lead them into the path of duty.

Penn Yan, N. Y., 1887.

THE SKEPTICISM OF SPIRITUALISTS.

I have been repeatedly told by mediums that the hardest sitters to please were the old Spiritualists; that they would rather sit for an intelligent skeptic than for many old Spiritualists. Why this is so I cannot tell, but I will endeavor to present in brief some of the unreasonable arguments or ideas of these skeptically inclined believers.

I entered into conversation a week ago with two gentlemen who were remarking upon some slate-writing we had just witnessed in a public hall.

"If that is spirit work," said one, "why does not the medium hold the slates on top of the table where we can all see them ?"

I replied, "Why do you not go into a grocery to send a telegram ?" "Oh I" he said, "that is no argument; every one knows that there is no operator or instru-

ment in a grocery; or, in other words, the conditions are not right." Without being aware of it he had struck the nall on the head; the conditions were not right; but yet he was not willing to give the spirits the privilege of making their own conditions. knowing that they, really, are the only ones who know what the conditions should be,

This man, I was told, had had tests enough to convert a regiment of men to Spiritualism, yet here he was, caviling at a few simple conditions; and because he was not allowed to name such as he in his profound ignorance conceived proper, he condemned all he had witnessed as

bordering upon, if not in actual fact, imposition Now this matter of conditions is the apparent mountain that all beginners run against. myself have butted my head against it till it fairly ached, and I am now willing to concede that a man who performs an experiment knows better what conditions are required for its success, than he who simply stands by to witness

I do not speak of the gentleman referred to personally as an individual, but as a representative of a class of Spiritualists who require a little education; they are like a man walking In a fog: he looks ahead and can dimly see a man walking, who, to his view, is in the fog. He looks behind to the right and left, and sees other neonle who. to him, are certainly in the fog, and, being in the fog, they cannot possibly see anything. Now he is not in the fog ! Oh! no; everything around him is clear. Because he cannot see the fog right under his nose he concludes every one is in the for but himself. Now I tell you we are all more or less in the fog as regards the conditions requisite for our spirit-friends to manifest their pres-

ence to us. The gentleman with whom 1 had the short conversation made some other statements which, for Spiritualists to make, seem to me, to say the least, harsh. And these statements apply not only to them, but, unfortunately, to many other Spiritualists who have said, or given me to infer, that they had seen all there was to be seen in Spiritualism, both in their own homes and at séances with mediums. This was very good for a starter, but what were the conclusions they had arrived at? One said he had caught this one and that one in fraud; that if Spiritualism was such a blessed thing, why did not the mediums who had the power to demonstrate it give their services free gratis to the world?-and live on what? I ask. Out upon such arguments! Do we see Orthodox ministers following the example of the humble Nazarene and giving their services for nothing? Not much. And I do not blame them; they are still human and have to eat and be clothed, and so does a medium. Did any one ever see an honest medium who was rich? I asked this question of my interlocutors. They replied they did not know of any. No more do I, and I do not see how an honest medium who follows the teachings of the higher spirit can be what the world calls "rich." There are, unfortunately, as every one who has investigated the matter knows, fraudulent mediums, and there often are apparent deceptions committed by good mediums which cannot be classed as fraud, but are the direct result of the conditions surrounding the medium at the time, which my friend and the class to which he belongs do not understand. Another remark made by one of these gentlemen was that he had been to a materializing séance and had taken the hand of a spirit in his teeth drawn the blood, and made the medium ory out with pain, leaving me to infer that the spirit manifesting was no other than the medium, and that he did not believe in materializations. Now I know nothing of the particular case to which he alludes, and am, therefore, not in a position to speak about it; but although I have never seen a materialization, I have made that class of phenomena a study, have read everything I could get on the subject and tried to profit by the experience of others-they cannot all be deceivers, surely-and from my reading I have come to the following conclusions :

"grab" any form at a materializing seance. There are plenty of ways of defense against deception without adopting such violent means and thereby jeopardizing the lives of the sensitive instruments called mediums. In conclusion I will say, it should be the endeavor of all mediums, and Spiritualists who understand them, to enlighten investigators so far as they know in regard to the conditions necessary for good results, and it should be the duty of all receiving such enlightenment to be guided by F. N. FOSTEB. it. ъđ

WHAT IS CHRISTIAN THEOSOPHY ?

The master of the School of Theosophy in Boston is reported as follows in a recent lecture : The term Theosophy means the Wisdom of God. Christian Theosophy is therefore the wisdom of God made known in or through Christ. The name Christ is to be taken as designating the highest degree of life attainable by a man; a kind of life that confers on the person possessing it the ability to know God. Hence such a one is said to be "anointed," begotten," or "sent" of God. 'As the wisdom of God becomes known to the extent made pos sible by human attainment, it is only possible for him to make the highest revelation who has reached the highest state of life. The knowledge which the possession of that life confers must be superior to all other knowledge-a Godconsciousness. Therefore Christian Theosophy is held, as it gives expression to the highest

known as the Buddhistic Theosophy. As the highest truth must include all that is below it, science and philosophy are included of modern times, which is in conflict with reence of an indestructible and impenetrable atom of matter infinitesimally small. Not Taking these two forces as fundamental. Christian Theosophy says it is an easy thing, com- the bonds of fellowship. paratively, to translate nature into spirit, the the external manifestation of a spiritual sub- | vading the assembly. stance, while it likewise becomes manifest internally as thought and feeling, or wisdom and love. The law of correspondence, employed by Swedenborg in the interpretation of the Scriptures, has its foundation here.

While the Church laments the materialism of the age. It unawares promotes it by favoring the extension of the knowledge of science. which is materialistic. It is the Darwinian theory, not the faots of religious history, that have disturbed religious faith. While the Christian Theosophist is ready to accept Darwin's description and classification of species, he rejects as insufficient the doctrines advanced in the exposition of the great truth of evolution. He cannot know Evolution without Involution. The former is but the result of the introduction of higher forces or elements. In the animal kingdom there is an incarnation of a vital principle constituting the animal soul, whose nature determines the character of the organic form. In man there is a reëmbodiment of the human soul, and the growing capacity resulting from its repeated reourrence, necessitating the onward and upward progress of the race. Christian Theosophy thus claims to restore the true doctrine concerning the nature of man; and to assign him his true place in the realm of animate existence.

The philosophy that accords with Christian Theosophy does not disregard the fact that man may be conscious of both an inner and an outer realm of being. The idealism is pronounced speculative and untrue that is not modified by a conscious experience in an external world. And, on the other hand, the realism that does not partake of the transcendental is to be discarded, because it is not at all times in accord with the known facts of the inner consciousness. Each is properly supplemented by the other, since the danger is of losing sight of all distinctions between facts and phantasies in the one, and of disregarding a most important source of knowledge in the other. The apparent contradictions in human experiences are ascribed to this dual character of human consciousness, which is the solution of the puzzling problem of life. According to the natural structure or bias of his nature one may accept a metaphysical or a positive philosophy, but the Theosophist claims to have discovered a system which explains all phenomena and unifies and harmonizes what seems to be variant and paradoxical. It is denied that Theosophy is 'necessarily Buddhistic. It signifies the wisdom of God, and is not to be used solely in designating any one religious system. Christian Theosophy differs from the Buddhistic because it teaches that sin. or transgression, may be forgiven, and the transgressor be reformed, or regenerated, or born again; while Buddhism leaves him to suffer the consequences of his deeds to their full extent; there is no escape for him from the penalty or reward of his doings. Christianity points to a Divine Man as an object of love, and the higher law will be fulfilled according to the degree of that love; but Buddhism does not offer salvation by a love so directed, only seeking to avoid the results of future misdeeds by a course of severe discipline that will destroy the sinful propensity. It is not adapted | child to exhibit some valued gift. Not long since, afto woman, while Christianity is, redeeming and preserving the affections. Boston, Mass. PALIMPSEST.

Words from the Workers.

A Letter from J. J. Morse. To the Editor of the Banner of Light:

During the past few days the le ading Spiritualists of San Francisco have been experiencing a refreshing season of jubilation over the past, and of encouragement concerning the future, which well repays the la bors of the faithful souls who are laboring in this beautiful city for a true and rational Spiritualism. The refreshing season above referred to was in connection with the anniversary services at Metropolitan Temple on Sunday last, September 4th, which services were the celebration of the sixth anniversary of the labors of Mrs. E. L. Watson in this city, and the fourth anniversary of her labors in the Temple above referred to, but which labors, unfortunately, have been interrupted by sickness since April of the present year.

The jubilee services on above noted date were held morning and evening, and were each largely attended. In the morning an exceptionally numerous audience gathered. The present writer's control conducted the usual exercise of answering questions; making, also, suitable reference to the occasion of the day. The meeting was full of true harmony and inspiration, which was a source of pleasure and profit to all present.

The auspicious commencement of the morning was more auspiciously continued at night, as when the time for commencing the exercises arrived over thirteen hundred people had passed into the building. The platform was profusely decorated with a choice display of flowers and vines, making it a veritable conservatory. The sea of smiling and eager faces truth, to be superior in its doctrines to that turned to the platform was a gratifying sight to see, and as Mr. C. H. Wadsworth, our amiable Chairman, emerged upon the platform, followed by Mrs. Watson, whom the writer had the privilege of escorting to her in Christian Theosophy. But not the science seat, the large company broke out into a warm and hearty greeting. From that moment until the close ligion, and whose basis is the supposed exist- of the meeting, there was a spiritual enthusiasm and warmth about the meeting, that the writer has not seen too frequently during his sojourn in America.

The exercises opened by Mrs. Watson giving an Inupon such a conception of the constitution of vocation couched in tender, touching, and eloquent things does the highest wisdom rest, but rather | terms, that brought tears to many an eye, while her in an occult science based on the existence of speech, all too brief, was full of that earnest faith in two forces, the contractive and expansive, the angel-world, right, truth, principle, and duty, that everywhere manifested in the phenomena of elevates the thoughts and aspirations of our common the physical universe. These two forces are nature. Mrs. Watson paid a series of graceful and likewise called the compulsive and repulsive. fraternal compliments to the writer and his controls, which were a pleasant manifestation of the fraternal spirit that ever unites sincere and earnest workers in

The writer had, of course, to "speak a piece," natural being no longer in conflict with the wherein he reciprocated the before-mentioned kind spiritual. Thus light and heat are seen to be | things, making his remarks apropos to the spirit per-

The musical exercises were under the direction of Signor S. Arrilliaga who officiated at the grand organ and planoforte in his usual unapproachable manner; he was assisted by Miss L. Werthsimber with plano solos, and by Mr. Bressee with violin obligatos, while our beautiful soprane, Mrs. Howell, charmed us all with her delightful singing. The service was duly closed by Mrs. Watson, and the large assemblage slowly dispersed, venting many expressions of satisfaction as it did so.

The following evening a public reception was tendered Mrs. Watson, the writer and his family, by the Temple Society, in the handsome Golden Gate Hall. in the Alcazar Building, which was attended by a large delegation of the élife of our people here. Mr. F. H. Woods, the esteemed President of the Society, presided, and a few speeches were made by the Chairman, Mr. W. E. Coleman, Mrs. Watson, and the present scribe. A full season of social interchange was indulged in, culminating in a right royal time for all that will be long remembered. Thus we celebrated the triumphs of the past and prepared for the duties of the future. The work is being fully blessed, and is sustained in a spirit of pure phi lanthropy by its able manager, Mr. M. B. Dodge, who in all things keeps Spiritualism to the front and labors for the angels, humanity, and the truth. One regret alone mars our pleasure, and that arises from the fact that Mrs. Watson's state of health still prevents her resumption of regular work, for, without exception, within my personal knowledge, she is a competent, faithful and true-hearted worker, the like of whom we cannot have too many.

Myself and family join in loving regards to all our Bastern friends, and your own good self, Mr. Editor. Believe me, as ever, cordially yours, J. J. MOBSE.

SEPTEMBER 24, 1887.

came others, fresh and sweet, and a note, from which the following is copied:

"We thank you very much indeed for your kind note, and the loving message from Lesile. It is certainly a very great confort to bear from bim, and I feel our Planchette is worth millions to us... We often think of you and the comfort you gave us when we so much needed it... May beaven bless and reward you in the end... Ever your friend, ALIOB STRINGFRILOW."

I will here state that this lady came a stranger to me, her name unknown, and received convincing proof that her son, and only child, still lived and loved her. Bhe can now receive messages from him by Planchette through her own organism.

The above may seem simple, perhaps, to some, but spirit imprint is on it, and for that reason it becomes valuable. Thrice blest is the man or woman whose intuitions may find them. Knowing that we are surrounded by a cloud of witnesses, who could afford to live an impure life? I faucy when fully possessed of the facts of Spiritualism we can walk through the fire of every earthly hades without even flinching, and not wonder, as I used to do, at the courage of the martyrs. I am not surprised that Stephen, while being stoned. rejoiced, because he caught a glimpse of heaven,

A number of intelligent men and women meet weekly at our house to hold a séance. Some new and interesting phases of mediumship are manifested. A. Mr. Hawley, whose name I have been privileged to use, while under influence goes first to one, then another of the circle, and while gazing intently upon their faces, sees the form and features of a departed relative or friend coming over theirs, which he is able to perfectly describe. He accurately describes the clothing and other apparel of the immortals by a close examination of that of the mortal. Upon one occasion he took from the pocket of a gentleman present a gold watch, and examined it with great care, then said, 'Your father carried a silver watch, attached to which was a small chain. The watch had an open face, and on the outside of the case a monogram which I cannot see plain enough to describe." He then examined the watch more closely, but failed to see what was on the case. The gentleman acknowledged everything to be correct; said he had himself worn the watch some time after his father had passed to another life. The monogram proved to be the design of a woman and horse engraved on the case. Is this only psychometry? if so, why was the gold watch a ne-cessity for a description of one long gone, and with which it could have no relation?

At one of these seances referred to, my son Andrew, in giving a clairvoyant description of a spirit present, which was not immediately recognized, said he felt as if being crushed, and began to breathe hard and long, after which he imitated with his voice a steam engine. Several present then recognized the spirit of a friend who had been crushed by an engine. Two illuminated hands appeared by a gentleman's face; one a child's, the other seemed to be that of a lady. All present saw them, some dozen or more. These hands looked as though made of moonlight.

Had I the time to write and the BANNER space to publish much more could be given of what is going on spiritually in Galveston. I have hoped to read some thing from the pen of others who have been convinced of these facts, yet their time seems to be wholly absorbed trying to develop mediums among themselves, and they forget to let their light shine for the benefit of others. At a recent seance for slate-writing a spirit wrote his brother the following message: " When you work with and for us we are able to bring to you many beautiful truths that otherwise would be veiled; many disregard this, and wonder that they get no ore." Fraternally, Galveston, Texas, Aug. 9th, 1887. more." SUE J. FINCK.

P. S. "Lifting the Vell," so far as our knowledge extends, has met a warm welcome, and we find for it a ready sale. We are receiving numbers of letters from different parts of the country expressing the great satisfaction the writers have derived from its pages. One writing from Pittefield, Ill., says:

"LIFTING THE VEIL' has helped to lift a cloud from my mind. I was raised by my good mother a very strict Catholic, and have been for the past three years investigating Spiritualism, and must say I am convinced of its truth."

Cassadaga and Parkland. To the Editor of the Banner of Light:

When this reaches the eye of the reader the Camp-Meetings of '87 will have become a thing of the past. The gleam of the bright waters, the waving boughs of trees, the murmur of many voices, the music, the rare, sweet converse, the inspired utterances of the speakers-all will have passed into the book of memory, to be many times reviewed. I have never passed a more busy summer, nor have I ever felt more hopeful as regards our work. Everywhere there have been eager listeners.

I Lake. N. Y. had its best season this year. Never before have there been such immense throngs of people, coming not merely to see and enjoy the many natural advantages of beautiful scenery, lake, breezes, etc., but to become better acquainted with the amazing phenomena and beautiful philosophy of Spiritualism.

It may be useful and helpful to place in contrast these principles of mental philosophy to those of platforms of belief.

The religious teachings of the past have been largely material, external. This statement may be estimated by the following questions :

1st, Have not old forms of thought placed the Delty, the All Spirit, as a King enthroned, issuing his eternal decrees from a palace hall of the universe?

2d, Have not such forms of thought placed the human spirit as a weak, forceless, fallen being, condemned by the Divine Will for disobedience to everlasting suffering?

3d, Has not the light (or darkness) of Western nations conditioned man's redemption from such a state upon the sacrificial atonement by substitution of a human being, a pure and beloved teacher of truth?

4th, Are these teachings accordant with the truth as revealed in the nature of man and the wisdom of God?

As I look back along the ages I see, by the light which shines upon my spirit, that there never was a time on earth, from the first evolution of the first men and wômen on the earth's planet, when the human spirit was not a fountain of Life and Light and Power, divinely endowed with ability to rise and continue rising forever.

Dear friends of the BANNEB OF LIGHT, I greet you at this noon of a year, in which the long-talked-of perihelion of the superior planets of our solar system sees its closing days. Softer, gentler, purer influences, are coming to our world, swept by cyclones and storms, and upheaved by earthquakes. These are only material disturbances. Softer, gentler and more purifying influences will flow from; the spiritual sun. Illuminating influences will shine with sweet and redeeming light and love upon the suffering conditions of humanity.

1st, That all materializations, so called, are not strictly such; they may be transfigurations of the medium ; but this to me is just as good an evidence of spirit-power as a material ization.

2d, That the quality or character of the manifestations is more or less under the control of the sitters, being-largely governed by the conditions which they bring with them.

3d, If a spirit form is "grabbed" by an investigator (save the mark!) either the form will dematerialize, and the essence, or substance of which it is composed, will return to the places from whence it was taken, which is principally from the medium, or the medium will be transported to the arms of the "grabber," who will at once ory fraud, when actually there is none; he has gone to the telegraph office and out the wires and upset the battery, and because they cannot then send his message he denounces not only the company but all telegraphy as a humbug. Who is going to believe him? Echo answors, Every enemy of Spiritualismi.

In my opinion no one should so far forget

AT THIRTY-FIVE,

But since a thousand years may run Through one brief moment's thought, My life, though it were nearly done, I'd count in truth but just begun Had I accomplished naught.

What have I done? Well, this at least ; I've taught myself to strive ; I 've learned that crusts may make a feast, That wealth is only want decreased-I live at least at thirty-five. -- Chicago News.

The Inter Ocean says the young man who is a clerk in a bank, a store, or who holds any place of trust, should read current history in the daily press and be content with his poverty or moderate circumstances. and continue to enjoy life. There is misery untold ready to overwhelm him the moment dishonesty be gins. Be honest in little things, and the great temptations will disappear.

"What is an epistle?" asked a Sunday School tove upon the suffering conditions of humanity. . In my opinion no one should so far forget feacher of her class. "The wife of an aposite," re-But it seems that a final conflict between right the rules of common decency as to attempt to plied the young hoperation.

Letter from Texas To the Editor of the Banner of Light:

I have long been waiting for a quiet hour in which to write something of the progress our beloved cause in making in this little city by the sea, and gladly appropriate the present time to the pleasant task-pleasant from the fact that so many are becoming interested in Spiritualism. Numerous homes in this place have their own private circles, and the doors of many hearts are being opened to perceive and receive the divine teach. ings of the spirit-world. Many, too, are the surprises expressed when friend meets friend in the seance room, and when it is known that so large a number of our citizens accept the truths of the Spiritual Philos ophy; many who say but little if anything about it to the outside world. Yes : they come from all creeds and classes, and seem determined to know and see for themselves what good is to be found in Spiritualism. This earnest search for truth, now being manifested, promises good results in the future. Numbers who used to scorn and deride, now are happy in their new found faith. Spiritualists who have borne the heat and burden of past days, rejoice to see this. A smile of satisfaction lights up their faces, and they feel fully compensated for every trial and the ostracism they once endured, and none more so than does the writer,' After having withstood opposition and condemnatory public opinion, and finding them to be but "men of straw," we look back at our littleness in having feared or regarded either; and it is comforting to be able to step up above both. There is but little margin left in my time just now to pen the various means these immortal friends of ours use to prove their identity, and to bring their beautiful truths to us, so completely are all resources monopolized in giving séances.

Many are the touching evidences of spirit presence and sympathy that come to the faithful worker in the spiritual realm, and many are the spirit footprints to be found on their rough roadway. When I find one I am as impatient and anxious to show it as would be a ter passing through one of the days that are said to try men's souls, and with hands so weary they felt ready to drop helplessly by my side, I was blest by a demonstration of spirit presence that seemed to bring me very close to the gates of Paradise. The labors and worries of the day being over, the hour had come for the return of my two sons. Andrew and Fellx, who with myself, now compose our household. As they entered, éach one handed me a fresh, fragrant jessa-mine blossom. This was an agreeable surprise, as they seldom manifest their regard in that way. The table being ready laid for tes, we each took our seats. The flowers were placed upon the table beside myself. A sacred kind of slience for some moments had settled upon us, which was broken by my remarking how unusually sweet the flowers seemed to be; they verily seemed to emit a double degree of fragrance, added to which came the thought that a quantity around the home of a friend lately visited, who lives some miles in the country, must then be in bloom, enhancing the beanty and spiritual aroma of their surroundings. Felix looked up and said : "Mamma, why do n't you write Mrs. - to send you some by express?" Before I could 8reply I heard, "We will," sounding something like a voice through the telephone, yet readily recognized as that of the spirit son of our distant friend: Two days later the spirit promise was fulfilled ; a large bunch of essamines then coming, and by express, from the mother without the slightest infimation of what had passed on the evening referred to. The spirit son then sent a message to his mother, stating the rash of hav-ing used his influence in the transciton. After this

Cassadaga has been successful before, but the attendance and interest this season have far exceeded those of any previous year. And why, indeed, should it not be so? With a most efficient and capable management, determined that the gem of Spiritualism shall have the best possible external setting, it would be remarkable had the number of visitors been less. Cassadaga Camp appears like a rural village, with ovely tents and cottages rising everywhere through

the beautiful green trees; and down to the edge of the little lake the green grass creeps tenderly, wooing the tired city tenant to its soft embrace. The air is balmy and invigorating. Nor will any speaker or medium who has over served Cassadaga Camp be able to forget its beautiful auditorium, the spacious platform of which is always decorated with lovely flowers, plotures, mottoes, emblems and the like, placed there by gentle hands under the inspiration of that most noble and devoted worker, Mrs. Marion Skidmore.

To stand on that platform and look into the eager aces of the throngs who assemble for "the bread of life" is indeed an inspiration.

And excellent work was done by every speaker and medium. Why not, when, as soon as setting foot upon the ground, warm hearts made each one welcome to most comfortable quarters, where all was quiet and like home? Wanderers in the world's work know how to appreciate these things; and if a management would have the best thoughts and the best manifestations from the unseen through its instruments, it should be certain that the seen is such as to rest, comfort, and charm them. All this Cassadaga offers its workers, and that, too, in a most just and generous spirit; no petty, paltry, narrow squeezing of a dime. lest the hard worker should get a penny he has not earned, but a glad recognition of his merits and his services, with that open-handed and large-heartedness characteristic of its President, T. J. Skidmore, and his most able co-workers.

So, as one might readily suppose, stock sold readily, easily running up into the thousands." People want to go to Cassadaga'; they want to live there, and so they invest. Harmony environs them, and growth is the result.

I cannot close this letter without speaking also of Parkland, the Camp of the First Association of Spiritualists of Philadelphia. It is only two years old, yet it promises very soon to be a formidable rival of older camps. It also has excellent natural advantages, fine climate, beautiful trees, excellent water, lovely walks, etc., etc. Divers new cottages have been credted this season, great interest has been manifested, much stock and many building lots have been sold, and the prospects are bright for a most useful and enjoyable season in '88. Lovely Parkland invites the worldweary to come and rest; and listen to the gospel of im-mortal life proclaimed by the teachers and mediums of the New Dispensation.

All who visited Parkland this season were loud in its praises, and left its green ground with reluctant feet. Bo may it over be i de the MRS. H. S. LANB. 1919 Uber Place, Philadelphia, Pa., Sept. 10th, 1867.

ふ

IT The friends of the late Edward S. Wheeln-and they are numerous all over the country ahould circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacob, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No: 9 Bosworth street, Boston. Price 10 cents

If half of the three-score years and ten Make half the life of man ; If life is merely time, why, then, I ve but to live my past again, To finish out my apan.

SEPTEMBER 24, 1887.

Written for the Banner of Light. SABBATH IN THE PINES. A Camp-Meeting Memory.

The pleasant murmur of the wind Mid the resounding pines ; The wandering waves that shoreward find Their way in foaming lines :

The scent of flowers, the songs of birds, The lights and shades that bless. All blended with the speaker's words)

To breathe of happiness : She drew the soul, its grandest deeds, The truth that underlies

Our daily life, our hourly needs, Our path to paradise.

How, step by step, we tread the way-We pang by pang are born : How slowly dawning-ray by ray-Breaks the eternal morn !

Not first, from earthly bondage free, The soul in glory stands." But upward still its growth shall be, In light of other lands :

Its growth shall be as flowers unfold-Or rivers toward the sea-An endless tale, in splendor told Through all eternity ! East Lame, Conn. JAMES M. ROGERS.

Banner Corresyondence.

New York.

TROY .- W. H. Vosburgh writes: "The Troy Progressive Spiritual Association now hold their meeting in Starr Hall, corner of Fourth and Fulton streets, entrance on Fulton. We have a quiet, central location's The hall, newly equipped, is lighted with electrie lights, and we are better situated for holding public and social gatherings than ever before. We invite all earnest Spiritualists of the city and vicinity to cooperate with us. Our aim is to enable people who desire to hear the best speakers upon the spiritual rostrum. Our speakers engaged are Mr. Bishop A. Beals for Ootober ; Edgar W. Emerson, November ; Charles Dawbarn and Warren Chase, two Subdays each in December ; J. Frank Baxter through January ; Miss Jennie B. Hagan, first two Sundays of February ; Mr. H. E. Tisdale, the last two, and Mrs. C. Fannie Allyn through March.

I am sometimes amused and astonished to hear and see how many people treat this great question of spirit-intercourse. Thousands everywhere are look-ing after and investigating its claims privately, who positively know its truth; yet, if in conversation Spir-itualism is alluded to they are instantly as much dis-process of healing-for it seems to me that if the printurbed as a flock of pigeops at the report of a gun. Now what is there about this subject so terrible? or 'Metaphysics,' whatever name they may call it, should not more respect be paid to the hosts of our obtain, they do away entirely with mediumship so friends in spirit, in view of the great fact of what they are laboring to accomplish for us? What subject is of greater import to earth's inhabitants than a knowledge of the life and destiny of the human soul? Our solourn here is but a moment in duration of time compared with the great future before us; let us then treat this subject reverently. I know a number who have passed to spirit-life, who now return regretting they had not been outspoken and honest in reference to the great truth of spirit-life and intercourse."

CASSADAGA .- A correspondent notes that durin g one of the recent meetings at the Cassadaga Lake Camp Mrs. Cora L. V. Richmond's guides replied to the question : "What do you think of the Seybert Committee?" by stating, in effect, that no person was qualified to answer so great a question as was given that Committee, unless such party was prepared to deal with it with fair-mindedness. People examining such a matter should not have their minds made up beforehand : she had reason to believe this was not the case with that Committee. It was thought that their conclusions would have about as much effect upon the world at large as did the verdict of the Buffalo doctors on their investigation of the Rochester Knockings, which were produced through the mediumship of the Fox girls.

Mr. N. B. Sprague of Orchard Park, Erie Co., N. Y., is also spoken of as referring to the Seybert Commission as a something of but little account : " ' We need not disturb ourselves about it. They needed their ex- we have got along very well. The ladies of our Assoperience and were entitled to its results, and we clation held their second sociable this season on should dismiss the subject as we would brush a fig Thursday evening, the 15th, in our hall ; these gatherfrom the face,' and the acclaim with which this re- ings are for the purpose of promoting acquaintance mark was received showed how the audience looked and sociability among members, and we believe they upon the result of the learned doctors' investigation." | will be of great service in bringing us closer together FULTON .- A correspondent writes : " Mrs. Mary O. Knight has opened her parlors for public meetings, at her residence, four miles northeast from Fulton. Her first lecture was delivered Sunday, Sept. 11th, at three P. M., subject : 'The Creation and Ultimate Destiny of Man.' She was greeted with an appreciative audience, good wishes from friends, and many words of encouragement for her future labors."

does not seem possible, as she was, I am informed, a well child until the 'images' were taken from her by her priest, as I have before described-said images having been (she believes) brought to her as a keepsake by her brother in spirit-life.

Let this case have a scientific investigation, if such can be brought about, for the benefit of the public in general and the girl in particular. There should be some law to reach it-either human or divine-and scientists should seek to unravel this mystery, which has already been reported upon in most of the secular papers of the United States."

BOSTON .- A correspondent writes that Miss Maggie A. Keating, test medium, of this city, was recently united in marriage with Mr. George W. Cutter, a suocessful business man-and a veteran Spiritualistwhose name is well known in Dock Square, where he has been located for the past twenty-five years. After a pleasant trip to Niagara Falls the newly-wedded couple have taken up their abode in a fine residence on Union Park.

Illinois. KEWANEE.-Mrs. E./B. Eddy writes : "I have

been a subscriber to your valuable paper for a number

of years, and knowing your willingness to assist all

honest and reliable mediums. I venture to ask you to

make the public acquainted with one who is in every

way worthy of confidence. I speak of Mrs. Charlotte

White, of Kellogg, Jasper Co., Ia., who is an excellent

instrument for independent writing, and also for ma-

terialization. She has been a medium from her child-

hood, and has given the evidence of life beyond the grave to hundreds, without money or price; but I

know that there are people everywhere who are hun-

gering for news from their loved ones on the spirit

side, who are willing to pay the medium at least for

her time, and as Mrs. White's family are sufferers

from the drought, which has destroyed the crops on

which they depended for support, she has consented

to serve those who require her services for a small re-

muneration. She will answer six questions for fifty

cents, and one two-cent stamp. Her daughter Hattle

is a remarkable healing medium, curing diphtheria,

burns and scalds almost instantly. Her magnetized

Mrs. White resides about nine miles from Grinnell.

Those wishing can write to me about her, and I will

cheerfully answer all questions; they can also refer to

Wisconsin.

MILWAUKEE .- A correspondent, in the course of

a business lotter, writes as follows: " I wish to thank

you for the editorials of Aug. 20th and Bept. 3d, the

first on 'Christian Science' and the second on the

It seems very strange to me that Spiritualists can

take any stock in 'Christian Science,' when by its

ciples as taught by the teachers of ' Christian Science,'

far as healing is concerned, and if there is not any

mediumship in that phase there may not be in any other phase. I am glad to see the BANNER come out

such a delusion. I notice that the most money is

I was very glad you called the attention of your

readers to the Labor question, for of all classes the

Spiritualists should be the most interested in it, since,

under the benign lessons of their divine philosophy

Connecticut.

BRIDGEPORT .- F. T. Leilich, President of the

Spiritualist Association, writes that it commenced its

fall and winter course of lectures on Sunday, the 3d inst., Mrs. Clara F. Banks speaking on that date and

on the 11th to appreciative audiences. "She is," he

says, " a ready, fluent and gifted speaker, and all who

were privileged to hear her were highly pleased : we

regret the close of her short engagement. For the re-

maining Sundays of this menth our speakers will be

the month of October. Our audiences are generally

good, particularly at night, and though our society is

small in numbers and we are not wealthy financially

Mrs. O. Fannie Allyn, followed by J. Frank Baxter, for

paper is excellent. as I can attest.

Labor Problem.

very well in their practice.

measures."

Mrs. Dr. N. H. Pierce, Ann Arbor, Mich."

BANNER OF LIGHT.

The Wisconsin State Association of Spiritualists Will hold its Fourth Annual Meeting in Omro, Wis., Sept.

Will hold its Fourth Annual Meeting in Omro, Wis., Sept. 224, 24th and 54th. 1857.
Kngaped Speakers. J. L. Poltor, Mrs. Aldrich, Mrs. 8, 56 Mishop and O. W. Cook.
Mrs. L. M. Boencer and other frst-class mediums will be present. Good vocal and instrumental music secured.
Omcers for ensuing year will be elected. The Life Assurance branch of the Association will be porfected and ready to commence business. Bunday, at 2:30 P. M., Prof. Lockwood will give a discourse in commemoration of the lives of Lucius Thatcher and Betasy Bists, members of the Association who have passed to spirit-life since our last annual meeting. Hotol rates \$1,00 per day. All Railroads in the State will give reduced rates for return certificates before purchasing tickets. Let all Spiritualisis interested in life insurance in the Association one prepared to cooperate. Dir. J. C. PhilLLIPS, Secretary. Omro, Wis., Sept. 184, 1857.

Call for a Convention of Indiana Apiritualists

URLI FOR a Convention of Indiana Npiritualisis. Pursuant to a general request, it has been arranged that a Convention of Bpiritualists shall be held in Westerfield Hail, Anderson, Ind., Nov. 3d, 4th, 5th and 6th, 1837, to organize a State Association of Bpiritualists. Mr. and Mrs. G. W. Kates have been engaged to locture and give tests, and to assist in the organization. Other speakers and mediums will be present. A large at-tendance is espected, and a good time assured. Bpecial hotel and rallroad rates will be arranged. Address all correspondence to J. W. WESTERVIELD. Anderson, Ind:

The Leavenworth County Spiritual Amociation Will hold its Semi-Annual Meeting at the residence of T. C. Deuel, one and a haif miles cast of Fairmount, Oct. 7th, 8th, 8th and 10th, 1857. ANGELIA DEUEL, Secretary. Fairmount, Kan.



BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has obbed and flowed in the human heart, with its countless wayes of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as Love kisses the lips of Death.

This work treats upon various subjects, vis:

The Liberty of Man, Woman and Child. Liberty sustains the same relation to Mind that Brace doe to Matter.

The Declaration of Independence. One Hundred Years Ago our Fathers Retired the Gods from Politics.

About Farming in Illinois.

To Plow is to Pray; to Plant is to Prophesy, and the Harvest Answers and Fulfills.

The Grant Banquet.

Twelfth Toast-Response by Robert G. Ingersoll Nov., 1879

in such strong tones against what seems to me to be Rev. Alexander Clark

made in teaching this new doctrine; the practitioners The Past Rises Before Me Like a Dream are not making much money, as they do not succeed

Extract from a Speech delivered at the Soldiers' Re-union at Indianapolis, Sept. 21, 1876.

This work is elegantly bound and printed in clear, bok type, on heavy, tinted paper.

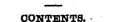
The author takes the ground that man belongs to himself, and that each individual should at all hazards maintain bi they should be first and foremost in all humanitarian intellectual freedom.

> Cloth. Price \$1,00, postage 10 cents. For sale by COLBY & RICH.

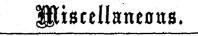


AND Mental Therapeutics.

BY W. F. EVANS, Author of "Divine Law of Cure" and "Primitive Mind-Cure, "



CHAP. 1.- The Receptive Side of Human Nature, and the True Method of Acquiring Spiritual Knowledge.



THE WATCHMAN. An Eight-Page Monthly Journal, Devoted to the Interests of Humanity and Npiritualism. Also, a Monthplece of the American and Eastern Congress in Spirit-Life.

WATCHMAN, Spirit Editor. PUBLISHED BY

BOSTON STAR AND CRESCENT CO., 1990 Central Park Avenue, Chicago, Ill.

HATTIE A. BERRY, Editress and Manager.

ARTHUR B. SHEDD, Amistant Manager.

TERMS OF SUBSCRIPTION, IN ADVANCE. One Year, \$1,00. Clubs of Ten, \$8,00. Six Months, 50 conts. Bingle Copies, 10 cents. Sample Copies froe.

single copies, to cents. Sample Copies froe. U. 8. postage stamps will be received for fractional parts of a dollar. (1's and 1's preferred.) To any one sending 10 new subscribers and \$3,00, we give as premium a cabinet photo. of W HITE FEATHER, PEACE BIRD, spirit control of the Editross. FF Remit by P. O. Order, drawn on CHICAGO, ILL., or by logistered Letter. AF Tayabile to HATTEEA. BEES-HY, Editross and Manager.

BATES OF ADVEBTINING.

10 cts. per line (Nouparell) each insertion. Business Cards, 50 cts. per inch cach insertion. Bpecial rates for Electro-types, on application. Preferred position 25 per cent. extra-objectionable advertisements not insertod under sny con-sideration. Terms strictly in advance. cau-Bept. 27.

The Weekly Discourse,

A Pamphlet (especially arranged for binding) Containing one of the Discourses given through theor panism of

MRS. CORA L. V. RICHMOND The preceding Sunday,

Is published each week. Price, \$2,50 per year.

WILLIAM RICHMOND, Address, 64 Union Park Piace, Chicago, Ill.

New Thoughts

A VIGOROUS, Eight-Page Weekly Journal devoted to A SPIRITUALISH and General Religious and Political Beform. Published every Saturday by MONEN HULL & CO., at Des Moines, Iowa.

The Organ of the Missisaippi Valley Association of Spirit-ualists. NEW THOUGHT is a quarto filled with interesting mat-

NEW THOUGHT is a quarto filed with interesting mat-ter, whitten xirksExi for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper. 75 cents; three months, 40 cents; angle humber, 5 cents, NEW THOUGHT will be sent to new subscribers three months on trial for twenty five cents-a sum which barely covers the price of blank paper and press-work. Bample copies free. Jet

PHINX.

A NTI-MATERIALISTISCHE MONATSSCHRIFT Tir die wissenschaftliche Untersuchung der, mys-tischen" und , magischen" Thatsachen, mit Beiträgen von Carl du Pret. Alt, Russ, Wallace, der Professoron Barrett und touse, mehreror Brahminsen u. s. w., heraus-gegeben von Dr. Hibbe-Bchleiden. Bubsertpilon: 41,75 for six months, \$3,65 per annum. Hessrs, COLBY & BilcH, 9 Bosworth street, Boston, Mass., will receive subscriptions and forward the same to the publisher. Au21

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in shitts aspects. **MADAME LUCIE GHANGE, Ed. itor.** The ablest writers contribute to its pages. Terms of Subscription, in advance, por year, \$1,20. In remitting by mail, a Post-office order on Paris, France, to the order of **MADAME LUCIE GHANGE**, 75, Boule-vard Montmorency, Auteuil.

CLEVELAND, O., BOOK DEPOT. THOMAS LEFS, 142 Ontario street (Room 2). All the Spiritual and Reformatory Works on hand pub-landed by Colby & Rich, Boston, Mass. Mubseription Agency for the Banner of Light and other Spiritual papers and magazines, etc. Residence, 106 Cross street, Cloveland, O. PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It contains and Prophetic Spirit Communications. Paper, Jimo, pp. 240. Price 80 cents, postago free. For sale by LA LUMIERE, Paris, France. Aug. 9.

THE CARRIER DOVE,

An Illustrated Weekly Journal, Terms: 250 per year; single copies, lo cents. Address all comunications to Title Carkitler DOVE, 25 Ellis street, Ban Francisco, Cal.

CHIICAGO, ILL., AGENCY. CHAS. MACDUNALD & CO., Periodical desiers, No. 56 Washington street, Chicago, IL., keep for sale the Ban-ner of Light, and will supply the Npiritual and Re-formatory Works published by Colby & Rich, Boston, Mass. SEND NAME

INNUED WEEKLY At 9 Bosworth Street (formerly Montgomery Place) Corner Province Street, Boston, Mass,

8

COLBY & RICH, Publishers and Proprietors.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

ISAAC B. RICH......BUSINESS MANAGEN, LUTHER COLBY........BOITOR, JOHN W. DAY.......ARSISTANT EDITOR, Added by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES-containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE HEADING-embracing A LITEHARY DEPARTMENT, REFORTS OF SPIRITUAL L&UTURES, ORIGINAL ESHAYS-Upon Spiritual, Philosophical and Holentific Subjects, EDITORIAL DEPARTMENT, BFIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE

In remitting by mail, a Post-Office Money Orders on Bos-ton, or a Draft on a Bank or Banking House it. Hoston or New York Oity, payable to the order of COLBY & RICH, is preferable to Bank Notes. Our patrons can yendi us the fractional part of a dollar in postage stamps-onse and isons preferred. twos preferred. ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent in-

sertion. Hubscriptions discontinued at the expiration of the time

paid for. All Specimen copies sent free.

COLBY & RICH

Publish and keep for sale at Wholesale and Hetalia com-plete assortment of

Spiritual, Progressive, Reformatory. and Miscellaneous Books.

And Miscollancous Books. Among the authors are Andrew Jackson Davis, Henry G. Robert Daie Owen, Dr. Jaunes M. Peebles, Henry G. Wright, Glies E. Stebbins, D. D., Home, T. R. Hasard, William Denton, Rev. M. B. Craven, Judge J. W. & monds, Prof. S. B. Brittan, Allen Putnam, Eres Barvent, W. F. Evan, Kersey Graves, A. B. Child, P. H. Raudolph, Warron B. Barlow, J. O. Barrett, Mrs. Kuma Hardinge Hritten, Miss Lissie Doten, Mrs. Maria M. King, Mrs. Cors L. V. Richunond, etc. Any Boek published in England or America, not out of print, will besent by mail or express.

AT Calalogues of Books Published and for sale by Colby & Bich sent free.

AP Publishers who insert the above Prospectus in their respective journale, and call all miss to it editorially, well be suittled to a copy of the BANNER OF LIDHT one year, provided a marked paper is forwarded to this office,

OUR AGENTS.

BRENTANO BRON., BOOKNELLERS,

BRENTANO BRON., HODENELLERN, 5 Union Mquare, New York, Authorized NEW YURK AGENTS for the sale of all of Colby & Bich's Publications. A good stock always on hand of Mpirius Books and Publications. Any Book desired which they do not happen to have its stock will be promptly ordered. Subscriptions received for and single copies of the Branner of Light on sale. Address of UNION SQUARE, New YORK. Branch stores, 1016 'KNN-SYLVANIA AVENUE, WARHINGTON, D. C. and 101 ETATE BTURKT, CHICAGO, ILL. NEW YORK AGEN-OY, 5 UNION SQUARE.

PHILADELPHIA BOOK DEPOT. PHILADELPHIA HOOK DEPOT. The Npiritumi and Reformatory Works published by Colby & Rich, Boston, Mass., are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 722 Spring Garden street, Subscriptions received for the Ban-ner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No 810 Spring Gar-den street, and at news stand 525 Market street.

Massachusetts.

WORTHINGTON .- Florence Sampson writes: "For the first time in ten years I was unavoidably absent from the last Sunday service at Lake Pleasant : the first year in the past ten that I have not placed my name on the register at . headquarters.' I greatly missed the meeting of friends there; missed the hearty hand-grasp, the cordial words of greeting ; missed the pleasure of listening to the stirring lecture and song of Mr. Baxter.

To all the many I am glad to call my friends among those I have met at the annual gathering at the Lake, I send my kindly greeting, hoping when another year has flown I may meet them there again.

I enjoyed reading the report of all the camps this season. Spiritualism seems to be a remarkably vigorous subject for one so many times reported dead. I was much amused recently by hearing that a newly. fledged minister in Cummington, while making a pas toral call, volunteered the astounding information that 'Spiritualism was dead, everywhere except in Cummington.' Doubtless he was consoling himself with some of its numerous obituaries, resulting from the Report of the Seybert Commission, Such instances go to show how ignorant of what is going on in this great world of progress an individual can remain when he chooses to."

SOMERVILLE .- Miss Green writes that she recently received through the mediumship of Mrs. Hattie Demond, 22 Winter street, Boston, a remarkable prediction of coming events which subsequently proved true in every particular. Our correspondent was at the time an entire stranger to Mrs. Demond, and having received such a demonstration of her remarkable powers as a reliable medium, she makes it known that others may avail themselves of her services.

1

1

À

N.

BOSTON .- A. S. Hayward writes to the effect that he recently called upon the parents of Miss Lizzle Gannon-to whose peculiar affliction he has already referred in these columns and was informed that she had thirteen teeth 'extracted with the hope of obtaining her voice, and helping her in other ways, but that she did not receive benefit-the pulling of the teeth, either with or without the influence of gas, scoming to produce no effect upon the patient, as she uttered not a word during the operation."

He mentions, as another instance of the peculiar which he recel character of her difficulty, that being attacked by a closed states. severe pain in her side, recently, a prominent physiclan was summoned, who prescribed for her. Her mother desired to know if the proposed remedy contained an opiate, as in that case it was needless, as her daughter could go to sleep at any time by laying her head upon a pillow. This the doctor rather doubted, saying, "I do not think she would go to the new light in the past, it is beginning to dawn on sleep at this time"; the pattent was then induced to others. Hrs. Ells Baade of Capac has lectured here sleep at this time"; the patient was then induced to others. Mrs. His Baade of Capac has lociured here. lie down upon the sofa, and the physician was speeding twice, and all who heard her were greatly pleased convinced that sleep would follow the act, as a real, and extress a wish that she may soon speak here ity, and not a simulation on her part. He pronounced

and thus giving us a more active organization. There is an awakening interest in Spiritualism in our city, and we hope for a successful season, and that with the help of the spirit-world we shall be able to convince many that death does not end all."

Rhode Island.

NEWPORT .- John C. Peckham, who is in his eightieth year, writes: "I spent about one week at Lake Pleasant, and was glad to be there. I had the pleas ure of hearing Charles Dawbarn on the 'Universal Law of Nature'; also J. Clegg Wright, and many others. I also had the privilege of saying a few words myself in the conference. Mr. Wright made favorable mention of what 1 said, and I appreciated his kindness in doing so. I live in the midst of so-called Orthodox religionists, but I talk Spiritualism on the street, in the store, crossing the ferry, and wherever I am. The trouble is, in Newport the ground has not been thoroughly broken. If you ever held a plow in a hard, stony piece of land, you found the first furrow the most difficult, and so I find it here in my efforts to turn up the hard soil of Materialism that I may plant therein the true seed of Spiritualism. But somehow, with the help of angel workers, I manage to open the earth, and plant the seed, and sometime, it may be after I am gone hence, it will germinate, spring up, grow and bear fruit."

Utah. SALT LAKE OITY. Mr. Armstrong writes : "Mrs. F. A. Logan, and her sister, Mrs. B. N. Balcom, have been lecturing and holding seances in Balt Lake City three or four weeks, and have awakened an inquiring spirit. For want of any practical work in the spiritualistic field here for some considerable time past, and the consequent torpidity of the minds of the believers in the grand doctrine of spirit-return, their audiences have been small ; but I believe their labors here have been appreciated by those who have had the pleasure of hearing and witnessing their humanitarian labors. Salt Lake has been almost forgotten by the various lecturers who have passed both East and West for some time. The few who cared to turn out and listen to our two sisters of late have been well paid for doing so."

Iowa.

BUBLINGTON .- Mr. O. F. Stafford communicates to the Hawk-Eye of this city-which paper is to be commended for its fairness in giving them space-his personal impressions of the Spiritualist Camp at Olinton. He found it, he says, a city of tents and cottages, numbering nearly one bundred and filty, with a hall of a seating capacity of twelve hundred. He alludes to the various speakers and mediums and of his successful seance with Mrs. Thayer-Guodsell, during which he received flowers and a message within

Sec. 1. 9 Michigan.

KIMBALL .- David Pace writes : "Though in the midst of a community of the most rigid adherents of Orthodoxy, and Mr. Giles Cooley and my.own family the only persons here who have seen and welcomed

her case a wonderful one indeed ; "Lizzio's parents have resorted to, all conceiv-able ways to obtain the use of her speech, but all to no purpose alle means to be held under some form "of payehological power that should be broken by medi-cal science if it is not a frank of nature ; the latter "Philadelphia Call.

CHAP. 2.-What is the Fundamental Idea of Disease? And What is it to Heal Disease in Ourselves or Others?

CHAP, 2 .- Trust as a Saving or Healing Power.

CHAP, 4.-The Unchanging I AM in us, or the Divine and

- True Idea of Man, CHAP. 5.—Is Disease a Reality or an Illusion? CHAP. 6.—The Falland the Redemption, or the Fundamen-tal Evil in Human Nature and the Remedy.
- CHAP. 7.-The Giorification of our Humanity, or Full Salvation from Sin and Disease. CHAP. 8.-The Breath of God in Man, or the True Elixin of Life.
- CHAP. 9.-Pain and its Mental Conquest.
- CHAP. 10.-The Influence of Mind on Mind, or the Doctrine of Mental Spheres and its Practical Application to the Cure of Disease. CHAP, 11.-Phrenopathy, or Mental Cure, as a Practical
- Byster CHAP, 12,-The Keys of the Kingdom of the Heavens, or
- the Power to Deliver Ourselves and Others from the Bondage of the Senses.
- Cloth. Price \$1,50, postage free. For sale by COLBY & RICH.
- BERKELEY HALL LECTURES.

W. J. COLVILLE'S DISCOURSES.

BERKELEY HALL LECTURES. W. J. COLVILLE'S DISCOURSES. No. 1-ALL THINGS MADE NEW; Delivered Sunday Morning, Sept. 18th. 1851. No. 2-WHY WAS OUB PEBEI-DENT TAKEN AWAYF Delivered by Spirit E. H. Chapin, Sept. 25th. 1851. No. 8-PEBEIDENT GAMPYELD LAVING AFTER DEATH; Delivered Bunday, Oct. 20, 1831. No. 4-. THE SPIRITUAL TEMPLE: AND HOW TO BUILD LIVING AFTER DEATH; Delivered Bunday, Oct. 21, 1831. No. 4-. THE SPIRITUAL TEMPLE: AND HOW TO BUILD 17; De-Ivered Sunday, Oct. 8th, 1881. No. 6-HOUBER OF GOD AND GATES OF THE GODE OF THE PAST AND THE GOD OF THE FUTURE; Delivered Bunday, Oct. 20, 1861. No. 7-. BYIRIT E. V. WILSON'S ANGWER TO TROF. PHELPS; Delivered Sunday, Nor, 6th, 1881. No. 6-IN MENORT OF OUR DEFABTED THENDS; Delivered Sunday, Nor, 6th, 1881. No. 6-THE TRUE GIFT OF HEALING; HOW WE MAY ALL EXERCISE IT; Delivered Sunday, Nor, 6th, 1881. No. 10-THE RESTORATION OF THE DEVIL; Deliv-ered Sunday, Nor, 2th, 1881. No. 14-THE TENDE OF GRATITUDE; Delivered Thursday, Nor, 2th, 1881. No. 12-THE TARES AND THE WHEAT; Delivered Sunday, Nor, 21th, 1881. No. 13-NATURAL AND REVEALED RELIGION; Delivered Sunday, Dec. 1th, 1881. No. 14-THE TENDE Delivered Sunday, Nor, 2th, 1881. No. 15-THE DESEDATES OF GRATITUDE; DELIVERED AND FERMITUAL ORANINATION; DELIVERE SUNDAY, Dec. 1th, 1881. No. 15-THE SULFENDAY, NO. 10-THE NEW YEAR, 175 HOFRA, PEOMISES AND DUTIES; Delivered SUNDAY, NO. 15-THE SULF NO. 10-THE NEW YEAR, 175 HOFRA, PEOMISES AND DUTIES; DELIVERE BURY, NO. 2-THE COMMON OF THE CHRISTMAS FREITVAL; DOINT HENDER, DELIVER SULGAY, JAD, 8th, 1862. NO. 15-THE SULF, THE NEBLS OF THE HOURY DALIVERED HEALED RELIGION; DELIVERE SUNDAY, AND, 2-THE GRANING OF THE CHRISTMAS FREITVAL; DELIVERED SUNDAY, DO. 15-HING, 151, 1801. NO. 16-THE NEW YEAR, 175 HOFRA, PEOMISES AND DUTIES; DELIVERE SUNDAY, NO. 2-THE SUMMING OF THE CHRISTMAS FREITVAL; DELIVERED SUNDAY, DELIVERED SUMAY, JAD, 8th, 1862. NO. 2-THE SUMMER, DELIVERED SUMAY, JAD, 8th, 1862. NO. 2-THE SEMISTANER CAMEL TO GO THES FUNDAL FRENDER; DELIVERE

free. Paper, single copies, 5 cents; 6 copies for 21 cents; 18 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage

Published and for sale by CULBY & HICH, Banner of Light office.

Serpent and Siva Worship,

And Mythology in Central America, Africa and Asia; and The Origin of Serpent Worship. Two Treatises.

BY HYDE OLABER ADD C. STANILAND WAKE, M. A. I.

By HYDE CLARER and C, SCANILAND WARE, M. A. 4. Edited by ALEXANDER WILDER, M. D. Serpent Jore is the literature of the earliest times, and every discovery in ethnical solence is adding to our know-edge of this feature of the race. These two eminent an-taropologists suggest some very interesting speculations, which seem confirmed by modern research, and will be ex-amined with widity by scholars. Sto, paper; price 60 denia.

TVIDENCES OF A FUTURE LIFE. "If a. Li Man Die Ghail be Live Again ". A Positive Yes I By OAPT. H. BROWS. Paper. Price to contain For sale by COLBY & BICH.

State Office and the state of the

A ND POST-OFFICE ADDRESS, plainly written, to ceive a sample copy of this bright Spiritual Weekly News-paper FREE. Subscriben, Two Dollars per year, but ho obligation to subscribe will be incurred by sending for a sample copy. It will cost you only a postal card and a minutel Aul3

Light on the Way. GEO. A. FULLEB, Editor.

MRS. G. DAVENPORT STEVENS, Am't Editor.

A N EIGHT-PAGE MONTHLY, devoted to the dis-semination of Spiritual Knowledge. Terms, 60 cents per year. Specimen copies free. Address, GEO. A. FUL-LEH. Editor and Publisher, Dover, Ham. My7

The Boston Investigator,

THE cldstreform fournal in publication. Price, 52,00 a year, 1,50 for six months, Sconta per single copy. Now is your time to subscribe for a live paper, which dis-cused all subjects connected with the happiness of maakind. Address J. F. MENN DUM, Investigator Office, Paine Memorial, April 2, Beston, Mase.

THE

Hidden Way Across the Threshold;

THE MYSTERY WHICH HATH BEEN HIDDEN FOR AGES AND FROM GENERATIONS.

An Explanation of the Concessied Forces in Every Man to Open the Temple of the Soul and to Learn

The Guidance of the Unseen Hand.

Illustrated and made plain with as few Occult phrases as possible. BY J. C. STREET, A. B. N.,

Fellow of the Order S. S. S. and of the Brother-hood Z.Z. R. B. Z.Z.

ILLUSTRATIONS.

The Oracle of Delphi; God, the Eternal Fountain of All Life, the Great Infinite and Eternal Energy, from which All Things Proceed; The Cross of Antiquity and Other Ba-cred Symbols; The Wingod Globs and Other Gnostico Sym-bols; The Great Mystery of God in Man-the Interlaced Triangle; Illumination of Mentailty: Monogram of the Three Mysteries and Other Hymbols; The Gnoslic Amulet-The Delpilo Bacred Mysterrae-The Hidden Things; The Many Manatons or bpheres and Firmaments.

CONTENTS.

CONTENTS. From Night to Light; God and the Divine Image: Bacred Symbols; Man and the Opportunities of His Life; Soul and Hpirit Boul; The Astral Body; A Wold's Religion: Adept, Seer and Mediumship; Cultivation of Bpiritual Gitts, or the Guidance of the Unseen Haud; Spiritualization of Mat-ter; Metaphysics, the Prayer of Thought, or Expression of Infinite Mind; Evolution and Involution; The Great Mys-tery, or the Hilden Way; The Many Mansiona; Transla-tions or Thoughts from Uther Tongues; The Temple With-in; Gathered Sheaves; Acress the Threshold.

The book is full octavo size, and contains 587 pages, illus-trated. Price \$3,56; postage 25 cents. For sale by CULBY & HICH.

PRIVATE INSTRUCTIONS

IN

PRACTICAL MASSAGE.

BY DR. J. D. BALKHAM.

This work is devoted to explaining the method of curing lisease by Massage Treatment, or Hand Manipulation, and is full of useful suggestions to the suffering. Paper, Price 16 cents. For sale by COLBX & HICH.

The Philosophy of Spirit AND ITS EMBODIMENTS;

Heing an Institutional Discourse delivered through the medicanish of W. J. COLVILLE. In Answer to inquirits concerning the relation of Modern Spiritualism to Oriental Theosophy also an impromptu Poem, Planetary Angels. Peper, Price Scenis. For such y COLDY & HIGH.

NEW YORK BOOK DEPOT. The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., also the Hanner of Light, can be found at the office of The Truth-Seeker, 33 Clinton Place, New York City.

WANHINGTON AGENCY. M. L. WILCOX & CO., dealers in Standard and Scien-tific Books, Pamphiets and Periodicals, 20745 street, near Pennsylvania Avenue, Washington, D.C., keep constant-ly for sale the Banner of Light, and will supply the **Mpiritumi and Heformatory Works** published by Colby & Rich.

RAN FRANCINCO, CAL., AGENCY. J. K. COOPER, 746 Market street, Ban Francisco, Cal., keeps coustantly for rale the Banner of Light, and will take orders for any of the Npirituni and Beformatory Works published and for sale by Colby & filel: Boston, Mass.

PROVIDENCE, H. I., AGENUY, WM, FOSTER, JR., 60 Battey street, Providence, R. L., will supply any of the Spiritual and Reformatory Works published by Colby & Rich. He is also agent for the Banner of Light.

DETROIT. MICH., AGENCY, AUGUSTUS DAY, 12 Fark Flace, Detroit, Mich., Bpir-itualistic Sale and Circulating Library. Agent for Han-ner of Light, and all publications of Colby & Rich, Bos-ton, Mass.

EOCHENTER. N. Y., BOOK DEPOT. WILLIAMSON & HIGHEE, Booksellers, 62 West Mai street, Rochester, N. Y., keep for sale the Npiritual an Beformatory Works published at the Banner of Light Publishing House, Boston, Mass. Vest Main Banner of

ST. LOUIN, MO., BOOK DEPOT. E. T. JET T. 802 Olive street, opposite Custom House, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Apiritan and Reforma-tory Works published by Colby & Rich, Boston, Mass.

APBINGFIELD. MANN., AGENCY, JAMEB LEWIS, 63 Pynchon street, springfield, Mass., Is sgent for the Banner of Light, and will supply the Mpiritumi and Beformatory Works published by Colby & Rich, Boston, Mass.

BRATTLEBORD', VT., BOOK DEPOT. E. J. UARPENTER, retail dealer in Newspapers, Peri-odicals, etc., etc., No. 2 Market Block, keeps for sale the Hanner of Light, and will supply the Npiritual and Beformatory Works published by Colby & Rich. (+)

THOY, N. Y., AGENCY. Parties desiring any of the Npiritumi and Heforma-tory Works published by Colby & Rich, Reston, Mass., Will be scoommolated by W. H. VOSBURGH, 244 Ninth street, Troy, N. Y.

ROCHEMTER. N. Y., BOOM DEPOT. JACKSON & BULLEUHL, Bookedter, Arcade Hall, Bochester, N. Y., keep for sale the Npirituni and He-formatory Works published by Colby & Rich, Boston, Mass.

AUBURN, N. Y., AGENCY. Parties desiring any of the Npiritual and Beformas-tery Works published by Coby & Rich, Boiton, Mass., can procure them of J. H. HARTER, Auburn, N. Y.

WANHINGTON BOOK DEPOT. The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Seventh Street, Above New York Avenue, Washington, D. C., keeps constantly for sale the Banner of Light, and a supply of Mpiritual and Hefore-siery Worky published by Colby & Rich, Boston, Mass.

MILWAUKEE, WIA., BOOK DEPOT. J. SPENOER, 470 East Water Street, Milwaukee, Wis., keeps for sale the Spiritual and Heformatory Works published at the Banner of Light Publishing House, Boston, Mass.

MEMPHIN, TENN., AGENCY, JOHN LANG, Stationer and Bookseller, No. 221 Main street, Memphie, Tenn., keeps for sale the Banner of Light, and will supply the Appiritual and Heforman-tory Works published and for sale by Colby & Rich.

NOTICE TO OUB ENGLINH PATHONN. MR, H. A. KERSEY will act as our agent and receive subscriptions for the Banmer of Lightat fifteen shillings per year. Fariles desiring to so subscribe can address Mr. H. A. Kersey, No. 1 Newgate street, Newcastle on-Tyne, England. Mr. Kersey also keeps for raie the Apiritual and Heformatory Works published by us. COLBY & RICH.

INDIA HOOK DEPOT. KAILABAM BROTHERS, Booksollers, Popham's Broad-way, Madras, have for sale and will receive orders for the Npirium and Beformatory Works published by Colby & Bioh, Mass. They will also receive sub-scriptions for the Hammer of Light at liuptes 11-12-0 per shnum.

AUSTRALIAN BOOM DEPOT. And Agency for the Banker of Light. W. H. TERRY, No. 64 liusell street, Melbourne, Australia, has for sale the Bejriteria and Reformatory Works published by Oolby & Hich, Boston, Mass. --

THIS PAPER may be found on file at GEO. P. ROW-Bursay (Resource street), where advertising contracts may be made for it in Mar Werk.

BANNER OF LIGHT.

TO BOOK PURCHANERS.

4

TO BOOK PURCHANERS. "Only & Blich, Publishers and Booksellers, 9 Hosworth street, Connerty Montgomery Pisco, corner of Province of Printry AL, Proof Key Kr, Reyolin Arout And Mis-CELLANKUUS BOOKS, all Whaleada and Refail. Terms Cash, --Oplers for Books, to be sent by Express, must be accompanied by all or at least half each. When the money forwarded is not sufficient to fill the order, the bai-nees must be field C. D. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the smooth of each order. We would remined our patrons that they cat: sufficient to solid ar will not be accepted. All business eperations looking to the ale of Books on com-mission respectfully decined. Any Book published in England or Am rice and two prints will be ent by mails and or any rice solid solid remines on prints to be been by More than the solid solid remines and the barder of the company of a solid solid solid solid remines a print and the barder of the barder and the solid and the solid and the solid s or express. By Catalogues of Books Published and for Sale by Oolby & Rich sent free.

- 21

SPECIAL NOTICES.

FETERAL AL NUTLERN. AT In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our commus are open for the expression of imper-sional free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give ulterance.

the varied shades of opinion to which correspondences are diterance. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indiagenable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspayers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a penell or ink line around the article be desires appendix to recommend for perival. Notices of Spiritualist Meetings, in order to insure prompt' insertion, must reach this office on Monday of each week, as the BANNER gues to press overy Tuesday.



PUBLICATION OFFICE AND BOOKSTORE, Bosworth Nt. (formerly Monigomery Place) corner Province Nirect (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston

THE AMERICAN NEWS COMPANY. 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Br Business Letters must be addressed to ISAAC H. Bten, Banner ef Light Publishing House, Boston, Mans, All other setters and communications must be forwarded to Letrike CoLEY. Private letters should invariably be marked "Personal " on the envelope.

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

Whose is the Sabbath 7

Jesus told his hearers that the Sabbath (Jewish) was made for man, not man for the Sabbath. Our Sunday is not the Jewish Sabbath, and never was. It was canonized in honor of a Pagan delty. So that the attempt to make it out that Sunday and the Sabbath are one and the same day, or have anything like the same significance, is frivolous and futile. Still the same old riot of talk is indulged in by canters and bigots about the sacredness of Sunday. Leaving out of the discussion altogether the consideration of what is religiously and socially politic in the case, let us demand to know on what authority Sunday has been made a "sacred" day, more divine than the other six that with it compose the calendar week. The ranters take everything for granted; they assume everything and prove nothing: they grow red in the face, froth at the mouth, and brandish their arms in angry denunciation. And all over a matter of prejudice merely, in which sense and reason are not enlisted, and with which religion has not necessarily aught to do.

We have before us at this moment the clipped reports of two diametrically opposed pulpit discourses on this Sunday subject. The first is by a thoroughly seasoned bigot in the interior of Massachusetts, who attacks Sunday news- the liberty to correct him at this point, and to papers, Sunday railway trains and everything else but Sunday quiet and death, in a spirit of

because he is a poor specimen of an ass.

In Minneapolis, on the other hand, is a clergyman of the Unitarian faith, and we have his the political aim of Christianity is "to bring reported sermon on Sunday before us. The serious question in his mind is to know what is the best use to make of the day. It must cer- politicians shall be saints, and the polls shall tainly be retained, said he, for its worth is praised by all wise men, Christian and non-Christian. Emerson calls it the "core of civlization." Parton calls it an "immensurable philosophic spirit, it observes that the earliest ner of Light Circle Room on Thursday afterblessing," which the "religion of the future conception of the State is the lowest, namely, must preserve." But, says this thoughtful that it is a military organization, a great armed clergyman, we must not keep it in that rigid camp-the idea that still prevails in some of way which has brought reproach upon it. The the great countries of Europe. A higher conaustere Puritanic Sunday has nothing to rest ception regards the State as a means of protecton. It gets no countenance from church his-

tory, for through the first fifteen centuries both labor and amusements were allowed on prised in policeing; its only end individual lib-Sunday by the church in one degree or another. And it gets, he added, still less countenance from the primitive church, for that did higher conception of the State as an industrial not pretend to keep the day at all. One of the organization, protecting its individual memchief accusations brought against Jesus by the Jews was that he was a Sabbath-breaker, | nizing also the brotherhood of humanity, and which he does seem to have been. The rigid old Puritanic Sabbath gets no more countenance from even the Old Testament.

The Decalogue, says Prof. William Robertson in the last volume of the Encyclopedia Britannica, as it lay before the Deuteronomist, did not contain any allusion to the creation; that explanation was not added till long after. The reason given for the Sabbath in that decalogue is that God had freed them from servitude in Egypt, and therefore commanded them to free their servants also from their servitude to labor on one day in seven. The Old Testament law many times expresses the motive of the Sabbath to be: "that thy man-servant and thy maid-servant may rest" and " be refreshed." Its first principle is the humane one of relieving our Minneapolis preacher concluded, this also should be the first principle in our observance of Sunday. It is to give rest and refreshment and freedom to laborers. Hence we want to have our industries cease on Sunday, except

ounce of reason is against a ton of anger and froth I -----

Christianizing the Constitution.

A discourse which was described in the published reports as a contennial sermon on "The United States Constitution from a Religious Standpoint," was delivered by the pastor of Park Street Church, in this city, on the evening of the Sunday preceding last week's celebration at Philadelphia: the objective point of the whole of which was contained in the following statement at its conclusion: "The American Constitution must be Christianized. Thousands of men are at present associated with this end in view, and the weight of the argument is all in favor of these men."

What is our duty as Christian citizens in regard to the non-religious character of the Constitution? he asked. And he answers his own question thus : "We should do that which our fathers failed to do. We should crown our God and Christianity in the very first sentence of the Constitution. We should make it read-We, the people, in the name of God, accepting the Son as our ruler,' etc. " The only class that would object to this, says the Park Street Church pastor, would be those who rejoice that the State is divorced from religion. We take insist that in place of the word religion he shall nut the word oburch, or ecclesiasticism

forehead-an apparatus that serves merely to work, considered State-wise. If the declaration show how little there is behind it." He evi- of Scripture is to be cherished, then it thinks deutly thinks that a man can be a wit merely the time is to come when the kingdoms of this world shall themselves become the kingdoms of our Lord and his Christ. Hence it infers that ful seem the result, the right will ultimately forth a time in which Christianity shall control the caucus, religion shall control politics, the be holy ground."

In reviewing the subject in what it clearly intends shall be the religious as much as the ing each Individual within it from threatened wrong by his neighbor; all its functions comerty; its philosophy a survival of the fittest. Out of this we are passing to a third and still bers from the wrong-doing of others, but recogcombining its forces in those forms of industry which experience shows it can best perform as a community for itself. Beyond this lies a still higher conception of the State as a great educative institution, a preparatory school, in which every man has his work to do, not merely to feed and clothe his brother man but to bless him with a higher education and a nobler life. To this conception, says the Christian Union, belongs the universal ballot, itself a universal educator: the free press; endowed schools and colleges; public parks, with their museums and music; half-holidays, recognizing man's need of something more than bread alone; a legalized Sabbath, suggesting to the whole community the reality of immortal life: and a public school system maintained by pubthe oppressed, and of giving freedom to men. And, | lic taxation, to equip all children with at least some of the elements of true manhood and womanhood.

This is the series of conceptions of a State, according to the Christian Union. It is toward the last and highest ideal, in its opinion, that such as the public needs. We do not need to the American people are moving; away from stop street cars and railway trains, for they | the military despotism of the earliest stage; help men to rest. Nor do we need to stop our away from the mere night-watchman theory of Sunday papers, for Sunday is the very day for | the second stage; beyond even the industrial workmen to read. Just see how powerful an | conception of the third and later stage. When we reach that last and highest ideal of a State it thinks "it will be time enough to incorporate the principle in our written Constitution when we have had it wrought in the brains and hearts of our people." But what of the interim? Oh! nothing in particular. Nothing more than that "how this shall be done is a problem worthy to be studied by every Christian teacher, every pastor, and every parent in the land.". That is all well enough to say, but does that mean that the work of organizing for the purpose of thrusting ecclesiastical authority into the fundamental law is to go on just as it is now going on? Does it mean that the way in which the Christian principle is to be "wrought in the brains and hearts of our people" is that pointed out and asserted in such a denunciatory spirit by the pastor of Park Street Church? That happens to be the main question for the time, and this is the time to answer it for ourselves, leaving the rest to a distant posterity.

Clairvoyance and Psychometry in the Treatment of Disease.

The efficacy and value of clairvoyance and psychometry in the diagnosing and treatment of disease are, becoming more generally recognized and admitted as facts of nature among educated classes. Probably in no one man's experience have they been more clearly shown than in the long and successful practice of Dr. In his sweeping view, the great work of the last cen- F. L. H. Willis, whose abrupt and unjust extury was the setting of the nation right in the pulsion from Harvard College is a matter of eyes of men; the great work of the next cen- note in the history of Modern Spiritualism. tury should be in setting it right in the eyes of Unquestionably in this case, as in many others, Almighty God. "I can make an impregnable | in that act those in authority "built wiser than argument on this point," says our valiant they knew"; certainly they forced upon their preacher, "and if compelled, shall take occasion | victim a course of life that may reasonably be supposed of far more benefit to mankind than to nothing, however, for when was the time had he continued unmolested in the rut that, to all human appearance, he was destined to follow during his life on earth. "Man proposes, but God (Spirit) disposes." The question was mooted a few years since whether the sick while at a distance from a clairvoyant physician can be successfully treated, and the query was responded to by Dr. Willis, who stated that for more than twenty years his practice had mainly been with patients at a distance whom he had never seen. Rogers respecting the omission, to the effect who had applied to him as a forlorn hope, and who were restored to health without having name of God in the Constitution, he added that looked upon the face of their physician. These while one class of people claimed that it was patients resided in nearly every State and Territory in the Union, throughout the Canadas and British Provinces, in the Sandwich Islands and Australia, New Zealand and China, and in many parts of England, France, Germany and Italy. Many of them were themselves physiclans; and mentioning them Dr. Willis refers to the fact that he numbers among his warm personal friends a large number of eminent physicians in this country and Europe, who, knowing of his clairvoyant and psychometric gifts, avail themselves of them in obscure and difficult cases. His faith in the power he possesses is such that he challenges any physician not a clairvoyant, or psychometrizer, or magnetizer, to show results that can compare with what he can demonstrate he has achieved during the time he has been before the public as a healer. We cannot as yet claim for clairvoyance, or for psychometry, a place among the exact sciences. We understand as yet but comparatively little about them. As Dr. Willis says, they have not yet been reduced to a science, and perhaps may never be from the extreme delicacy of the forces involved. But this we do know, that as a means for accurately diagnosing disease they are as superior to the blundering system of the average regular practitioner as the modern telescope is superior to the first orude prophecy of it that was invented in the days of Galileo. It is useless in this day, and it is hourly becoming more and more so, to dispute that clairvoyance and psychometry, which can be relied upon for accuracy, are rapidly supplanting the opinions of the old-school practitioners rightsons judgment lies under the hat of this far in the other direction in our reaction of medicine, which in most instances can only be relied upon as guesses or may-be's. Not politics in the Old World, it nevertheless pauses | only the people but the diplomated " regulars " are cognizant of this, and the latter, wise enough to see whither this state of affairs is tending, are entrenching themselves behind How and why a delution? Hear him: "It is the Constitution. But it thinks it is high time statute books in order to thwart the purposes spirits who for reasons of their own desire that is the constitution. But it thinks it is high time of those who from the realms of the unseen are service at her hands, smoke of men who wear and the question, what constitutes the Oristian begin to earth with new revelations of the T, Gilman Fike of Bostonius Status and a status constitutes the Oristian is the question, what constitutes the Oristian is the question of the service at her hands, since a status of the service at her hands, since at her hands, since at her hands, and status to that class of men who wear and the question, what constitutes the Oristian is the question at it from an at it from a status of the an an at it from an at it from

eyeglass mysteriously held by the nose and idea of a State, and what is the end of Christian | innate rowers of man. But we find strength and encouragement in the fact that no obstacle, though it may retard, can stay the advance of the car of progress; and that however dark may be the cloud at times, and however doubttriumph and justice rule among all mankind.

The First of the Series

Of Free Meetings under the new arrangement for the giving of individual spirit messages to the public through the medial instrumentality of John William Fletcher occurred at the Bannoon, Sept. 15th.

The day was beautiful; the attendance was very large; the floral display was magnificent, and the singing by Mrs. Clapp was highly appreciated by all.

Lewis B. Wilson, Chairman of the Banner Message Department, conducted the services on the material, and Mr. Fletcher's guide, "Fidelity," performed a like service on the spiritual side, opening his portion of the exercises by a brief address through his medium, in which the nature of the duties to be discharged at these sessions was duly set forth; subsequently the following named excarnated intelligences made appeal to the recognition of friends and the public through Mr. Fletcher's organism : Henry M. Austin, Samuel Bailey, Mrs. Mary V. Davis, William E. Clapp, Jennie Stanley, John Dyer, Olinton McCormick, Curtis Allen, Lottie Belden, and Warsaw.

These messages, together with "Fidelity's' address, were taken down verbatim by Miss Emily Chace, and will appear in due order of time. Of this occasion the Boston Courier of Sept.

18th speaks as follows: "There was as orderly, as distinguished an assem-blage of people as one would be likely to find any-where. Quiet and evident interest marked the coun-tenance of each. The chairman took his place on the platform profusely adorned with flowers; the sten-ographer took her place a little distance away, while Dr. J. W. Fletcher, of 6 Beacon street, sat before the table facing the audience. He is perbaps thirty-two or thirty-three years of age, and of a high strung art-listle temperament, faultiess in dress and quiet in manner. As the organ ceased lis eyes closed, and in a deep tone of volce he gave an invocation. Then fol-lowed communications from spirits living in the bilsa-ful beyond, old and young alike volcing their mes-sages. The change of manner, volce, modes of ex-pression were complete, and the medium, if not con-trolled, must surely have been an actor of no ordinary ability. After an hour spent in this way, the young man opened his eyes and the scance was over. The great crowd moved slowly into the afternoon sun-shine." 18th speaks as follows:

The indications are very promising that the work of our Free Circle Department during the season of 1887-8 will be full of interest and value both to those who on the mortal side attend the meetings, or read the proceedings in our columns, and those who on the spirit-side of life find in it an avenue for the taking of the initial step toward recognized communion with their friends on earth.

These meetings will be continued during the season, on Tuesday and Thursday afternoons of each week : On the former, questions will be answered by the controls of Miss M. T. Shelha mer, on the latter individual spirit messages will be given through the medial instrumen tality of John William Fletcher.

A Mediums' Bureau.

It will be seen by his advertisement that Dr. H. B. Storer has established at his residence. 406 Shawmut Avenue, this city, a very strong combination of mediums, which affords good opportunities to the skeptical and inquiring to obtain personal and practical knowledge of the phenomena.

Mrs. Snow, we are informed, is a rapping me dium, through whom messages are given by telegraphic sounds, while she is also favorably known as a counsellor in business matters.

Mrs. Wentworth is spoken of as a superior clairvoyant and an educated physician.

Mrs. C. B. Bliss has been repeatedly endorsed as a materializing medium by correspondents

SEPTEMBER 24, 1887.

Words of Truth and Wisdom.

The subjoined remarks of the Golden Gate respecting the advisability of harmony among speakers, where, as at present in San Francisco. several are engaged in public ministrations on the platforms of different societies in the same locality, so fully and clearly express our own opinions thereon, that we take pleasure in here transferring them to our columns. They are words of truth and wisdom, and should be heeded by all whom they specially concern:

heeded by all whom they specially concern: Room FOR ALL.—Let the good work go for-ward. With Bro. Morse at the Temple, Bro. Colville at Odd Fellows Hall, Mrs. Whitney at Irving Hall, a free platform at Washington Hall, and a score or more of excellent public mediums, the good people of San Francisco are not likely to suffer for lack of spiritual nour-ishment during the coming months. As tastes differ, the people will naturally go where they are best pleased. There is a field for all our speakers, and there is not the slightest occasion for any friction, because of the number of meetings. They are all working for a common end. The only rivalry that should exist among them is that noble rivalry to demonstrate who can best work and best agree. A tidal wave of spiritual power is sweeping over this city. Now is the time for all Spiritualists to prove to the world the good will and brotherly love that lie at the basis of all reform and all true spiritual work. work

In Re Cincinnati Waif Fund.

Notwithstanding the fact that several secular papers have circulated sensational reports concerning various donations of large amounts having been received by Mrs. Hattie D. Mackenzie in aid of her charitable work for the waifs, we wish to distinctly assert that nothing of the kind has occurred I

The BANNER OF LIGHT is alone soliciting and receiving contributions for this most meritorious object, and such sums as we have received have been duly accredited to their donors in our columns.

We trust that those of our readers who can afford to do so will contribute to this fund, and thus assist Mrs. Mackenzie in her benevolent undertaking.

[The Postoffice address of Mrs. Mackenzie is 114 Broadway, Cincinnati, O.]

Spirit Telegraphy.

We are informed by Mr. Rowley, the noted telegraphic medium, of 513 Prospect street, Cleveland, O., that his spirit band of doctors have requested him to make a special rate to the poor. So he will for a time send diagnosis and medicine to those unable to pay more, for one dollar and postage, which barely covers cost. His regular fee is three dollars, and we hope those able to pay more will not take advantage of this kind offer to the poor, for his whole time is given to this good work.

EP Unrecognized mediumship, and human and spirit magnetism, are the true springs of remedial power in those cases of relief for human suffering which men and women of to-day who flinch from being known as having any information of a spiritualistic order seem to unitedly agree to ascribe to "Christian Science," "mind cure," or almost any but the real source: The teachers of metaphysics are traitors to our facts. Such is the opinion of some of the most able lecturers on the Spiritualist platform.

19 We received, on Sept. 16th, a pleasant call at our office from T. B. Jenkins, Esq., editor of the Horticultural Art Journal, of Rochester, N. Y. He visited the Banner circle and was much pleased with the exercises.

25 Mrs. Stoddard-Gray and son have re-Camp∙gro are now giving séances for form manifestations at their residence, 323 West 34th street, New York City.

fanatical fury which at least shows that all his rigid Sunday observances have so far had but small religious effect on him. His theme was the unprofitableness of Sabbath-breaking. First, he undertook to classify the enemies of the Sabbath; they were, he said, those who would abolish the civil Sabbath; those who work and compel others to work on the Sabbath; those who play and compel others to work on the Sabbath, and those 'who keep the day with such as keep it, and break it with such as break it. With the latter he untruthfully classed Theodore Parker, describing him as a man who saw clearly the necessity of the day and openly testified to its value, but "whose lax religious opinions," he said, "entailed conclusions he could not reconcile with facts." For any one to presume to charge Theodore Parker with "lax religious opinions" is vichness indeed.

Then proceeded this all-knowing bigot to say that "the enemies of the Sabbath are the enemies of mankind and of society." "The Sab-bath is the Lord's day," said he, " but the Sabbath-breakers have made it the devil's day." He goes on to array the statistics in proof of it: so many arrests on Sunday, so much crime and so much miscellaneous deviltry, all because of the running of Sunday trains over the railroads. He considered the Sunday train a worse abuse than it would be to sell the road outright, and distribute it in charity. Never mind what else he considered about it. Only he denounced the railroads for their greedy desire to make a dollar. In the same breath he deolared that all countries in which the Sabbath is descerated are wretchedly poor, and must be so. If that is the case, how can the people afford to ride on railroad trains? This ranter next made a raid on the different cities of the country, starting from Sabbath Day Point-After doing wicked Chicago, he drives at "far wickeder" Boston. Speaking of its Mayor being present at a benefit given to John L. Sullivan, "I wish," he is reported as exclaiming, "he had been in a box under ground, rather 1? Can it be the regular and rigid observance of the Sabbath that is responsible for such a soulless manifestation of temper as that ? Jesus called on the Father to forgive those who orucified him as not knowing what they did; but this superfine Sabbath idolator wants other men buried alive, simply because he thinks himself holier than they are! A fine specimen of Sabbatical training, surely. If Congress, said he, is to hold its sessions into Sunday, and the mails are carried on that day, we shall just as surely "fall into poverty and discontent as have Spain, Italy, France and Germany." Oh, my! "It beats all natur" what a power of Worcester County raver! Then again, he asks people to "think of all who make and sell the Sunday newspaper that nuisance of civiliation." And he declares that the opening of museums and galleries on Sunday is a delusion.

to do so at some future time." That amounts that a preacher could not argue, and always better from his own standpoint than from any other?

Interpreting the Constitution according to its plain reading, he pronounced it a "non-religious document." He said, "The true God has no standing in it. It offers no more protection to the religion of Jesus Christ than to the religion of Buddha." Quoting the answer of Alexander Hamilton to the question of Dr. that the convention "forgot" to mention the an oversight, another class insisted that it was intentional and for the express purpose of divorcing the Church from the State. For himself, he professes to be profoundly exercised over it; and from his language and manner one would infer that he never meant to be quiet until the fatal omission had been supplied. The Christian Union naturally feels that it will not answer to let such an occasion as the centennial of the Constitution pass without indulging in an examination of the whole subject anew, and accordingly devotes an entire editorial article to it, prefixing its remarks with the information that it had recently received a circular, indicating that those who would incorporate into the written Constitution of the United States and of the several States some distinct recognition of Christianity, are proposing to push forward their plans with renewed vigor this fall. And it recognizes the movement to introduce some religious instruction in the public schools, the reorganization of the Evangelical Alliance and its pledged purpose to resist the abolition of chaplaincies, the repeal of the Sabbath laws, and otherwise secularizing the State, as well as the demand of the Pennsylvania prohibitionists for a distinct, legal recognition of Ohristianity, as altogether indicating "an awakening conception on the part of Christians to the fact that a State without an established church and a State without a religious spirit are by no means synonymous." In other words, it is guite ready to admit that an established church and a religious spirit may be very far from signifying the same thing. Yet admitting also that we have gone quite too against the combination of ecolesiastics and

to question the wisdom of a political agitation for the purpose of incorporating plous phrases or statements of religious truths into the writ-

Regarding Dr. Storer, no word of commendation is necessary from us; for a quarter of a century at least he has been before the public prominently as a trance speaker, an inspira tional orator and a successful physician ; he has been President of the Onset Bay Camp-Meeting Association, also that at Harwich, Mass., and is now the newly-elected President of the Sunapee Lake (N. H.) Camp-Meeting.

Enterprises like that upon which Dr. S. has now embarked partake necessarily of an experimental character, but we believe him to be honest in intention and devoted to the best interests of the cause, as they appear to his judgment, and hence we wish him success in his new venture.

The Harvest Moon Festival

Will be observed at Onset Bay Camp-Ground Oct. 1st and 2d.

The speakers for the occasion will be Miss M. T. Shelhamer, Mrs. Ida P. A. Whitlock, Dr. A. H. Richardson and others.

The Ladies' Industrial Union will hold a Fair-speaking also in order-on Saturday. Supper and dance in the evening.

On Sunday there will be speaking both fore noon and afternoon.

Trains leave Old Colony Railroad depôt, Boston, on Saturday at 9 and 11:40 A. M. and 4:05 P. M. Fares: from Boston and return \$1,50; Middleboro, 60 cents; Brockton, \$1,00; Fall River, \$1,00; Fairbaven, 70 cents; Taunton, 85 cents.

This Festival is one of the traditional "red letter days" at Onset, and our readers in available portions of the country will do well to make an effort to be present and witness the unique exercises to which the occasion is dedicated.

"If a Man Die, Shall he Live Again?"

Colby & Rich announce in another column the issuance from their press of a pamphlet of twenty-four pages, wherein the above oited query of the stricken man of Us is answered affirmatively by Prof. Alfred R. Wallace. of England, his reply being based on facts personally encountered in the nineteenth century, and going to show that the spirit-which is the man-has no affiliation with death or decay. The brochure deserves to be read by every thinker in the United States. Those who feel to make use of it as a missionary tract among the people will find special facilities afforded them for so doing.

THE SPIRIT MESSAGE DEPARTMENT COD tains answers to questions regarding medial development, etc., and quite a number of clearly expressed messages, two of which-those of Mical Tubbs and "Light" (who pays a high and a merited tribute to our late medium, Mrs. J. H. Conant)-will be read with pronounced interest by the older patrons of the BANNER. "Lotela" also voices messages for various

12 The publication of The N. D. C. Aze and True Keystone has been recommenced by James A. Bliss, at N. E. corner 8th and Mound streets. Cincinnati. O.

Mr. J. W. Fletcher gives no private séances on Thursday after twelve o'clock. Every other day from nine to five o'clock.

19 Read the card of Mrs. Sarah A. Danskin -fifth page.

DR. J. R. COCKE, 603 Tremont street, is a successful Medical and Developing Medium.

REMEMBER, E. Gertrude Berry will hold seances Sunday afternoon on and after Sept. 25th.

13 Read the card of Mrs. Christena B. Bliss, on our fifth page.

"Our Dumb Animals."

Every one whose care and tenderness know no limitation, and whose love embraces all living creatures. will not fail to aid the circulation of the monthly paper bearing the above name, whose grand mission is to "speak for those who cannot speak for themselves." The various societies on earth organized for the prevention of crueity to animals had their origin, as we believe all similar humanitarian bodies have, in the unseen world : and no Spiritualist can consider himself fully equipped to work "hand in hand with angels,", until identified with the grand movement they are formed to advance. It would be very commendable if officers of Children's Progressive Lyceums would see that every member was supplied with the regular visits of Our Dumb Animals : the cost would be small, and the good results great. It is published by the Massachusetts Society, 19 Milk street, Boston, at fifty cents a year.

"Religion."

Dr. E. D. Babbitt's book bearing the above title is a presentation of a cosmical religion, defined by him as one that as far transcends man-made creeds as the sky transcends in height and sublimity the cathedral towers and church spires that diminutively arise beneath it. The gospel Dr. Babbitt presents is one of good will, bringing to all a life here; and hereafter of peace and happiness. It is a book that will be read by those to whom it may come with pleasure and profit. Its summary of facts in exhibition of the teachings and influence, of the old religion and the new leave one no moment of hesitation in choice or question as to which is in accordance with the " divinity that stirs within us. "hits , sin particular such that

DR. H. B. STORER loctures at Hanson, Mass., Sept. 25th ; at Plymouth, N.H., Convention, Ost. 28th, 29th, 80th ; Havernill, Nov. 20th. Will attend funerals in any part of Now England, and will see patients at his office, so Bhawmut Ayanue, Boston.

Henry Ward Botcher, speaking of inspirition, once bild his in dichoo his "If they could bear the ser-monis that were given to him on Baturday highs or Bunday morning they would not care about listening to these which he give them. "Install how that the server and the serve them.

ALL SORTS OF PARAGRAPHS.

SEPTEMBER.

SEPTEMBER. A change creeps over nature. A deep flush Mounts to the maple leaf; the air is clear, The grapes are purpling, and a crimson blush Bpreads o'er such flowers as deck the waning year; Bibe apples bend the trees, while golden-rod By roadside, lane and meadow gayly nod. Now whistings of the quait are often heard From buckwheat fields, while on the calm air floats The drumming of the partridge. Not a bird Builds now a nest; but night is thrilled by notes From orickets near, and locusts' drowsy hum, That seems to say, "September time has come!" —Brooklyn Magasins.

The outlook in Ireland is very threatening.

A. F. MELCHERS, Charleston, S. C., writes that he desires that the fifth line of the third paragraph in his essay on "What is Soul?" published in BANNER of Sent. 10th, shall read " absolute consciousness," not "aensuousness,"

"Train up a child in the way he should go," and keep a little abead of bim in the same way during the training, to be sure he goes, -New Orleans Ploayune.

Animais as well as human beings are liable to become addicted to oplum-poisoning. In countries where the use of opium is prevalent many animals remain beside their master while betakes a whiff at his pipe. Breathing an air containing a good deal of oplnm vapor, they become quite intoxicated, and appear to relish the sensation. This has been noticed concerning cats, dogs and monkeys. The latter like the the sensation so much that some of them take to eating oplum.

The art of writing, anciently, was practiced more extensively by the Egyptians than by any contemporary nation. The pyramids and monuments of the earliest period bear inscriptions, and fragments of manuscript exist of the earliest Theban dynasties, 2000 B. C.

A current magazine speaks scorufully of "those barbarous days when dead birds were worn in hats." It would be pleasant to know indeed that they are days which are no more.

Sept. 19th seven trains were wrecked on various railroads in Iowa, Indiana, Pennsylvania and Ohio, with upward of a score of killed and wounded, largely employés. The excitement was intensified in two in stances by the explosion of four cars of giant powder and the blowing up of a car of dynamite. Truly American railroading is now quite a lively science.

> LAMENT OF THE STRAW HAT. No more abroad, A oranial lord, I 'll greet the light of day,

For in disgrace, As out of place,

I now am cast away.

September's bell Hatt rung my knell, And ranked me with the dead, And I am put Oft under foot, Who once reigned overhead.

Sunday, Sept. 18th, was the one hundredth anniversary of the laying of the corner stone of the Capitol at Washington by Gen. Washington.

Cholera is devastating Italy.

It is thirty-six years since Louis Kossuth electrified this country and England by his eloquent pleas for his native Hungary. He is living, eighty-six years old. in poverty, but in good health, and still working on reminiscences of his time, which will be published after his death.

The Indian trouble in Colorado, from all accounts, The indian trouble in Colorado, from all accounts, seems to have been an unnecessary collision between the worst kind of cowboys and some Utes, in which the former figured most contemptibly. What few In-dians an advancing civilization has left have a suffi-ciently foriorn existence without being in danger of death at the hands of cowboys while peaceably claim-ing what rightfully belongs to them.—Boston Sunday Wines.

THE CENTENNIAL of the adoption of the United States Constitution was successfully observed with highly appropriate ceremonies in Philadeiphia, Pa., Bept. 15th, 16th and 17th. President Cleveland lent his presence to the occasion, as did several State governors; and nearly twenty five thousand men in line (composing militia from divers States, national troops, etc., etc.), under command of the gallant Phil Bheridan, together with tremendous crowds of civillans, made the echoes of the old Quaker City ring againi

A Georgia paper says that Mr. Wheeler, of Han-cock County, out a watermelon a few days ago, and when opened it displayed a distinctly formed "W" on

Movements of Mediums and Lecturers. [Notices for this Department must reach our office by

Monday's mail to insure insertion the same week,]

G. W. Kates and wife lectured in Indianapolis, Ind., Sept. 11th to 18th, and will be in Evansville, Ind., Bept. 20th to Oct. 2d. The month of October will be employed through the State of Indians, working for a State Convention to meet in Anderson, Ind., Nov. 8d, 4th, 5th and sth. 4th. 5th and 6th.

Dr. J. L. Wyman and wife, of 4t Mount Pleasant street, Bast Somerville, have returned from their summer vacation.

mer vacation. Mrs. Emma Hardinge-Britten is actively engaged this month in Newcastle, Eng. On the 11th, the was to speak on "The Faith, Facts and Frauds of Bs-ligitous History," and in the evening on "Here and Hereatter," On the 18th, "Who are the Spirits?" and 19th, "The Spiritual Outlook." During the week sho gave an illustrated lecture on Astronomy. Mary A. Charter is now doing a good work, we are informed, at Fitchburg, Mass. She can be addressed care Mits. Stillman Ray, No.9 Cross street, that city. Dr. and Mrs. F. H. Rowoe of Providence, R. I., called at this office Saturday, Sept. 17th, on their way to Portland, Me.

Mr. J. W. Fletcher will lecture before the Spiritual-ists of Frovidence, R. I., the Sundays of October. Mr. Fletcher can be engaged by societies to give his great lecture on Spiritualism, illustrated by two hundred dissolving views.

Mrs. Clara A. Field, one of the ploneer workers on the spiritual platform, will go South for the winter, and will make lociuring engagements with societies desiring her services on moderate terms for one or more Studays, commencing early in November. She can be addressed at BANNER OF LIGHT office.

can be addressed at BANNER OF LIGHT office. A. E. Tisdale lectures in Worcester, Mass., the mon'h of October; in Lyon, Mass., the 6 lh and 13th of November; in Providence, R. I., the 20th and 27th of November; in Castou, IiI., the months of December, January and first two Sundays in February; in Troy, N. Y., the last two Sundays in February; in Provi-dence, R. I. the month of May. He desires engage-ments for March, April and June. Address, Merrick, Mass.

Dr. Dean Clarke, one of our able and prominent in-spirational speakers, well known to the older Spiritu-alists, but by reason of several years' absence on the Facilic coast, but little known to the present managers Facine coast but fittle known to the present managers of our societies, desires to arrange at once for his fail and winter campaign, and therefore solicits immedi-ate application for Sunday or week evening lectures. New England Spiritualists should keep this experi-enced and capable spiritual teacher constantly em-ployed. Address in care this office.

Bishop A. Beals closes his engagement at Pittsburgh, Pa., on Sunday, Sept. 25th. During the month of Octo-ber he speaks in Troy, N.Y., where he can be ad-

Mrs. H. S. Lake is filling a very successful engage-ment with the First Spiritual Society of Philadelphia. The Sundays of October she will speak at Norwich, Conn. Those who desire can arrange with her for week evening lectures within easy distance of that place. Permanent address, 123 West Concord street, Boston, Mass.

J. Frank Baxter is at present lecturing in Lynn. Through October he will be in Bridgeport, Conn., and in November in Brockton, Mass., and Norwich, Conn.

Chicage, Ill.

To the Editor of the Banner of Light: A large audience assembled in Avenue Hall. on the evening of Sunday, Sept. 11th, and were deeply interested in a lecture by Mrs. Ada Foye, delivered under the auspices of the Young People's Progressive Society. Announcing as her subject, "Our Spirit Homes," she proceeded in a clear and comprehensive manner to eluci-date it, to the full satisfaction of her auditors. At the close of the lecture Mrs. Foye gave a number of tests, all of which with one exception were recognized as correct by persons in the

audience. Mrs. F. O. Hyzer, one of the best inspirational trance speakers, will occupy the platform of the Young People's Progressive Society, Oct. 7th and 9th, and during the month, if the pub-lic give their aid in keeping her. Mrs. Hyzer is well known to Spiritualists as a first-class and interacting locturer. CELIA. and interesting lecturer.

Haverhill and Bradford.-The Spiritualist Association of Haverbill and Bradford, after passing

sociation of Haverbill and Bradford, after passing their summer vacation, are about to reöpen their au-tumn and winter course of lectures in Brittan Hall. The first lectures, preliminary to the regular course, will be given by Dr. C. H. Harding, of Boston, on Sunday, Sept. 25th, together with platform tests psy-chometrically presented. The opening lectures of the regular course will be given on Sunday, Oct. 2d, by Mr. John Blater of Brookiyn, N. Y., a medium sus-taining the highest reputation for platform tests of the most convincing character. This will be the first visit of Mr. Slater to Kastern Massachusetts, and will afford an opportunity for Spiritualists and investigat-ors to listen to him, who have not been privileged to stand before him in the great audiences at Lake Pleasant and other Spiritualistic assemblages. As this visit will be the only one he will make to this sec-tion during the present season, it will afford a rare opportunity for Spiritualists in Lawrence, Merrimae, Amesbury, Newburyport, West Newbury, Groveland, Georgetown and other neighboring places to listen to him. In some of these places lectures are not reg-ularly held, and in others their lecture courses may not commence quite as soon. All Spiritualists and investigators who can make it convenient to be

ularly held, and in others their lecture courses may not commence quite as soon. All Spiritualists and investigators who can make it convenient to be present on that occasion are cordially invited. The lectures of this Association are given now at two and seven o'clock P. M. The lectures in October are to be given by Mr. Slater, Mr. Edkar W. Emer-son of Manchester, N. H., Mrs. E. O. Kimbali of Law-rence, and Mrs. Juliette Yeaw of Lecominster, consti-tuting a programme for the month of a high and in-structive order. Other able lectures will follow in the course. E. P. H.

Special Notice.

BANNER

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

 \mathbf{OF}

ALLEN PUTNAM, Esq., will auswer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

Subscriptions Received at this Office

¥08

FACTS. A Monthly Magazine. Published in Boston, Per year, \$1,00, BUCHANAN'S JOURNAL OF MAN, Monthly, Published at Boston, \$1,00,per year. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. \$1,00 per year.

Tile BETTER WAY. Devoted to Spiritualism and other Topics. Published weekly in Cincinnati, Ohio. Price per

ThE BETTER WAY. Devotes to Spirinalism and other Topics. Published weekly in Cincinnati, Ohio. Price por year, \$2,00. THEULIYE BRANOH. Published monthly in Utics, N.Y. \$1,00 per annum. THE CARRIER DOVE. An Illustrated Weekly Journal, containing Portraits and Biographical Skotches of Mo-diums and Spiritual Workers. Published in San Francisco, Cal. \$2,50 per year. RELIGIO-PHILOSOFHICAL JOURNAL. Published week-ly at Chicago, ILI. Per year, \$2,50; six months, \$1,25. LIGHT: A journaldeviced to the Highest Interests of Ha-manity, both Here and Hereafter. London, Eng. Price \$3,00 per year.

MBILLY, oold Here and reference. London, Mag. A new THE MEDIUM AND DAYBREAK: A Weekly Journalde-voted to Spiritualism, London, Eng. Price \$2,00 per year, postage 50 cents. THE TROSOPHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per

THE BAU SCH HICCT HILD HILD HILD Weekly in San Francisco, THE GOLDEN GATE, Published weekly in San Francisco, Cal. Per year, \$2,50. THE PATH, A Monthly Magazine, devoted to Universal Brotherhoed, Theosophy in America, and Aryan Philosophy. 5. More annum.

Brotherhood, Theosophy in Antonio, and the second state of the sec

For Sale at this Office: FACTS. A Monthly Magazine. Published in Boston. ingle copy 10 cents. Bingle copy 10 conts, HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Sin-

Health Magazine. Published monthly in New York. Sin-gle copy, 10 cents. BUCHANAN'S JOURNAL OF MAN. Monthly, Published at Boston. Single copies, 10 cents. THE CARNIER DOVE. An Illustrated Weekly Journal, containing Portraits and Biographical Ektolics of Me-diums and Spiritual Workers. Published in San Francisco, (Cal. Single copy, 10 cents. THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THEOLIVE BRANCH: Utics, N.Y. A monthly. Price

THEOLIVE BRANCH: Utics, N. Y. A monthly. Price 10 cents. RELIGIO-PHILOSOPHICAL JOURNAL. Published wear-ly at Chicago, Ill. Peryear, \$2,60; six months, \$1,25. Sin-Rie copy, 5 cents. THE NEW THOUGHT. Published weekly in Des Moines, 10wa. Peryear, \$1,60. Single copy, 5 cents. THE WATCHMAN. Published woekly in Des Moines, 11k WATCHMAN. Published woekly in New York. Single copy, 8 cents. THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents. THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents. THE HERALD OF HEALTHAND JOURNALOF PHYSICAL CULTURE. Published monthly in New York. Price 10

CULTURE. Published monthly in New York. Price 10 conts. THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BETTER WAY. A Spiritualistic Weekly Journal. Published in Uncinnati. O. Single copy, 5 cents. THE EASTERN STAN. A Weekly Journal, devoted to the Exposition of the Spiritual Philosophy. Published at Gienburn, Me. Per year, §1.00. Single copies 3 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents. THE EASTERN Store Thought. Published in Boston. Single copy, 15 cents.

BATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Npecial Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Binson, Business Cards thirty cents per line, Agste, each intertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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

AF Only amail and light cuts will be showed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be



LIGHT.

THESE INTERESTING PUBLICATIONS are printed in quarto form, without covers. Price & cents each.

PREMIUMS FOR FACTS.

TO NEW SUBSCRIBERS, AND ALL OLD ONES WHO HAVE PAID IN PULL FOR THEIR PRESENT YEAR'S SUB-BCRIPTION, AND IN ADVANCE FOR ANOTHER YEAR,

Any 15 Books in the following List, Free: 46. Romeo and Juliette. By William Black. An orquiallo skotch of two foolish lovers, who mingle tender rentiment with the hullerous in a way to make overybedy smile. This author's stories are siways racy, and full of telling points. talling points.

telling points. **17. Enoch Arden**, and other gems. By Alfred Ten-nyson. For putity of style, g-nulne sweetness and fouch-ing pathos, the great poet has never surpassed his "Enoch Arden." In this poem of human affection he is at this best, and one cannot know the poet laureate without knowing it.

and one cannot know the peak haurcate without knowing it.
44. Cardianal Richellen. By Sir E. Bulwor Lytton.
The character of the wily, ambitious and brilliant French primate, as sketched by Bulwer in his isumorial play of Cardinal Richellou, is the one which has become historic.
49. Paul and Virginia. By Bernardin dest. Pierro.
49. Paul and Virginia. By Bernardin dest. Pierro.
This olegant household classic renows its frommess and beauty with every reading. It is the "story that never dies," toking in purchased and tenderest style.

BI. Miss Toosey's Mission, and Laddie. Two of those rately conceived and charming'y told stories of home and duty which refresh and inspire. They ought to be read by every young person who has the world to face.

59. Prog. Woffington. By Charles Reado. This masterpiece by the great novelist is one of these exquisite moreless with which great minds ornament their work. Not to know Reg Woffington is not to know Reade, Part I, 53. Part II, of above.

34. Bioney. By Sir F. Bulwer Lytton. Wheever read Shakspeare's "Merchant of Venice" should read Bul-wer's "Money." Under the above fills you see the coin-age, and hear the jingle of the full play.

age, and hear the jingle of the full play. **35. Hasselins.** Prince of Abyasinia. By Dr. Samuel Johnson. One of those immortal writings by a master mind which no ene can afford not to read. It is a story of the human heart is its hauplest moud, carnest longings, and noblest aspirations. Part I. 60. Part II. of shove. **57. William Shakapeare:** How, When, Why and What he Wrote. By H. A. Taino. There never has been compressed into such brief spaces so much about the im-mortal "Bard of Avon." as in this work of the brilliant French author. It will open the eyes of the reador to a thousand things he never dreamed of. **59. Decmit An Atlantic Echolode.** By Justin H. Me-

59. Doom! An Atlantic Episode, By Justin H. Mc-Carthy. A powerful and thrilling story of life on an American liner. The situations are natural, the plot in-tense, the sketching exculsive. The hand of a master is, visible from the ""all aboard "" at Liverpsol, to the terrible landing at New York.

ianuing at New York. 50. Julia and Her Romeo. By David Christie Murray. This author is always ingenious and racy. In "Julia and Her Romeo" ho is particularly charming. The reader is held to the last in a spell which makes him regret the end of the story. **INDEPENDENT OF PARTY!**

69. The Early of Lyons. By Sir E. Bulwer Lytton, This is the lady as seen in the celebrated play of the same name. It maks as the pretitest picture of devotion, and sincerest expression of the "tender passion" ever pisced with the same set of the same

on the stage. **61. The Cricket on the Hearth.** By Charles Dick-ons. One of the sweetest and tenderest things ever written by Dickens. All love it for its beauty and pathos and it will be preserved and road long after some of his most im-aginative works have been forgotten.

62. Minbbed in the Dark. By E. Lynn Linton. A strong, stirring story of the old Neapolitan days, by an author who invents ingenious piots and handles intricate situations like a master. Part 1. 63. Part 11. #2" the day, and General Literature, PURE AND CLEAN. #2" A Paper which should be found in every American

64. Calderon the Courtler. By Nr F. Bulwer Lyt. ton. One of the best of the great author's historic stories. Full of graphic situations, quick action and rare informa-

tion. **65.** Sher or Adventures in the Caves of Kôr. By H. Rider Haggard. This unique and popular story is a new departure in the field of fiction. Its production has carried the author into tame as a writer and artist. The vigor and variety of the book make it especially charming; its narrative imparts a pleasant thrill as it glides through won-derful scenes and startling syons. Part I. 60, Part II. 67. Part III. 63. Part IV. of above.

67. Part III. 63. Part IV. of above. 69. Bulldog and Buiterfly. By David Christie Murray. A spicity told story of human character, yet not a bit overdrawn. Buildogsand Buiterfliesare all around us, 70. The Coming Race: or New Utopia. By Sir F. Buiwer Lyttoni. A therilling history of life among an ideal people found in the centre of the earth, where the beauties are Arcadian, the form perfect, the thought pure, and mo-tive free. A charming book; light, cheerful. Part I. 71. Part II. of above.

Part 11, of abovo. 79, Duty Unico Death; or Life and Work of Rev. George C, Haddock, Apostle of Prohibition in the North-west. By his brother, John A. Haddock. The murder of this great pulpit and platform orator and eloquont temper-ance champion sont a thrill of horror through the North-west and entire country. The work is an ably written ro-view of the man and his careor, and contains a graphic ac-count of his assessination. Part 1. 73. Part 11, of above.

count of his assassination. Part I. 73. Part II. 76 above.
 74. The T-inl of Pickwick. By Charles Dickens. This is the first time the entire story of the gallast Pickwick's diventures with the impressionable Mrr. Bardell has appeared in connected form. It abounds in ludicrous situations and mirth-provoking incidents.
 75. Alian Qustermain. The latest and best novel from the pen of the popular H. Ridder Haggard. In this story of African adventure, the Button, and thrilling activity is made a solution of the popular the Ridder in the gallast form the gallactic matter in the story of the popular is story of the gallactic matter is the story of the popular is stuation, and thrilling activity that made "Sho" such a revelation in fiction. No more exciting romance has ever come to the surface in English literature. and it must share the popularity of all his other works. Part I. 70. Part II. 77. Part III. 78. Part IV. of above.

In Ages Past; In the Long, Long Age; and their Many In-carnations in Earth-Life and on Other Worlds, A Spiritual Legacy for Earth's Children. This book of many lives is the legacy of spirit Eona to the wide, wide world. A book from the land of souls, such as never before published. No book like unto this has ever found its reay to carth-land shores, as there has never been a demand for such a publication. The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world. It has 650 large-aized pages, is elegantly bound in fine English cloth, has beyeled boards and glit top, Will be sont by mait on receipt of 82.50. Send amount in Money Order or Registered Letter. Catalogues, giving contents of the Book, mailed free to vory one. Please send your name and address. Address all letters JOHN B. FAYETTE, Oswego, N. Y. Hox 1309. Aug ls13w* THE AMERICAN FLAG III NANNAU ATREET, N.Y. A Handsome Eight-Page Wookly Paper. THE OBGAN OF THE

American Party.

Anti-Immigration!

Anti-Romanism!

Anti-Bossism!

Patriotic!

#2" In addition to Politics, it contains the best Stories of

AGENTS, ATTENTION!

Wowant an Agent for the sale of The American Fing

in every City, Town and Village in the United states. No

ther paper-daily, weekly or monthly-sells like The

Fing. Every American wants it, and every American will subscribe for it as soon as it is called to his attention. The Fing waves everywhere, North, South, East and

West. One Agent secured 56 yearly subscriptions to The Fing in a small town in Connecticut in one week. Anoth-

NEWSDEALERS Can soll a copy of The Fing to every American in their

O.C. COHEN.

THE

N. D.C. AXE and TRUE KEY-STONE,

Gonoral Managor,

The Americus Publishing Co., 824 4W 111 NASSAU STREET, NEW YORK CITY.

neighborhood. No other periodical is so popular :

er sends us 24 from a village in California.

Bend at once for terms to

Fearless!

Outspoken,

Able,

- Household !

Now on Bale.

The Grandest Spiritual Work Ever Published.

OR THE

Experiences of the Spirits Eon and Eona,

In Earth-Life and Npirit-Npheres;

-Echoes from Many Valleys;

Voices from Many Hill-Tops-

5

both halves. This must have been one that will "W" up.-Norristown Herald.

Taking cold is one of the occupations of the season. As one medical man says in warning: "To take cold now means to suffer all the winter from the ordinary changes of temperature."

With the aid of science even the desert of the Sahara is becoming inhabitable and colonization is encouraged. The Lower Sabara is an immense basin of artesian waters, and the French are forming fresh cases with skill and success, so that the number of cultivated tracts is increasing rapidly. After a period of thirty years forty-three cases have 13,000 inhabitants, 120,000 trees between one and seven years old, and 100.000 truit trees.

According to Yucatan journals, that region has been visited by a fabulous number of bats, which have at tacked the cattle, causing much destruction; and making meat scarce.

Mamma—" My dear, you must invite one of your little friends in to share your candy." Little Dot— "I-I guess I'll invite Lucy." "Weil, that will be nice." "Yes, candy makes her tooth ache, an' she never eats much."—Omaha World.

There is very good authority for the statement that the next President of Wellesley College will certainly be a woman. Although the trustees have not made a choice, the fact of sex is a foregone conclusion.

ANOTHER ONE FROM MAINE.-Bunko Steerer (to stranger)-"Excuse me, sir. but is not this my old friend, Mr. Riy, of Rome, New York?" Stranger-"No, sir. I am Mr. Richlenateinbergerblumenthal-ichtenschwartcoff, of Quoddyquohogmachlasmemfre-margog, Me." Bunko steerer excuses himself, but be-fore he can reach his "pal" the stranger's name and address have escaped him.-Ex.

Reason is the law of life.

ht

n-15 10 1d 5d

18

m bo al

of of ad be or

in-

ıb, İn

15

CC 8**r**or ng

60 п. 🔻

The title of Generalissimo is used by the Spanish and Italians. It has been used by the French, Cardinal Richellen being the first to take it. It is applied to a general in ohief who has under him two or more grand division under generals. The English have never used It.

A new theory of the final destruction of the earth is that the polar ice. is penetrating the interior, of the globe like a wedge, and that as soon as it reaches the furnace, there will be an explosion that will split the world into pieces too small for truck patches.

A VOLUNTARY TRIBUTE to' Dr. Dumont O. Dake, from a distinguished Baptist divine:

Dake, from a distinguished Baptist divine: "I have known Dr. Dumont O. Dake for nearly eight years, and I am happy to testify to his high moral character as a man, and his emi-nent abilities as a physician." He is a thor-"orighly" read "physician." a graduate of a New "York Medical" College, but treats his patients magnetically... His power to diagnose disease is "not a little remarkable, his magnetic manipula-tions seem to have almost supernatural virtue. He has been preëminently successful in treat-lang and curing chronic cases. A case came un-Ho has been preforminently successful in transforments. Ing and curling ohronio cases. A case came under the personal observation. as follows : A case came on the successful in transformation is paid to anorymous communication. The main address of writer is a latese independents. The new called when it was too for the successful in transformation is paid to anorymous communication. The main address of writer is a latese independent is and concervation of the principal difference is a successful in transformation is paid to anorymous communication. The main address of writer is a latese independent is a successful in transformation is paid to anorymous communication. The main address of writer is a latese independent is a successful in the successful in

Haverhill, Mass., Sept. 19th, 1887.

Newburyport, Mass .- At the adjourned business meeting of the First Spiritualist Society, Tuesday evening, Sept. 13th, D. T. Reed was elected Treas-urer, vice John Mulchabey resigned. Mr. Mulchabey, who has served loug and faithfully, was obliged to re-sign by reason of ill health. William H. Pike was elected to fill the vacancy on the Finance Committee, caused by the resignation of Thomas M. Whiting. The following committees were appointed: Hall, Moses A. Plumer and Albert Russeli; Music, B. P. Pride, Frank H. Foller, D. T. Reed: Collectors, Moses A. Plumer, W. R. Jameson, Mrs. N. A. Easson, Wil-liam H. Pike, Mrs. Etts Porter; Entertainments, Mrs. N. A. Easson, Mrs. Dr. Greeu, Mrs. Oatharine Poore, Mrs. John Pike and Mrs. Chas. W. Hidden. The meetings will open for the season at Fraternity Hall on Sunday, Oot. 22d. The mediums and speakers un-der engagement to date are as follows: Oct. 23d and Soih. Mrs. E. M. Himball of Lawrence; Nov. 6th. Prof. W. F. Peck, of Norwich, Conn., 13th, Miss Lizzle Ewer, of Portsmouth, N. H.; 20th, Joseph D. Stiles, of Wey-mouth; 27th, Mrs. Abbie N. Buruham, of Boston; Dre. 4th, Mrs. Hattie C. Mason, of Boston; 11th, Mrs. O. M. Nickerson, of Orleaus; 18th, Dr. Julia A. Bpaulding, of Worcester. H. evening, Sept. 13th, D. T. Reed was elected Treas

Portland, Me .- On Sunday, Sept. 18th, we had with us for the third time this season Dr. F. H. Roscoe and wife of Providence, R. I. The Doctor gave us two very interesting jectures, and his tests were more wonder-ful than ever. He is to be with us on Bunday, Bept. 25th; he is also arranging an entertainment to be given in the near tuture, assisted by his wife and some of our home taient. He lectures and gives readings and tests on Wednesday evenings while here. We will say to those Societies whose committees have engaged the Doctor that there is a treat in store for them. The Ladles' Ald Society had its first social and dance on Wednesday evening, Sept. 14th. It was a success socially and financially. Our meetings are largely attended, and there seems to be quite an awakening in regard to our beautifdi philosophy in Portland. MBS. JOHN R. BHAZIER. 15 Myrtle street. wife of Providence, B. I. The Doctor gave us two very

Horsford's Acid Phosphate in Epilepsy. Dr. A. L. TURNER, Head Physiolan, Bloomsburg Sanitarium, Philadelphis, Pa., says :: "Have prescribed it in several hundred cases of epilepsy, and always with good results. As an adjunct to the recuperative powers of the nervous system I know of nothing to equal it."

Back numbers of the BANNEB for no special date will be supplied at four cents per copy : But parties ordering papers for any special date will be charged the usual price-eight And range at cents per copy.

The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A.M. Jy2

Dr. F. L. H. Willis may be addressed un-til further notice, Glenora, Yates Co., N. Y. Jy2 13w^{*}

Every Saturday Morning, from 9 to 12 M. (beginning Oct. 1st), ANDREW JACKSON DAVIS, Physician to body and mind, may be consulted at his office, 63 Warren Avenue. This addition-al day will accommodate persons who cannot attend on his regular days, Tuesdays and Thurs-days. He desires for patients only those who seek Health in Obedience to the Divine Will, usually called "the laws of Nature." Heavenly aid is always possible; so called miracles, im-possible. Consultation, \$2. Every subsequent interview, \$1. Simple medicines extra. tf S17

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,60 per year, er \$1,75 per six months. It will be sent at the price named above to any foreign country em-braced in the Universal Postal Union.

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





TRANCE MEDIUM.

BUSINESS and Medical Sittings daily. 222 Tremont Batreet, Boston, Mass. Medial Gitts developed. Can be engaged for Private Oircles or Public Platform Tests. 824

PARTLY, OI BOOVO. 70, The Hnightabridge Mystery. By Charles Reade. One of those ingeniously devised and thrillingly told stories which immortalized Reado. The plot is a work of art. Concealment is the artist's game, till, after which ing through a forest of mysteries, the fearful cloud bursts on the reader like an Alpine avalanche or ocean water-work.

3. Back to the Old Mome. A novel. By Mary Cool Hay, author of "Hidden Peris."

6. The Frozen Deep. A novel. By Wilkie Collins, author of "The Woman in White," etc. Address FACTS PUB. CO., Drawer 5323, Boston, Mass. 524

MAGNETIC FOOT BATTERY.

MAUNCIIU FUUI DATIENT. MAUNCIIU FUUI DATIENT. Manu limbs than any other cause. To keep the feet warm is to protect the whole body. Our Magnetic Foos Hatterles will warm the feet in flyo minutes, and keep a confortable, genial glow in the feet and limbs all day long. These Vitalizing Foot Batterles increase the flow of blood into the feet and limbs, relieve the tired, sick headsche, caused by too much blood upon the brain. These Magnetic Foot Batterles work out a change for the whole body, cure ithematiam, Swelling, Aches and Fains in the Feet and Limbs, remove Ghilloisins and cause a pleasant, squeets of sunshine. Magnetism is "Bottled Hunshine." If you would have warm feet, send for these Insoles. \$1,00 a pair, three pairs for \$2,00 by mail. Send for our new book. "A Plain Boad to Health." froe to any sidrest.

CHICAGO MAGNETIC SHIELD COMPANY, 82 No. 6 Central Musie Hall, Chicago, Ill.

MEDIUMS' BUREAU.

THE following Mediums will be found at 406 Shaw. mut Avenue, Rosion : DR. H. B. NTORER, Physician and Lecturor. MRS. SNOW, Rapping, Telegraphy and Business Me

Alum. MIR. N. F. WENT WORTH, Medical Clairvoyant. MIR. C. B. BLING, Materializing Medium. AT The convenience of this central Bureau, for investi-gators of Bpiritualism and for patients, will be readily ap-preciated. 8W 82

Spiritualists and Liberalists FOR FLORIDA.

THE FLOKIDA. T WANT to open communication with liberal-minded people who would like to stuffe in Florida, where I have lived, and propose to go again this winter. Address J. J. WIRNEY, Harvard, Mass. 824

Mrs. Caroline Field Welch,

MASSAGE TREATMENT, THE CLYDE, ISABELLA STREET, BOSTON.

HOHEST REFERENCES AMONG THOSE ALBRADY CURED

SUFFERERS OF PAIN

A ND BRIEUMATINM of any kind, chronic or only oucoke and Aumburgs. I can relieve you quickly and per-financently, as hundreds can testify. Uall on or write te Mith. M. J. ELLSWORTH, Hoom 4, 116 Court street, Boston, Mass. 524

MRS. S. A. DANSKIN,

WIDOW OF W. A. DANSKIN, as Physician of the New School, still continues her labors at No. 1600 North Gilmore street, Baltimore, Md. Free diagnosis on receipt of stamp, age and sex; leading symptom and lock of hair. Medicine prepared and magnetized by Dr. Rush, who has controlled this medium for the last twenty years, and wrought many wonderful cures. 57" 824

MRS. W. D. LEWIS,

A FOUR-PAGE WEEKLY JOURNAL, especially de-organ of The National Developing Circle. Terms of subscription, 91.69 per annum, which includes a year's certificate of membership in the N. D. C. Sample Copy Free.

Send for Book, "How to Become a Medium in Your Own Home," and a personal scaled letter designating all your phases of Mediumship, all for 15 cents. Address

JAMES A. BLISS,

N. E. Corner of 8th and Mound Streets. ۲ľ CINCINNATI, OHIO.

824 PROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass. Your which fifewritten, horoscope thereof free of charge, Reliable on Business, Marriage, Disease, and all Flunctal and Social Affairs. Send age, stamp, and hour of birth if possible. 18* 524

IF A MAN DIE,

Shall He Live Again?

A Lecture Delivered by PROF. ALFRED R. WALLACE, at Metropolitan Tem-ple, San Francisco, Cal., Sunday

Evening, June 5th, 1887.

This Pamphlet embodies, in clear typography and con-venient form, the first and only discourse delivered in America on the subject of Strinttukling by this widely-known English Scientist during his recent visit to our

shores. It is devoted largely to a clear and forcible recounting of his own personal experiences among the phenomena, rather than the argumentative or theoretic development of the claims of the New Dispensation upon the consideration of the upper trans-

It is just the work to scatter broadcast through the coun-try at fulls season, when, the recreations of summer ended, the public mind is renewedly applying itself to labor, thought and reflection. Copies may be had for circulation at the following low prices: Pampliet, 24 pages, price 5 cents. 13 copies for 50 cents.

80 H HI,00, For sale by COLBY & RICH.

Children's **PROGRESSIVE LYCEUM.**

A Manual, with Directions for the Organination and Management of Sunday Schools, adapted to the Bodies and Minds of the Young, and contain-ing Rules, Methods, Exercises, Marches, Lessons, Questions and Answers, Invocations, Silver-Chain Recitations,

Hymns and Songs.

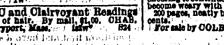
BY ANDREW JACKSON DAVIS.

Every Lyceum should be well supplied with these little books, so that all can unite in singing the songs and join as one family in the Silver-Chain Hecinthons. The abridged edition is no longer in print, experience having proved the far greater value to Lyceums of the original complete Man-ul. We offer the latest editions at the following reduced

ual, we once the interview of the interv



All who appreciate spiritual, progressive, liberal, human-itarian and sympathetic s ntiments, poetically yet strongly expressed, will find much to their task in this nest volume, the contents of which are from the writings of Longfellow, Lowell, the Cary Bisters, William Dentou, Hicharil Realt, Will Carlon, Florence Percy, Lizie Doten, Ella Wheelor and others, Two mediumistic poems are included in the collection, one by Mirs, K. R. Stilles and one by Carrie E. B. Twing. The book is printed on evira fine piper, and should grace the homes of all as a means of refressing and cheering to continued activity in the battle of life these who become weary with its toil and turnoll. 20 pages, neatly bound in cloth. Price \$1,00; postage 10



LIGHT. BANNER OF

Message Department.

6

Fublic Free-Circle Meddings Are beld at the HANNER OF LIGHT OFFICE, 9 Hosworth siteet (formery Mongomery Place), on TURNDAY and THUTNDAY AFTENSION of each werk. On Turneday afternoon Miss M. T. SHELHAMEN will oc-cupy the platform for the purpose of answering such ques-tions along intelligence. On Thurneday afternoon, JOHN WILLIAM FLETCHEN, Under the Influence of his guides, will afford an avenue through which influence of only for these samees will be open at 20 clock, and aervices commence at 30 clock pre-cisely at which time the doors will be closed, allowing no cereas until the conclusion of the some, except in case of absolute necessity. The public is cordially institut. **May 16 in any of 18 departments of thought and labor**, which they would like answered by the spirit world intelli-gences, may send them to the Chairman of the Circle, who will prevent them to the chairman of the Circle, who will prevent them to the chairman of the Circle, who will prevent them to the chairman of the Circle will of the dust them to the chairman of the Circle will of mail, or hand them to the Chairman of the Circle will some set of the privilas the Tureday some for con-sideration. **The Mesanges** published in this Department Indicate

Alteration. AT The Messages published in this Department 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 carthy 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 rea-son. All express as much of truth as they perceive-no more.

son. All express as much of truth as they preterior more. More It is our earnest desire that those who may recognize the messages of their split-friends will verify them by in-forming us of the fact for publication. More Natural flowers upon our Circle-Room table are grato-fully appreciated by our angel visitants, therefore we solicit itorations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of splitual-ity their floral offerings. More Letters of fugulity in regard to this Department of the HANNER must not be addressed to the mediums in any rase, but to LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES. GIVEN TEROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 24th, 1887. **Npirit Invocation.**

Spirit Invocation. Oh! thou Supreme Spirit, thou Overruling Intelli-gence, thou Soul of Eternal Love, the spiendors of the universe are thine; we behold the manifestations of power and is on overy hand as we watch the orbs in space marching along their accustomed way, and realize dimly that they are held in place by thy su-preme power; and we know that every tiny grain of sand and every alom of matter is thine own produc-tion, held in place and designed for a mighty use by thy wonderful skill. We would understand the more and more; we would read the lessons of thy love and thy case from these outward works of thine. We would and more; we would read the lessons of thy love and thy care from these outward works of thine; we would turn to the children of humanity, study their nature, peer into the depths of the inmost soul, and strive to comprehend more vitally thy works and thy pur-poses. Oht our Father, we gather up the experi-ence of each life and recognize it as thy work; we would expand in holines, in thought, in understand-ing, in power, to be and to do; and to this end may we come into vital association with every heart, bearing it above the triat, the bitter experiences of life, toward the deep haven of peace and rest which a knowledge of thee alone can bestow.

Questions and Answers.

CONTROLLING SPIRIT .- Your questions are

Qurs.-[By W. M., Chairman. Qurs.-[By W. M., Carlerton, N. Z.] I have been sifting for about three years, and lately I hear sounds like distant voices, and I also feel a sonsation in my ears as if they were being gripped inside, or forced outward. Will you please explain what it means? ANS.-We should judge that the sounds and

ANN.--We should judge that the sounds and sensations which come to your correspondent, as described, are produced by the operations of spiritual attendants who desire to unfold the faculty of spirit hearing called clairaudience. Undoubtedly the individual possesses this fac-ulty to a large degree; but the spirits who ap-proach him find it necessary to exert an elec-trical magnetism so to sneak upon his system. trical magnetism, so to speak, upon his system, through the use of which they may be able to unfild his mediumship, and bring him into di-rect communication with the spiritual world. We should most certainly recommend the questioner to continue to practice for this purpose, and to remember, if possible, what sounds or words may come, and be patient and forbearing under the sensations, whether they be pleasant or otherwise, for it will probaby be only a question of time when he will be re-Q.-[By the same.] There is an intelligence

that sometimes comes by request, and at others of its own accord, and taps on the drum of the ear, causing a sound similar to that made by a telegraphic battery when in operation. What does it mean? A.-Probably the mortal has set up this sys-

tem in order that he may understand whether or not the spirits are in operation, and this sig-nal was first given at his request. It must be so if it was first produced by the spirit, and then at his request repeated-the spirit or

Albany, N. Y.; that is where I wish my words to go, and from whence I hall. I claim it al-most as a home, because I have been familiar with its streets and places. But I do not really claim any part of earth-life now as my abld-ing place, because I feel I belong to the spirit-world, and that my work is there ; yet I wish to send love to my friends and tell them I have found a pleasant home; there is much of joy in its contemplations, yot I have a great deal to do. Sometimes when I can come back here and watch those I have known, and I remem-ber how little they realize what is taking place ber how little they realize what is taking place around them, how great their ignorance con-cerning the spirit life and its people, I feel sad that I cannot reach their ears with my words. To day I am happy to find a way of speak-ing. I send them all my love. I do n't wish any one to feel bad that I passed away, even though it was comparatively early in life. I heard a dear friend say, "She had much here to hold her; she had to give up a great deal that was pleasant; it was hard for her to go."

True, I had a great many things to give up in the physical line, yet I have held on to all things that were really abiding, that were pleasant to my heart, while I have added to them many possessions in the spirit-world. Eleanor Weaver.

George Thompson.

George Thompson. I am called George Thompson, Mr. Chairman, and my mission seems to be directly connected with friends, and I may say with one relative of my own who lives in New London. I feel called upon to approach them, and should have done so more closely had they provided me with an instrument through which I could speak pri-vately with them. They have not done this. I do not really know as they will be pleased that I come in public; but I have looked around, and can find nothing better to do, so I am here to speak. speak.

speak. I shall first say to my relative that I have watched him during the last five months; al-though a certain course he has pursued has not affected my mind, yet when he came in contact with a friend, upon two separate occasions, late at night, and unfolded some plans to that friend, I thought if I could only whisper in his ear. "Do not do that thing; think it over caredismissed so lately; consider it in all its bear ings, and I am sure you will not attempt what you have contemplated," but I could not say it. I kept at his clow, so to speak, and jogged him when I had an opportunity. He did not know that a spirit was by him, yet he felt deterred from making certain ventures, and I believe I was justified in using my influence, as he will perhaps confess before another year has rolled away. Now I say for that relative that I am inter-

row I say for that relative that I am infer-ested in him, not only in his worldly prosperity but in his spiritual welfare. I would give him such advice as I honestly believe is for his good, but I cannot do so publicly. I want to approach him, and have a good solid talk, and if he will

nin, and nave a good solid take, and h he will be seek an opportunity for me to do so, I will be ready at any time to do my best. To other friends I bring greeting, and I wish to say that I am trying to belp them along as best I can. One friend in particular has thought

of me a great deal within a few weeks, and has called me, so to speak, and almost held me to bis side. He has been puzzled about matters not directly connected with his own prosperity; they are connected with that of a very dear young friend. He has been called upon to give advice, but he has not felt competent to do so, and has wished that he could talk these things over with his old friend. I have stood by his side, knowing well what his ideas were. So far as I can see this thing, I should say that he has really seen the bottom of the affair and looked upon it in its different lights, and is certainly as capable of indging as I can be. If he will as capable of judging as I can be. If he will move for the interest of his young friend as he move for the interest of his young friend as he feels is right, I am sure it will come out in a successful way. My friend feels disturbed. If this matter were his own, he would take cer-tain steps, but not being his own, he dislikes to assume responsibility. I do not care, as a spirit, to take any responsibility in such mat-ters, because they are something more than financial ones; they reach away down into the wary life of those with whom they are connect. tain steps, but not being his own, he dislikes to nssume responsibility. I do not care, as a spirit, to take any responsibility in such mat-ters, because they are something more than financial ones; they reach away down into the very life of those with whom they are connect-ed, and it would be unwise in me to assume much responsibility; yet this feeling going out from the life of my friend, calling upon me, wishing I could respond, draws me back into contact with material life, and I speak of

time to material things. If any friend sees an opportunity through which he may perhaps come into communication with the spirit-world, and cares to hear from me, I shall know of his attempt and respend, but 1 do not wish to be tied down entirely to these things, for I do really feel that I have important matters to attend to in order to understand and to round out my spiritual life in the other world. Par-don me, sir, if I have seemed to intrude per-Parsonal matters on your attention.

drop it and think that person is a fraud ! Then they go homewhere else, perhaps to a circle where there are a dozen or two of people, and if they do n't get anything, they think it is very

if they do n't get anything, they think it is very strange and not worth seeking further. Now if my friends, especially two of them who are interested in this thing-and perhaps are a little more ourious than interested-will just select a medium and visit him or her several times, giving both medium and the spirits a fair chance in their efforts. I think they will not have to go more than two or three times before they will receive tangible evidence that will convince them either of the truth or the falsity of Spiritualism. I will do all I can to help them, and if they want to set up any signal by which I shall be known, they can just make it plain in their own minds and

all loan to neighthem, and if they want to set up any signal by which i shall be known, they can just make it plain in their own minds and not give it public expression at all, and I shall perceive it and will endeavor to respond to the best of my ability. Weigh carefully whatever is given and see what it really amounts to. This thing, Mr. Chairman, has called me back. I am interested in Spiritualism, though I was not when in the body; it had no charms for me, and I rather thought it was time enough for a man to learn about the things of the future when he had to face them. I have changed my mind now. I think it is well for every one to learn all that he can, but he should be sure of his ground and go carefully along, making cer-tain one fact at a time, and then press forward to something more. I don't want my friends to accept everything that is offered them, and become too oredulous, but I want them to give the thing a fair investigation.

become too oredulous, but I want them to give the thing a fair investigation. I send greeting to all. I am not now inter-ested in those material things which employed my time and energy when here. I wanted to make a success of life, and amass a fortune and exercise an influence. I failed in my attempts to a large degree, for what I reaped on earth did not in any sense come up to that standard of either financial gains or influential power that I had hoped for. But I can now see that it was all well ordered, and I have no complaint to make. to make.

I am not now interested in those things and want to put them aside. I have something of more importance to look to now than what belongs merely to the material; but if I could as-sist any one in overcoming adversity and get-ting a little more brightness in life, if they de-serve more than they have, I will be very glad to do it when opportunity offers. Henry Parkhurst.

Mical Tubbs.

I have long felt a desire to speak from your platform, and give words of greeting to the friends I have known East and West, and to say a good word for Spiritualism. Indeed, I can hardly tell how I have felt in wanting this opportunity of speaking words of cheer to all I have known. I am not content, as the seasons roll on into

I am not content, as the seasons roll on into years, to remain slient concerning this grand spiritual life. To my mind it appeared beauti-ful even before I experienced it; in contempla-tion it was very bright. When I passed from the body, and entered the spirit-world, I found its conditious very much in harmony with the ideas that had been presented to me, and felt that I had truly found a home. When I was approached by bright spirits

When I was approached by bright spirits whom I had known and loved, and had commuincated with through mediumistic sources, some of whom I had never seen in person, and espe-cially by a little one that never blossomed into earth-life, but is bright and joyful there, I folt that I had reaped a harvest greater than I deserved.

deserved. Well, friend Wilson, it is very pleasant to me to come back to the good old BANNER office, and speak a few words about my satisfactory contentment. I enjoy the new life as 1 find it. I suppose some will think I am just plodding along, taking up events as they come, and not worrying very much over them; well, that is near the truth of the matter. I am not given to fretting over things that cannot be helped; although there are some things I would like to

from the life of my friend, calling upon me, wishing I could respond, draws me back into contact with material life, and I speak of things as I see them. To all my friends I send greeting. I would most certainly be pleased to meet with anyone who cares for me personally, but I have also interests and duties in the spirit-world; these claim my attention, and I cannot give up my

mortals as well as by those poor, suffering spirits who are in need of assistance and vital magnetism. I can speak for the bright spirit as she would not speak for herself; that is why 1 am so glad to do so; and I will convey to each one of you and all her friends her love and her one our scatter I would also have it mindled encouragement. I would also have it mingled with my own, although unknown to the world at large. Call me, if you please, only Light.

Report of Public Séance held June 28th, 1887. Questions and Answers.

QUES.--[By A. B. Alexander.] What is meant by spirits when they say that "no spirit can form a character until it has entered a physical body?

body?" ANS.--Presumably what is meant by that question is the fact that no spirit or individu-ized identity can show points of character, or a personal development that is strong and up-lifting in nature and tendency until it has formed an association with external life, or become an impulsion into physical life, taking upon itself a mortal form and the conditions incident to an earthly career. We tell you that spirits, personal identities, have an exist-ence previous to an existence upon this or upon ence previous to an existence upon this or upon some other planet; but we also assure you that some other planet; but we also assure you that such beings are not strong in character, nor are they sufficiently individualized to present any special marks of personality or identity, being somewhat in position and unfoldment of the little children you meet here upon the earth that exhibit signs of life and consciousness, but they have no vital grasp upon time and things; they have no sense of knowledge, no ex-perience upon which to unfold their character; they are innocent, but their innocence is that belonging to the period of ignorance: not au they are innocent, but their innocence is that belonging to the period of ignorance; not au abiding, perfected innocence, which has been unfolded through the various experiences or conditions of a vitalized career. Such spirits, however, have a sufficiency of consciousness and knowledge to dimly understand their onn-dition, and there is born within them a desire to emerge from a state of ignorance into one of practical knowledge and experience; therefore they are drawn into contact with the planetary atmosphere, and come en rapport with mortals, eagerly seeking for an avenue through which they may express their identity and unfold they may express their identity and unfold their innate possibilities. Such spirits, when they find an entrance into the earth-sphere, and are given the conditions of birth, growth and development on earth, soon come to display their points of character, and to unfold those traits and attributes which were inherent within them, although not vitally manifested

Q.-[By the same.] When spirits are asked if Q.-[By the same.] When spirits are asked if they have ever visited any other planet, or have seen or come in contact with any spirits from "other worlds than ours," they nearly all say that they are taught to believe other planets are inhabited in the solar system, and that dis-embodied spirits commune with their loved ones, but have never been there to see and in-vestigate for themselves. Do they leave he vestigate for themselves. Do they leave be-hind the desire for investigation when passing away, or are they not permitted to roam at large?

A.-Those spirits who have within them a strong tendency to investigate planetary life, or any other department of science, do not, upon leaving the earthly form, lose that spirit of in-vestigation and inquiry; indeed, as they be-come accustomed to their surroundings in the come accustomed to their surroundings in the spiritual world this tendency to search into things increases within them, and if they will only conform to the laws of their being and the laws of the world in which they dwell, they will in time come into a condition whereby they may pursue their investigations and add to their knowledge. We do not know how it is with your questioner in his experiences with spirits manifesting through mediums, but we ourselves are personally cognizant of quite a number of spirits who have had the privilege of visiting other planets than that of earth, and of taking obs rvations of the life, oharacter of taking obs reations of the life, character and growth of their inhabitants. Such knowl-edge as these spirits have obtained concerning edge as these spirits have obtained concerning this planetary life has not yet been revealed to mortals, and it is wise that such has been the case, for were these revelations made, few if any could understand and appreciate them. When humanity on earth has advanced to such a stage of experience, knowledge and unfold ment. In association with this life, it can under-stand and appreciate something of the life on other planets; undoubtedly such spirits as those of whom we speak will have power and opportunity for making their revelations known to man. We are also informed that certain of the planets existing in space become the homes of spirits who have passed on from the planet system. We are taught that these spirits have vatem. We are taught that these spirits have system. We are taught that these spirits have first passed through an experience and grade of unfoldment, having existed perhaps for ages upon or within the atmosphere of this and oth-er planets, and having reaped all that it was er planets, and having reaped all that it was possible for them to reap by way of discipline from such sojeurn before they passed on to take up an abiding place upon the planets men-tioned. Such spirits have bodily forms, and possess homes and dwelling places more refined and ethereal than those with which you are familiar, but none the less substantial and tan-tible to themselves and their upiciding reverse gible to themselves and their unfolding powers, and they pursue their studies and investiga-tions, gain the needed discipline for their lives, and gradually attaining all that is possible to extract from that phase of existence, they pass on to still higher planes of existence.

SEPTEMBER 24, 1887.

so whenever possible I have tried to go to them and give them an influence from the spirit-world above. If you will please give my greetings and remembrances, it is all I ask, and tell them that I am advancing in the spirit-life, and trying to do my duty the best I can." This spirit's name is James Beard. Heleft a son, W. W. Beard, in that olty, and other dear friends whom he has watched over and tried to assist.

Simeon Fuller.

Simeon Fuller. Here's a brave that's only been gone a very little while; should think it may be only a week or two-only a few daye, any way. There seems to be music all around him, as though he has an interest in something of that kind. He don't come plain, but he is very anxious to have his friends know he has got around. He says he is safely landed on the other side, and he would like to send back the good word to his friends that all is pleasant to him. He says there are some things that look strange to him, he don't understand them yet, because this spirit-coun-try is not what he might have imagined; but he is free from any physical trouble, and he is going to work to study into these things. I think this man wants to communicate to his friends; it seems as though there was a lady living in the place where he belonged, that he living in the place where he belonged, that he can come to and make himself known, if only some of his friends will hunt her up and let him come. He comes from Fitchburg, and gives the name of Simeon Fuller—he calls it Simon.

Carrie Miller.

Carrie Miller. Here's a little girl who says that she lived in Boston-ber name is Carrie Miller. This is not the Miller girl of Brooklyn, though she's got the same name. She is young, about eight winters old. She says her father lives here, and his name is James W. Miller. She wants to send her love to her father and her mother, and tell them she is happy in the spirit-world. It seems as though she had a bad feeling in the chest, and could n't breathe good for a long while. When she comes to the medy she feels in the same way: when she stands a little way in the same way; when she stands a little way off it is all gone. She wants her people to know she has got free from all that trouble, and is at perfect rest in the spirit-world. Then there's another one comes with her that is older. The first one calls this one Aunt Lizzie. She wants her friends to know they are together and happy in the hunting-grounds—(they do n't say "hunting-grounds," but 't is the same thing.) She lived in Boston, at the "South End," she 88**y**8

Dr. John T. Gilman Pike.

Wilson, brave, you know medicine man, he used to be here. He wants to send his regards to you, and to all his friends. He's come round to day with more power than he ever had be-fore, and he feels as though he would like to say a word so his friends will know he hasn't bet his interact in the good sourse. He do t't lost his interest in the good cause. He don't want to make any speech, only to send his love to those that remember him. He is working upon different lines than he employed when in the body. It is Dr. John T. Gilman Pike, of Bostor. Boston.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

June 23. -Thomas Roaf; Allie Hoyt; Lizzle Blake; Ro-becca Marston; Henry Stirling; Charles Atkinson; Lydia Hali; Joseph Strong. July 1...John Roach; Mabel Bancroft; Nancy Lougee; Katle A. Kinsey; Controlling Spirit.

THE MESSAGES GIVEN (THROUGH J. W. FLETCHEB)

As per dates will appear in due course. Sept. 15.—Fidelity: Henry M. Austin; Samuel Balley; Mrs. Mary V. Davis; William E. Clapp; Jennie Stanley; John Dyer; Clinton McCormick; Curtis Allen; Lottie Bel-den; Warsaw.

[From The Eastern Star.]

Sagoyewatha-(Red Jacket).

"Though dead, he yetspeaketh," I observe in the Youth's Companion, published in Boston, that, under the auspices of the Buf-falo. Historical Society, of the city of Buffalo,

mortal. Not to mortals alone has he been s mortal. Not to mortals alone has ne been a benefactor, but to those in spirit-life as well; and it is but a beautiful and appropriate tribute of respect and affection due to the memory of Red Jacket, that the final resting-place of his Red Jacket, that the final resting place of his mortal remains should be thus appropriately honored and remembered. Though his mortal body be dead, and dust has returned again to dust, yet his living and immortal spirit, resur-rected in all its glory, and engaged in labors of love and beneficence for the good of hu-manity, gives evidence and proof palpable to the truthfulness and reality of the fact, that, "though dead, he yet speaketh." It has been my privilege to know Red Jacket as a spirit for the past nine years, and to know that he has been an untiring, devoted and inde-fatigable laborer in the new dispensation : that fatigable laborer in the new dispensation : that he has ever been a kind, loving, noble spirit, who never lost an opportunity to do good when-ever and wherever he could, through any source. To those who were the most in need source. To those who were the most in need of spiritual comfort he would give the most, and select such in preference to those who had been well fed with spiritual "manna" from on high; ever bestowing words of cheer, hope and encouragement upon those who came to him in sorrow and trouble, and ever endeavoring to assuage their grief by teaching them spiritual truth, and imparting to them a knowledge of the spirit-world whither they were going, and where their friends and loved ones had passed on before them: always a friend to the poor. on before them; always a friend to the poor, the unfortunate, the sorrowing and down-trodden ones of earth. Thousands there are, both in mortal and spirit-life, to whom he has been a saviour, and whose hearts go forth to him in soul of the partitude Be a soluti, and whose hearts go forth to him in soul-felt gratitude. He has been earnestly engaged in endeavor-ing to bring to a successful culmination on earth that inestimable boon and blessing to hu-manity, full-form materialization, as evidenced by messages from, various splitts referring the by messages from various spirits referring to him and his labors that have appeared the past few years in the BANNER OF LIGHT. From the depths of my heart I honor not only Red Jacket, but the noble host of our Indian brothers and sisters in spirit-life who have so nobly and heroically stood by their respective mediums on earth, through their sorrows, trials and persecutions; remaining firm at their poets of duty, and ever bestowing blessings upon hu-manity, in return for the inhumanity that has been inflicted upon their race by us here on earth. Verily, they have returned good for cyl, and have set the white race an example that may well cause them to blue with shame. With fervent love will Red Jacket's memory ever remain enshrined within my heart for his noble and faithful labors to bless humanity. JOHN WEELEY HOWLETT.

be a good idea to thus give to their friends intelligence of their preserve. Undustedly the whole work is only experimental on the part of the spiritual attendants; they are working for ducing or developing clairaudience in the system of their subject. It is possible for such spirits, if they understand the system of telegraphy, to give communications in that way, rapping out their sounds and signals after the fashion of a rapping and telegraphic machine; may set up a code of signals which the party may set up a code of signals which the party may learn to understand, and in that way he may receive communications, if he does not through the verbally expressed ideas of his

Divides the same.] A friend of mine tells me that if she looks for a short time at any object, or into vacancy, she fancies she sees white, vapory clouds arise up, and they look as if they were trying to form something; she also tells me that when so looking she can feel some power keeping her head in one position. Is this caused by any defect in the sight or by foreign influence?

-This is not caused by any defect in the Δ. optical vision, it is an experience common to mediums in the undeveloped state of their medial powers. The lady is probably clairvoyant by nature, but has not been developed. By fixing her eyes upon any object, or by looking fixedly into vacancy, the sight becomes de-tached from all other surrounding objects, and the mind withdraws itself from the contempla-tion of external things and cares, and then the spirits can approach her, and gain a certain control over her faculties, and utilize the moment by exerting upon her their magnetic power, in order to develop her mediumistic qualities. If she continues to devote a certain hour, at reguane continues to devote a certain hour, at regu-lar intervals, by sitting quietly alone, or with some congenial magnetic friend, and allowing the spirits to approach as they choose, with-drawing her mind from the contemplation of external cares and things, and rendering it as passive and negative as possible, the spirits will endeavor to so utilize her powers, and operate upon her system, and develop mediumship, and in time undoubtedly make a wise and good use in time undoubtedly make a wise and good use of it. No doubt her clairvoyance will be thus unfolded; and it is even possible that those vaporous substances of which are speaks may be so condensed and utilized in her presence as to appear etherealized forms and faces to her-self or to those who are with har. self, or to those who are with her.

Eleanor Weaver.

I come here a stranger, Mr. Chairman. [You are welcome.] You are kind to give me the op-portunity of speaking in my feeble way. I do not feel strong as I approach, although I never think of weakness in the spirit-world; strength seems natural to me there, and my own state is one of health and vigor. But on earth I had physical weakness, and I often felt a lack of strength; sometimes it seemed as though I could not maintain my hold on life, such a sinking, depreasing sensation came over me. could not maintain my hold on life, such a sinking, depressing sensation came over me, lasting for hours or even days, but it would pass away, and again I would feel renewed to an extent, and hope I should get better and be able to take a part in life's duties. This con-dition grew upon me, however, until I did pass quietly out into the great spirit-world. "At first I felt alone and almost lost; every-thing seemed so large around me and different from the little home and the narrow life I had lived. But the sensation passed away, and when I met the friends I had once known, and

Mary Ann Barker.

My name is Mary Ann Barker. My friends live at St. Louis. I am anxious to reach them. I have a sister, Sarah E., and she, I think, would be glad to learn something from me if she could. She does not know that spirits can she could. She does not know that spirits can come back and talk in this way, but she always was very kind and friendly to me; we were harmonious together, and I know if she had died, and I heard of any possible way of get-ting a word from her, I would have tried very hard to do so, and I judge her in that same light. I have sometimes come to my sister, and

have approached other friends. I have been privileged at times to see how life fared with them, but not always; sometimes when I came I could not tell how it was with them; they seemed to be stirred up, as though there was confusion around them, and I was only made sad because of the appearance.

I have tried to come in this way near my old home. I have looked on every side, but could not find the means. I had heard of this place before, but I thought I would not try to speak in public until I had exhausted every other in public until I had exhausted every other means of reaching my friends. I send them much love, and want them to know I am hap-py, so far as one can be happy in a bright and pleasant place where all things seem adapted to my wants. I left things that I felt were not finished and ought to be attended to; but could not, because of failing health. I have seen others take it up, and I have tried to work with them, because it seemed to me I ought to do something in that way. I have not finished all that I should, and I am struggling against odds in trying to do these things, because my friends do not know about the return of spirits, and there are many things connected with and there are many things connected with their beliefs and ideas which rather cramp me in trying to express myself. I hope sometime they will know of these spiritual things. In the measwhile, in sending my love I wish them to know that I am always happy to learn of their welfare, and will bring them such good influences as I can.

Henry Parkhurst.

I understand your office is open for all com-ers, Mr. Chairman. I can hardly say I have been invited here, but the way looked open, and I thought I would try and make myself known. This is Boston, I believe? Well, I claim a part of Boston as my own. I have no material interest in it so far as dollars and cents, houses and lands go, but I lived in Bos-ton and its associations are pleasant to me: I feel that I belong to it, and, as I said, a portion of it belongs to me, and so in coming back from the spirit-world I always find my point to be the good old city of Boston. I understand your office is open for all com-

At first I felt, alone and almost lost; every-At first I felt, alone and almost lost; every-from the little home and the narrow life I had from the little home and the narrow life I had lived. But the senation passed away, and when I met the friends I had once known, and some of them have been interested a little in bug! Well, I am willing they should do so if the senation life they led, and that found kinchip and sympathy with me, and found kinchip and sympathy with me, and found kinchip and sympathy with me, and the senatiful life they led, and that I could join in it, too; I became moonelle to the senate and yery happy. I have the senatiful life they led, and that the senate and friends in this city, and some of them have been interested a little in the senator are trying to look into it, though bug! Well, I am willing they should do so if it really is that I I want them to find the truth any how, and I would like to give them my as-sistance in its search. I do not think the way they have been going on is just the right one medium first and have s sitting, and if it don't prove to be just exactly what is needed they

scenes and associations there that are pleasant to me. I attempted, not long since, to com-municate with a friend in Oakland, and suc-ceeded in manifesting my presence. That pleased me. I shall again try to manifest, so that there will be no mistake as to my identity. I often visit other friends in San Francisco, and it is sometimes my privilege to make use of an influence which is felt. I hope, for spiritual good. Give my regards to Luther Colby and other friends. I want them to know I am interested in the good old work and in themselves. Mical Tubbs. Tubbs.

Light.

Not as a creature of earthly mold do I come to you, for in my experience I knew but very little of contact with the materialities of earth's planet; what I have gained by way of knowledge of these things has been brought to me through my contact with those mortals whom I claim as kin, and with those whom I have approached because of their spiritual work in the cause of truth. I have come with the spirit who has just spoken to you, and only through his vigorous vitality and magnetism can I take hold of the medium and make myself known to mortal life, for such as that is needed to give me the power necessary, in order to manifest in this way.

in this way. Perhaps you will ask: "Why, then, do you come if you have such a slight hold on ma-terial life, and there are none to whom you may bring a message of remembrance or of love?" And I reply: "Because I am here with that spirit, and he has needed me; and, again, because I am interested in the spread of spiritual truth, and have been in the work of the BANNEB OF LIGHT since even before its esthe BANNER OF LIGHT since even before its es-tablishment on earth. I knew of it in its in-cipiency. I was associated with the spirits who gave it a practical impulsion into the outer life of earth, and for that reason I am here to day to speak a good word to all earn-est, honest workers who have pressed forward through the years of conflict and of trial, main-taining a hold on their standard-their glori-ous standard of programmer and their gloritimes and in all places to speak a word for truth, and to live out in their conduct their acknowledgment of right, of truth and justice.

To each and all of these I bring a special To each and all of these I bring a special greeting, a word of cheer, for they are blessed by the angels who are guiding them on in their efforts; and however humble they may seem to be in outward life, however despised and ma-ligned, forsaken and neglected, they are to re-member that they are given high places in the spiritual world, and their power is sweet and most lasting. most lasting. True, trials and distressing experiences here

True, trials and distressing experiences here may break them down and wear upon them, but their place is kept on the other side, and they will fit into it easily and naturally by-and-bye. But many have gone over to seek their places, and those who have been faithful and spoken broadly for the right and for truth, will each one be gravitated to their proper position. I am here to day because I wish to bring an influence to this Circle-Room and because I am happy to speak a good word of cheer for

influence to this Officie-Room and because I am happy to speak a good word of cheer for one who beautifully ministered here for many years and to whose mediumable I was indebt-ed for certain knowledge and experience con-cerning material life, which has been of prac-tical value to me.in the other word. I refer to Mrs. J. H. Conant. She kindly gave me the opportunity of once more taking npon myself this experience rather than for herein to speak ; but I will say that, although her forth, grand and erect and if te al-word, will me, to the spirit world. When I are wake and in spillshtoment of those who are ignorant; the has a deep, yast sympathy in her heart which is felt by lonely, weary

Indian Maiden Letela for the Spirits.

How do, Wilson brave? How do, pale-faces? Pierpont chief asked for Lotela to come and talk for the spirits. This is a flower council, aint it? [referring to the quantity of beautiful flowers on the platform]. The first one is

John H. Hale.

This spirit has been gone from earth-life three years. He went out early in April. He gives Lotela the name John H. Hale, and he lived in Kansas City, Mo. He wants to give greeting to his people and friends. He says it is all right with him now, though he had no idea of what was coming to him after the life on earth. This brave was twenty-nine years old when he went away at East Ninth street, Kansas City. He tries to give Lotela the num-ber-do n't know about that-it's 2010. He would like to come through a medium in Kansas City. He says there is one there that he has seen use slates; the apirits write on This spirit has been gone from earth-life

he has seen use slates; the spirits write on them. He has tried to come and make himself known, so as to give a message to somebody he used to know, and he says he is going to keep on with the hope of succeeding so as to reach his friends. He has a great many strange

things to say. Some of the people that are so awfully afraid we won't get things straight will have to hunt these things up, won't they?

Betsey A. Wright.

Betaey A. Wright. Now a lady comes almost eighty summers old. Wan't that a heap? She does wish for the opportunity of sending her love and her blessing to her friends. Bhe says: "I daily thank the good Father for his tender meroy, for after all the years of earthly life, with their shadows and their sunahine. I find a haven of rest in the immortal world. I cannot ex-press the joy of my, heart when I contemplate this new life which is mine, but if I can only give one word to those I love, and tell them how well it is with me, I shall feel to rejoice. If the opportunity ever domes for me to reach my friends in private I shall be most happy to take advantage of it, for if I can only bring one word of love and cheer or breathe one blessing upon their lives, I shall feel that a beautiful gift from heaven is mine." This spirit brings a nice influence, and she gives the name of Bet-sey A. Wright. She comes from Pepperell, Mass.

West Dedham.

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;

such a pequest should be worded in order to stand the test of law; "I give, devise and bequesth unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the desoription of the property to be willed] strictly upon trust, that they shall appropriate and expand the same in such way and manner as they shall desm(ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

B. Bead "ZOELLINES's TRANSCRATCHATAL PHYRICS." This is one of the strander works of the inheteenth Senthry Systrybody should have a copy. Coloy & Bios have the work on sale at the Bonker of Light Bookstore, V Bos-worth street, Boston.

SEPTEMBER 24, 1887.

New Publications.

MIND CURE ON A MATERIAL BASIS. By Sarah Elizabeth Titcomb, author of "Early New England People." Svo, cloth, pp. 288. Bos-ton: Cupples. Upham & Co., [now Damrell & Upham] 283 Washington street.

The writer, having become thoroughly versed in the method of the " Obristian Scientists," concluded that whatever of success they attained in healing the sick was attributable wholly to a concentration of thought; divine aid or interposition in the patient's behalf is. from her point of view, entirely set aside and relegated to the realm of the myriad of superstitions and myths that have preceded it. She claims that "disease, even organic, can be cured as well as caused by the mind." Thought-transference is admitted to be a fact, and the power of Spirit, or, as here preferably termed, Mind, superior to all other agencies invoked to effect a cure. Miss Titcomb argues that the mystery in which the cure of disease by transferred thought is apparently involved is done away with by the singlesubstance doctrine, " which demonstrates that mind is a property of matter; in other words, that mind and hody are one, instead of being two separate entities." The purpose of the book it to establish the truth of this single-substance doctrine, in furtherance of which numerous authors are cited, and an exhaustless treatment of the individuality and power of mind given The work is one not to be hastily read and put aside, but demands close study and deep consideration. Whether coinciding or not with the author in all her conclusions, it will be conceded that Mind Cure never had a more intelligent advocate, nor has there been given the public a more extended presentation of the facts and phenomena the mental scientists of this era have educed from past history and their own reading. observation and experience, than is submitted in this volume.

READY ABOUT; OB, SAILING THE BOAT. By Oliver Optic. 12mo, cloth, pp. 333. Boston: Lee & Shepard.

This is the sixth and last volume of" The Boat Builder's Series," and the story is, to a larger extent than its predecessors, one of adventure. To boys who wish to acquire skill in sailing a boat, the information given in this book will be found of great assistance, and, if studiously followed, lead to a proficiency in what in these days of competitive yachting has, as this author remarks, become very nearly " high art." The tendency of the story is to inculcate courage without rashness, and to show that a young man of high principles is not necessarily a coward.

Verification of a Spirit-Message.

BENJAMIN WHITE.

In the BANNER OF LIGHT of July 23d I read a message purporting to come from Spirit BENJAMIN WHITE, of Hanson, Mass. As no friend has as yet verified that message. I take it upon myself to respond. I was well acquainted with Mr. White, he having been a former townsman of mine. In his message be speaks of being a believer in Spiritualism when in the body. So he was; having investigated the subject in the early days of the phenomena, he became a believer in the great truth of spirit communion. At the campmeeting at Onset Bay last year he also announced his presence through the medium, Mr. Joseph D. Stiles. I think the message in the BANNER is quite characteristic of the man, and I feel quite certain it comes from my old friend, Benjamin White.

Respectfully yours, Orescent City, Fla., Sept. 7th, 1887. A. JOSSELYN.

Hermione, my wife! What has come of your reasoning faculties?" said Richard Fullerton. "What it would be as well if it came to yours, Richard—a little humility and a little faith," she answered tartly. "If you are humfaith," she answered tartly. "If you are hum-ble, dear, what is that which pretends to teach you ?" he said. "A body of men declaring themselves infallible--the possessors of immu-table and eternal truth, affirming an intimate acquaintance with the secret counsels of God, to use their own phraseology--and the mappers out of heaven and hell, as if they had been over both with a measuring tape, and all quar-reling among themselves, and none of them knowing as much as we others of 'the world around them in which they live. Do you not see that you are being traded on through your very virtues ? that your humility is the pabu-lum of their insolence ? your faith bolsters up their presumptuous assertions and makes their monstrous declarations possible ?" - Under Which Lord ? by Mrs. Linton.



Will give Paychometric Readings by letter: Character and Business, \$1,00 and stamp. Book for Develop-ment, 15 cents. Berths Cottage, Park street, Onset, Mass. Auf

MRS. JENNIE K. D. CONANT, of Scotland, Bittings daily from 10 A. M. to 4 F. M. Circles every Thurs-day evening at 7:80; also Friday afternoon at 2:80; and Sun-days at 8 F. M. 20 Bennet street, off Washington st., Boston, 24

THE TWO SYNONYMOUSY No. 39.—THE COMING CHRIST. No. 40.—THE SPIRITUAL MEANING OF SALVA-TION.

Each religion claims the future for its followers; or, at the least, the good thereof. The evil is for those benighted ones who will have none of it; seeing the light the true be-lievers worship, as the fishes see the stars, but dimly. The religions come and the religions pass, and the civilizations come and pass, and naughtendures but the world and human na-ture. And if man would but see that hope is from within and not from without-that he him-self must work out his own. salvation 1 He is there, and within him is the breath of life and a knowledge of good and evil as good and evil a knowledge of good and evil as good and evil is to him. Thereon let him build and stand erect, and not cast himself before the image of some unknown God, modelled like his poor self, but with a larger brain to think the evil thing; and a longer arm to do it.-H. R. Hag-gard's "She."

DEAD INDIANS' DEBTS.—"The debts of dead Indians are paid by their relatives," said an ex-merchant on Main street recently. "An Indian was killed several years ago, who owed me three hundred and forty-five dollars. Since that time three hundred and thirty dollars of this amount has been paid me by his relatives. Kentucky died the other day, owing me about fifty-five dollars. Already his relatives have approached me on the subject and made ar-rangements to pay me the amount. It is a law approached me on the subject and made ar-rangements to pay me the amount. It is a law with them to pay the debts of their dead rela-tives, and they never break it. I am sure of getting my money if an Indian dies owing me, but when a white man dies leaving no proper-ty, no matter how rich his relatives, I never expect to get a cent."—East Oregonian.

"While writing 'Uncle Tom's Cabin,'" says Mrs. Stowe to a recent interviewer, "I was filled with an enthusiasm which transfused my being, knew no hindrance, no rival interest, no relief but in writing it. I had young children, was keeping house and teaching school at the time, and never worked so hard; but I had to write. Dinner had to be got, I knew. This had to be written just as much-ay, and more, too. It was as though it was written through me, I only holding the 'pen. I was lifted off my feet; Satisfied? I never thought about being satis-fied. When it was done it was finished and re-lief came. I never felt the same with anything I afterward wrote."

• **SF** The Maoris at Otaki are much interested in Spiritualism, and of late they have been in-vestigating for themselves. The Maoris, previ-ous to the advent of the missionaries, held com-munion with the departed. That famous work "Old New Zealand," in Chapters IX. and X., contains a graphilo account of a midnight Maori scance, and how the "Pakeha-Maori" was "stunned" when, to expose what he thought was deception, he asked for a lost book that once belonged to the spirit, and was told where it was to be found. The Maoris say the mis-sionaries taught that communion with the dead was wicked.—More Light, Greytown, Wairard-pa, N.Z. Da. N. Z.

elsis-sarle orgi

ot in in to

IOT

of st, me

)X-hð

its

AT. rks uld

01

Passed to Spirit-Life,

From Baldwinsville, N. Y., Sept. 9th, 1887, Aaron W. Fox, aged 61 years and 1 month.

For, aged 61 years and 1 month. The mulgest of this notice was born in Cortland Co., N. Y. In 1833 he was united in marriage with Emeline B. Hor, who yet remains in earth-life. Four children came to blee by their presence and deeds this interesting family-two of whom, however, having passed into the world above. Formerly Mr. For was an Agnostic, but through the me-diumable of Mr. Jox was an Agnostic, but through the me-diumable of Mr. Jox was an Agnostic, but through the me-diumable of Mr. Jox was an Agnostic, but through the me-diumable of Mr. Jox was an Agnostic, but through the fam-on vinced not only of the fact of spirit communion. He was an efficient and highly respected member of "The Sun Angel Order of Light." which was largely represented at the funeral, which took place on the 19th inst., when a Bpiritalistic discourse was delivered by Eev. J. H. Har-Uord. War Mr. Source and the second firs furphy lines published frustenesses. Warm they second its spinnter first published for the second of the fact on the 19th fact or the second respin to the second of the fact of the fact of the fact the funeral. Which took place on the 19th fact of Ook (Ook way from the fact on the fact of the fact of the fact or the second of the fact on the fact of the second of the second of the fact of the fact of the fact of the fact the funeral which took place on the 19th fact of the fact of Auburn, M. Y. Mark the second fact of the fact of the fact for the second of the fact of the fact of the fact of the second of the second of the fact of the fact of the fact of the fact the second of the fact of the fact of the fact of the fact the second of the fact of the fact of the fact of the fact of the second of the fact of the

PHOTOGRAPHER, AND MAGNETIC HEALER. Copying ploures a speciaity. Office hours from 9 A.M. to 8 P.M. 21 Warren Avenue, Malden, Mass. 4W Si7 MRS. ELIZA A. MARTIN, OXFORD, MASS., answers scaled letters. Terms \$1,00 and two 2-cent stamps. 9w* 53 MRS. R. T. CLANEY, BUSINESS AND TEST MEDIUM, No. 202 West 9th street, Chattanooga, Tenn. Jell Sealed Letters Answered. MRS. DR. ELEANOB MARTIN, 73 West Lane Ave-nue, Columbus, Ohio. 41 and 8 cents. 4w* 810 A LL painful and seemingly incurable dis-street, Detroit, Mich. Bpecifics for special complaints mailed for \$1. The Writing Planchette.

GEORGE P. MUCRIDGE,

The Writing Planchette. SCIENCE is unable to explain the mysterisms perform-mose of this wonderful little instrument, which writes intelligent answers to questions saked either alcold or men-taily. Those masquainted with it would be accounted at some of the remils that have been stained through its second, and no demostic circle should be without one. All my be consulted on all questions, as also for communica-tions from doceased relatives or triands. DIRECTIONS.-Place Planchette on a ploce of paper printing or writing will answer), then place the hand lightly on the board i in a few minutes it begins to more, and is ready to answer menute or triands. The place the hand is the place the instrument of the place of any mu-guest the instrument to more, independent of any mu-guest the instrument to more, independent of any mu-guest the instrument to more, independent of any mu-guest on that while succeed in obtaining thedesired results. The Planchette is furnished complete with box, pendi-and sire day, try it to next, and even if half an hour a day he first day, try it the next, and even if half an hour a day for source lay for the or box of all optimes the box, pendi-and sired to far the time and pelione bestowed upon it. The Planchette is furnished complete with box, pendi-and encitions, by which any one can easily materiand how to use it. PLACHERTER, with Pentagraph W hools, events, secure-worked in a box, and een by mail, postal strangements be manot be easile fitte out for the or ANADA AND THE PHOVINOES, --Under existing postal atrangements be cannot be easile fitte out by the pendes. More the United States and Canada, FLARCHETTERE manot be easile for the and leader of any mul-rester only, at the purchaser's surgense. For male by COLBY & BIOH.

For male by COLBY & BICH.

THE GREAT



BUY the Positives for any and all manner of diseases escore Paralysis, Desinces, Amaurosis, Typhold and Typhus Fovers, Buy the Megatives for Paralysis, Desi-ness, Amaurosis, Typhold and Typhus Fovers. Buy a box of Postive and Regative (half and half) for Chills and Forer.

Forer, Mailed, postpaid, for \$1,00 a box, or six boxes for \$5,00. Send money at our risk and expense by Registered Letter or

NEW SHEET MUSIC.

When I Go. QUARTET. Words and music by Mrs. Sarah A. Van Blarcem,

Price 25 cents, For sale by COLBY & BICH,

A VI BERG UT OVALUE & BIOH. CATARRH. Diphtheris, and all Throat Dis-Cosso, curable by the use of DE.J. E. BRIGGEN THEROAT BERMEDY. Mr. Andrew Jackson Davis writes: "Dr. Brigge's Threat Hemody for the Threat and Catarrhal Affections, including Diphtheris 1 know to be equal to the claims in the saverilement." Price, so comto per bottle, portage 15 cents. For sale by COLBY & BIOH.

DIACNOSIS FREE. Sand act, and ivili pive for a barr, mans in full, are said act, and ivili pive for a barr, then a barr Diade of the said act, and ivili pive for a barr of a barr of the said of a barr of the said of the sa

MASSAGE AND MAGNETISM. MRS. DR. E. M. FAXON, 19 Temple Place, Boston. B3 Consultation free. Also instruction given. 10w*

MRS. ALDEN,

TEANOR MEDIUM. MedicalExaminationsand Mag-Retic treatment. 43 Winterstreet, Bosten, 500

MRS. M. L. HARDY,

208 TREMONT STREET, Boston. Megnetic, Elec-trio and Massage Treatments. Vapor and Medi-cated Baths.

MRS. H. D. CHAPMAN,

MEDICAL Clairvoyant. Magnetic and Massage Treat-ments. 147 Tremont street, Room 8, Boston.

Magnetic and Electric Magnetic and Electric Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths, Patients visited. 524

Patients visited. 1w^{*} 524 MRS. JENNIE UROSSE, Test, Ulairvoyant, Businessand Medical Medium, returned to 39 Kendall street, Six questions by mail, 60 cents and stamp. Whole Life Beading, \$1,00 and two stampe, Discase a specialty. Sto

A. S. HAYWARD, Magnetic Physician. A. Letter address for personal treatment or his power-ful Spirit Magnetised Paper, during the summer months, 9 Bosworth street, Boston. Two packages by mail, \$1,00. 13w^{*}

MRS. S. M. CORDON, MEDICAL, Business and Test Medium, 143 Court st. Boom 5, Boston. 2teow B24

MR8. FANNIE A. DODD

MAGNETIC PHYSICIAN and Test Medium, 48 Win-ter street, Boom 11. 1w* 824

JOSEPH L. NEWMAN, Magnetio Healer, No. 8% Eosworth street (formerly Montgomery Place), Room 4, Bosten, Mass. Office hours, from 1 to 4 P. M. 778 20w⁴

MISS L. BARNICOAT, Medical, Test and Business Medium, Lectures followed by Tests and Psychometry. 175 Tremont street, Hoom 10, Boston. Auts

Worcester Square, Boston.

Jy2 11m* Dr. H. G. Petersen.

MRS. J. C. EWELL, Inspirational, also Phy-median, 173 West Springfield st., Boston, Hours 9 to 4.

And 12w* MRS. DELPHINA A. DEARBORN, Electri-Marking Magnetic Healer, 6 Hammond street, Boston, 14w* MISS C. W. KNOX, Test Medium. Medical Examinations a speciality. 37 Winter street, Boston. 14w* FRED CROCKETT, Magnetic, Clairvoyant. Correles Bunday, 8 r.M. 201 Bhawmut Avenue, Boston. B24 2w*

MRS. J. FOLLANSBEE GOULD, Massage Biand Magnetic Treatments. eDartmouth st., Boston, 1W

DR. A. H. RICHARDSON, Magnetic Healer, Waverly House, Charlestown.

J.A. SHELHAMER, MAGNETIC HEALER,

Office 8; Bosworth Street (Room 5), Boston, Mass.,

Will treat patients at his office of a their homes, as Will treat patients at his office or at their homes, as discases, Specializer Bhoumatian, Neuralgia, Lung, Liv-er and Ridney complaints, and all Nervous Disorders. Con-suitation, prescription and advice, \$2,00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1,00 per package. Healing by rubbing and laying on of hands. Parties withing consultation by letter must be particular to rates age, exc, and Heading, yrmptoms. Lives, Anti-Dy-paptic, Liver, and Ridney, or Strengthening and Scothing Phila. Socents per box, or are boxed for \$1,00. "Office hours from 10 A 12, for \$ 7, 2, -atcorpt on Tuesdays and Fridays, when he strengther Liver, 18, - J72 (1990) Historic Consultation of Liver, 1997 Jack

 ID SFIRITUALISM TRUE? Just the book for effective missionary work. Price 10 cents, postage 1 cent.
 ORTHODOXY FALSE, SINCE SPIRITUAL-ISM IS TRUE. The two systems carefully compared.
 Price 10 cents, postage 1 cent.
 WHAT IS RIGHT? Shows how we can tell right from wrong, and that no man can do this from the Bible. Price 10 cents, postage 1 cent.
 BE THYSELF. A Discourse on Selfhood. Price-10 cents, postage 1 cent. ORTHODOXY FALSE, SINCE SPIRITUAL ISM IS THUE. The two systems carefully compared. Price 10 cents, postage 1 cent. BE THYSELF, A Discourse on Selfhood. Price. BE THYSELF, A Discourse on Selfhood. Price. BE THYSELF, A Discourse on Selfhood. Price. BIBLE, For Common Sense People. Eighteenth thou-sand. Price 10 cents, postage 1 cent. CHRISTIANITY NO FINALITY; or, Spirit-mains Superior to Christianity. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. MAN'S TRUE SAVIORS. A Lecture. Price 10 cents, postage 1 cent. WHO ARE CHRISTIANS? A Lecture. Price 10 cents postage 1 cent. WHO ARE CHRISTIANS? A Lecture. Price 10 cents postage 1 cent. WHO ARE CHRISTIANS? A Lecture. Price 10 cents postage 1 cent. WHO ARE CHRISTIANS? A Lecture. Price 10 cents postage 1 cent. 10 cents postage 1 cent. WHO ARE CHRISTIANS? A Lecture. Price 10 cents postage 1 cent. WHO ARE CHRISTIANS? A Lecture. 10 cents postage 1 cent. 1

WHO AIGE CHRISTIANSY A Lecture. Price 10 cents, postage 1 cent. THE GOD PROPOSED FOR OUR NATIONAL CONSTITUTION. A Lecture given in Music Hail, Eos-ton, on Bunday afternoon, May 5th, 1872. Price 10 centa, postage 1 cent. THE POCASSET TRAGEDY THE LEGITI-MATE FRUIT OF CHRISTIANITY. Price 10 centa. GARRISON IN HEAVEN - A Dream. Price 10 centa.

For sale by COLBY & RICH.

ELEVENTH EDITION. THE VOICES.

BY WARREN SUMNER BARLOW.

TIONS OF THE PLANKTS OF THE SOLAR SYSTEM, [Concluded.] No. 9.-SOME SMALL THINGS WORTH REMEMBER-

BX WARHEN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light o Reason and Philosophy-in His unchangeable and glorio u attributes. THE VOICE OF A PEBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF HUREBELT delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF HUREBELT delineates the individuality the God of Moses has been defeated by Batan, from the Gar-den of Eden to Mount Caivary! THE VOICE OF PRAYES enforces the idea that our pray-ers must accord with immutable laws, size we pray for ef-fects, independent of cause. Eleventh edition, with a new stippled steel-plate engraving of the author from a receat photograph. Printed in large clear type, on becuitful tinted paper, sound in beyeled boards. Price \$1,00; postage 10 cents. No. 9. - BOME BMALL THINGS WORTH REMEMBERING.
 NO. 10. - THE TEMPEST THAT PRECEDES THE STORM.
 No. 11. - SPIRITUALISM: HAS IT ANY RELATION TO METAPHYSICS, CHRISTIAN SCIENCE, MIND. CURE AND KINDRED SUBJECTS
 No. 12. - PREJUDICE FERSUS INTELLIGENCE. AS APPLIED TO THE POPULAE CONCEPTION OF SPIRITUALISM.
 NO. 13. - THE INTERSTELLAR SPACES: HAVE THEY ANY RELATION TO THE SPIRITUALISM.
 NO. 14. - DESTINY: THE INFLUENCE OF INDIVIDUAL HEAVENS
 NO. 15. - DESTINY: THE INFLUENCE OF INDIVIDUALS. OVER HUMAN DESTINIES.
 NO. 16. - THE SUPREME CLIMAX OF HUMAN
 NO. 16. - THE UPTERME CLIMAX OF HUMAN

Price \$1,00; postage 10 cents. #The \$1,00; postage 10 cents. #The Fersons purchasing a copy of "THE VOICES" will receive free, a copy of Mr. Barlow's new pamphlet entitled "OFTHODOX HABH, WITH OHANGE OF DIET," if No. 17.-SPIRIT For sale by COLBY & RICH. No. 18.-THE No. 19.-THE ED 60W

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

BY EMMA HABDINGE BEITTEN.

Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable suthor. This little book also contains a Catalogue of Books pub-lished and for sale by OOLBY & RIOH. Sent free on application to COLBY & RICH.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and Illustrated manipulations, by DR. BTONE. For sale at this office. Price \$1.25 cloth-bound copies, \$2,50. A COMPENDIUM

01

The Bible of the Religion of Science. BY H. S. BROWN, M.D.

Paper, pp. 84. Price 25 cents, For sale by COLBY & BICH.

Tor sale by COLBY & RICH. IMMORTELLES OF LOVE. By J. O. BAR-BETT, author of "Spiritual Filgrim," "Looking Beyond," "Bocial Freedom," etc. Axiomatica Realical Spiritual Equality of the Beresi Moral Incidents; Perfected Marital Relations; Improved Childhood Demanded; Bacredness of Home; Mated Souls in the Eden of Love. Bound in thured paper, beyeled boards, \$1,50, postage conta. Flain cloth, 1,00, postage 5 conta. Tor sale by COLDY & RICH.

VOLUME II.

VOLUME II. No. 1.-THE UNKNOWN AND BACRED NAME OF JEMOVAH. No. 2.-IB THERE A GOD IN ISRAEL? NO. 3.-"THE BHADOW OF A GREAT ROCK IN A WEARY LAND." No. 4.-THE LIVING ISSUES OF THE DAY. NO. 5.-THE RECOIL OF THE PERIHELION; OR. THE LINFLUENCES OF THE VLANETS. NO. 6.-THE LESSON OF BORHOW. NO. 7.-THE MPIRITUAL AND MATERIAL CONDI-TIONS OF THE PLANETS OF THE SOLAR BYBTEM. NO. 8.-THE SPIRITUAL AND MATERIAL CONDI-TIONS OF THE PLANETS OF THE SOLAR SYBTEM. NO. 8.-THE SPIRITUAL AND MATERIAL CONDI-TIONS OF THE PLANETS OF THE SOLAR SYBTEM. NO. 9.-EOME BMALL THINGS WORTH REMEMBER-

MT. AL DUTIES AND RESPONSIBILI-NOW THEY ARE KNOWN AND AT-

D. Y OF GRACE. LOSOPHY OF PLATO, CONTRAST-D COMPARED WITH MORE MOD-HILOSOPHERS, JLE.

No. 20.-THE BIBLE. No. 21.-THE DIVINE MIND: HOW RECEIVED AND REFLECTED BY INDIVIDUALS. No. 22.-SPIRITUALISM AS COMPARED WITH THE-

The Guide and Astrology, by RA-THE GUIDE TO ASTROLOGY. By RA-PHAEL, Astrologer. Containing the Complete Rudi-mental Part of Genetiliacal Astrology, by which all persons may calculate their own Nativity, and learn their own nat-ural character and proper destiny, with rules and informa-tion never before published. Cloth. Vol. I. Price \$1,00. For sale by GULBY & RIGH.

For sale by JOIDS & RUFA. MODERN SPIRITUALISM; Or, The Open-ing Way. By THOMAS B. HALL, suthor of "Three Articles on Modern Spiritualism by a Bible Spiritualist," 1663, "The pervading spirit and tone of the beck are thoroughly Christian."-*Ohristian Register*, "One of the best statements of the moral and religious hoarings of true Spiritualism I have ever scon."-A. B. Neutons. Izmo. cloth. pp. 7. Price Sconts; postage free. For sale by CULBY & BICH.

THE INIQUITY OF COMPULSORY VAC-CINATION AND THE UNCONSTITUTIONAL-ITY OF ITS STATUTES. By ALFRED E. GILES. This nest pamphies of some eight pages presents the latest articles of sourcespondence between Mr. Glice and "a Reg-ular" in the columns of the Norfolk Vownty (Mass.) Ga-sette.

No. 23.-GENUINE RELIGION. No. 24.-THE DAY AND THE HOUR. No. 25.-STAR OF BETHLEHEM.

Price 5 cents each. For sale by COLBY & BICH.

Bingle copies 10 cents. For sale by COLBY & BICH.

ERN I No. 20.-THE BI No. 21.-THE D

 $\mathbf{8}$

Our Foreign Npiritualistic Exchanges.

(Translated Expressly for the Banner of Light.)

INTRODUCTORY BY TRANSLATOR. In perusing the various papers and magazines of France and Germany, I fall to find much of interest for the BANNER's readers. In fact, throughout continental Europe there seems to be a full at the present time relating to Spiritualism. I can find no decisive movements that have been made in behalf or much to the advancement of its claims; yet I am convinced that our belief is surely, though mayhap silently, working its way by its positive and undeniable proofs. which are more thoroughly convincing where men of education investigate this great philosophy. Even Italy, this land which has been so much retarded in all respects, and which until within the last few years has done but little to enlighten and advance its people, has within a year advanced most surprisingly. New societies are constantly forming, and it is most encouraging to find that they are gradually gaining adherents.

From the book entitled " Philosophic Studies of Christianity," by the intellectual August Nicola, I quote the following : "Buicide, this terrible abuse of the power of the soul over the body, is it not a striking proof that their destinies are to be divided? Can the power that kills be the same as the one that is killed? Must the soul not necessarily excel and outlive the ers of all grades, and Spiritualists in particular, body? Can the act of the soul extinguish itself at the same time? The power of will kills the body, but what kills the soul?"

FRANCE. La Revue Spirite .- In an article entitled " The Future of Religions," the writer expresses himself in the following terms upon Spiritualism, which, he says, leans upon numerous actual phenomena which confirm the evangelical morals: "This immense advantage over other religions assures its future for modern knowledge, and refuses all fables and legends, attached as they are to so many religions. Less credulous than the ancients, our contemporaries demand facts, which Spiritualism gives them. Rapid diffusion, despite all opposition, indicates that it answers a need of humanity at this epoch, which certainly is in its favor. Of all religious doctrines Spiritualism shocks reason the Golden Gate of Sept. 10th. least, and spiritual manifestations have been and are of such importance that they deserve to be seriously studied and so possibly regulized; the future of humanity may depend upon it.

In this manner there would be established a regular and intimate rapport between mediums and spirits. It is most essential to produce positive and prover phenomena wherewith to convince neophytes, and to obtain, as near as possible, precise and positive communications from spirits which will permit us to de termine the metaphysics of Spiritualism."

Prof. Ercole Chiala describes in a concise manner manifestations which took place in Naples, Italy, and which proved to be most satisfactory. Numerous clergymen and scientists have of late interested them-13th street, Oakland, was commenced under very, favorable auspices. A class is held at 3, and a public selves in the cause, and it is surprising how many have been won over to this glorious belief. lecture delivered at 7:30 P. M. every Friday. Great

La Chaine Magnitique.-Prof. Braun of Vienna bas found by repeated experiments, that mesmerism, used | interest 'prevails in, every phase of spiritual work in in childbirth has proved most satisfactory. In all both these cities, and as meetings of every variety are cases where he has tested its power he has been more numerous, and various schools of thought are liberthan convinced that, it always used, it would be a ally represented, indications are that the winter' great mercy in some if not in all cases, especially campaign will be an unusually active one. since it has been proved that births, instead of augmenting, are diminishing, owing to the horror of suffering which women have.

Le Messager .- At the office of this journal, rue de only a better acquaintance with Oriental literature, l'Etuye, has been exhibited a slate with direct writ-ing in eight lauguages obtained in the presence of a of those in attendance. Many prominent Spiritualists reporter of La Meuse and Henry Slade. The letter take a deep interest in this movement. JAQUAR. written to the BANNER or LIGHT by Dr. Lins of St. Petersburg is herein reprinted, as well as a number of minor articles from the BANNER.

From Moscow is apnounced the passing to spirit-life of M. Nicolas Loof, President of the Spiritualistic Society of the above-mentioned city, and one of the pioneers of Spiritualism in Russia. For many years Mr. L. had most generously devoted his great fortune Mr. L. had most generously devoted his great fortune to the advancement of our cause in his country. It was, thanks to him, that M. Brediff, the French me-dium, and M. Eglinton were enabled to visit Russin. La Lumi?rs.—The gitted editress, Mme. Grange, gives on the opening pages of her journal for July, an article upon "Successive Existences," in which she

BANNER OF LIGHT.

Cleveland (0.) Notes.

their labors. Mr. Colville's inspirational invocation,

lecture and poem, were in perfect harmouy with the occasion, and produced a most favorable impression

upon the large audiences, which included, in addition

tomany old friends, a number of influential strangers. The morning topic was" The Rock on Which We

foundations in graphic introductory remarks, and

then proceeded to dilate upon the nature of rocks in

general, a leading feature of all being the length of

time consumed in their formation as well as their exceeding durability. If we build upon rock we must

find some grand, central truths and make a few defi-

nite, inclusive affirmations, agreeable alike to the

deepest intuitions of the spirit and the most logical

conclusions of the intellect. Speaking of individual

and organized efforts for the carrying on of spiritual work, the lecturer maintained that everything pro-

coods gradually from a primal germ of infinitesimal proportions; so if we would organize naturally we must commence with a nucleus of one or a few indi-

viduals. Organization, however, does not consist in

red tape and officialism, but in the hearty and frater-

nal cooperation of kindred minds-fellow workers in

a common cause. Faith in God and man was regarded as essential to success, and by the word God is

meant not simply Infinite Intelligence and Will, but

Infinite Goodness. Many Theists might almost as

well be Atheists, for, while believing in Eternal Sov-

ereignty, they fail to discern Divine Benevolence, and

therefore their ideas of justice are so crude as to

make it antagonize mercy at every turn, while the two

virtues are in reality one. If we can see the divinity

in every human being, work upon it, call it out, our

religion and reformatory work will not only be sound

in theory but beneficent in practice. Advanced think-

knowing what they do of spirit-life, should labor dill-

gently to provide substitutes for the privons, fails.

asylums and hospitals of the present, by taking an

active interest in all efforts toward the regeneration of

the fallen, by useful and humane methods. Practical

education in all its branches should be entered into heart and soul, and, ever keeping the principle of

philosophic unity before us, we should show to the

world an united front of active philanthropy, ourselves taking the lead in the practice of what we

At the afternoon meeting the questions covered a

wide field; many of the answers were heartily applauded. In the evening the lecture was on "The

Future of Spiritualism, and Its Relation to the Chris-

tian Church." An extended report appears in the

On Friday, Sept. 9th, the work in Hamilton Hall,

In addition to public work Mr. Colville has organized

a private Theosophical Club, which meets every Saturday for mutual improvement, having in view not

Lake Pleasant.

[From our Special Correspondent.]

The season of 1887 at this beautiful summer resort

has been a memorable one, being the first year of the

now regime, which has certainly made a most auspi-

Build.

preach.

The speaker contrasted rocky and sandy

To the Editor of the Banner of Light: As the seasons roll around, the usual routine work is again taken up, bringing to mind the beautiful is again taken up, bringing to mind the beautiful poem, "Grer and Grer Again." Fail and winter pro grammes are daily being put forth by managers of theatrical, musical, literary, church and sufritualistic enterprises, and they must be hard indeed to suit who cannot supply at some of these foundains the demands of their respective mental natures. While unable at this writing to fully outline the work of Spiritualism in this city the coming winter, enough can be given to about the cau-o is by up means defunct in Cleve-land.

Among the few who early and late, in season and out of season, have earnestly labored for the best interests of the cause in Boston, is Mr. J. H. Lewis, of the Leos ture and Medium Committee of the Spirituilistic Phenomena Association. To the many persons who have addressed him I desire to say that for the past six weeks he has been very ill at his residence in this city with "neuralgis of the eyes." Being still under the doctor's care, probably a few of his correspond-ents may not hear from him as soon as they expect; mediums, however, who desire engagements with this Bootely may address him, and in due time will receive answers to their communications. All his co-laborers extend to him their sympathy, with their best wishes that he may soon regain health and resume his labor of love among us. F. B. WOODBUBY, Cor. Sec⁴ S. P. A. Redpening of Lyceum No 1.—Sunday, Sept. 4th, a preliminary meeting was called by Conductor Gaylord, to consider the question of improving and increasing the usefulness of the Lyceum and placing it on a bet-

To the Editor, of the Banner of Light: That fine trance speaker, Mr. George P. Colby, has been with us the past week, during which he gave seven lectures which could hardly be surpassed by the best speakers in the spiritual ranks. He also held many private test shances by which mapy were convinced of spirit return and communion who had never seen anything of the phenomena before; also affording an opportunity for believers to talk with their spirit friends. Mr. Colby is employed by the Southern Spiritual-tat Association to lecture through the Southern Blates. The following Resolutions passed by the Spiritual-ists of this place show how we appreciated Mr. Colby and his lectures :

reliminary incluses and related by Conductor Gaviord, in consider the question of improving and increasing the usefulness of the Lyceum and placing it on a better financial basis. The meeting was well attended, and the following ladies and gentlemen were appointed a finance committee: Messis. It. Carlton, E., W. Gaylord, Jao. Madden, J. K. Ingersoll, Dr. G. Newcomer, J. Phelps and Mesdanes Tille V. Cooke, E. H. Russell, Laura Martin and Tillie H. Lees, to make a the to be byceum for one year, and enable it to make all the meetings, including the semi-monthly socials, free.
Sunday, Sept. 11tA, the Lyceum was formally reopened; considering, the band weather a very fair attendance was present and much interest manifested. The acquisition of several new and young workers will, it is hoped, give a new impetus to the school and stimulate it to greaser usefulness. The following committee bas also been appointed to arrange the lessons and programme of exercises one month in advance, that better preparation may be made by both scholars and treated with Lyceum No. 1.
The Gool Samaritans' Relief Society recommences its meetings with tyceum No. 1.
The Gool Samaritans' Relief Society recommences its meeting with Lyceum No. 1.
The Gool Samaritans' Relief Society recommences its meeting the been engaged to present the Philoson in the boys of the Society is purely benevolent and social, and a valuable auxiliary to the C. P. L. particularly and the society is purely benevolent and social, and a valuable auxiliary to the C. P. L. particularly and the society is purely benevolent and social, and a valuable auxiliary to the C. P. L. particularly and the society is purely benevolent and social, and a valuable auxiliary to the C. P. L. particularly and the society is purely benevolent and social, and a valuable auxiliary to the C. P. L. particularly and the society is purely benevolent and social, and a valuable auxiliary to the C. P. L. particularis so be made this season in the way of Sunitauism amon and bis lectures sucw now we appreciated Mr. Colby and bis lectures : Resolved, That we, the Spiritualists of Crescent City and vicioity, do hereby tender our most heartfelt thanks to Mr. George P. Colby, who has so admirably ministered to us during his short stay among us; that we, much reprot-ting his departure from our mulist, hope he may be with us again in the near future, and as he goes from us into new fields of labor, in whatever community he may sojourn, we heartily recommend him as an excellent spiritual me-dium and an honest, truthful and upright man. Resolved, That while we give such heartfelt thanks to this medium, we forget not to offer the same to those an-gelle guides who have so grandly spoken through his lips and so ally defended our cause. Resolved, That much praise is due Dr. E. T. Crossette for the gentlemanly manner in which he has conducted the meetings. Resolved, That the Southers Spiritualist Association is doing a great and good work in mending out locurers through the Southern Statos, and we deem them very for-tunato in securing so able and excellent a medium as Mr. Geo, P. Colby. Resolved, That a copy of these resolutions be placed in the baselings.

tian Church." An extended report appears in the folden Gate of Sept. 10th. On the following ovening, Sept. 5th, W. J. Colville delgbrated his twenty-eighth birthday. A large con-coardse of friends assembled in the hall at 8 p. M., when a very enjoyable musical and literary entertain-ment was in order, after which social greetings were freely interchanged. A select party of friends then partook of a delicious supper exquisitely served by Signor Ferera, a celebrated caterer in the city. On Thursday, Sept. 8th, the classes in Spiritual Science were inaugurated in Encampment Hall, in the same building. The morning class already numbers over r one hundred; the evening class is still larger. Sep-d slons will be continued regularly, Monday and Thurs-do as were support way and Thursday at 10 A. M.

Spiritualistic Meetings in Boston. Banner of Light Circle-Boom, No. 9 Bosworth street.-Séances are hold every Tuesday and Thursday at-ternoon at 30'clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.-Lec-tures by able speakers Sundays at 10½ A.M. and 7½ F.M., from Oct. 24 to May 30th. Richard Hoimes, President: 0. F. Rockwood, Secretary, Mrs. Mary F. Lovering, Cor. Sec.; W. A. Dunkies, Treasurer.

Children's Progressive Lyceum No. 1.-Sessions very Sunday at 11 A.M. in (ingre) Panne Memorial Halt, Appleton street, near Tremont. All scats free. Every one invited. Benj. F. Weaver, Conductor: Francis B. Wood-burry, Corresponding Secretary, 45 Indians Prace, Bosten. College Hall, 34 Ensex Street.-Sundays, at 10% A.M., 2% and 7% F. M. Eben Cobb, Conductor. Earthe Hall, 61 Workerster

A. M., 2% and 7% F. M. Even Cobb. Conductor. Engle Hall, 618 Washington Street, corner of Essex.-Bundsys, at 2% and 7% F.M.; also Thursdays at Jr.M. Able speakers and test mediums. Excellent music, Prescott Robinson, Chairman. 1031 Washington Sircet.-The First Spiritualist Ladies' Ald Bociety meets every Friday. Mrs. H. O. Tor-rey, Secretary.

Uhelsem.—The Ladies' Social Ald Society meets in Mrs., Buffum's parlors, 196 Chestnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Prati, President; Mrs. M. A. Dodge, Socretary.

Progressive Lycoum .- From the seashore and the

mountains, country homes, camp life and vacation

rambles, the members of our progressive school are

Paine Memorial Hall. - Boston Children's Opening of the Season in Lynn.

next issue.—ED.]

To the Editor of the Banner of Light :

"Still the new transcends the old, In signs and tokens manifold,"

In signs and tokens manifold," and he who is in search of truth cannot fail to find it in some one of the many avenues that point so conclu-sively to the solution of the old problem, "the im-mortality of the sol," and carry to aching hearts the proof that their loved and lost still live. Yours truly, B. W. BANKS. [An epistle addressed to the Franklin County (Mass.)

Reformer, by Dr. Jos. Beals, fully endorsing the me-

dinmahin of Mr. Watkins, and the reliability of the

independent slate-writing phase, will appear in our

SEPTEMBER 24. 1887

Spiritualist Meetings in New York. Adeiphi Hall, corner of 524 Street and 7th Avenue.-Berrices every Sunday at 11A.M. and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each meeting.

meeting. Columbia Hall, 578 6th Avenue, between 49th and 50th Streets, - The Pople's Bpiritual Meeting (removed from Spencer Hall). Services every Bunday at 24 and 74 r. M. Mediums and speakers always present. Frank W. Jones, Conductor.

People's Spiritual Meeting.

To the Editor of the Banner of Light: A largely increased audience greeted Mrs. A. L. Pennell, of Onset, Mass., at Columbia Hall,

878 Sixth Avenue, yesterday afternoon and 878 Sixth Avenue, yesterday afternoon and evening. After invocation, reading of poem and remarks by Mirs. Pennell, the Indian spirit. "Prairie Flower" took control, and amused and astonished her listeners by her quaint say-ings and clear, positive tests-all recognized. After the evening service remarks were pre-sented confirming the accuracy of spirit de-soriptions, etc., by Messrs. Weeks, Stone, Ells-worth and others. Mirs. Pennell will be with us next Sunday afternoon and evening.

Mrs. Pennell will be with the second stabilish-afternoon and evening. All friends of children favorable to establish-ing a meeting for the young are invited to meet at Columbia Hall, 878 Sixth Avenue, next Sun-day morning, 25th inst., at half past ten o'clock. F. W. Jonzes.

230 West 36th street, New York, Sept. 18th.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Fwiton Street.-Services every Sunday at 11 A.M. and 74 F.M. Mrs. A. M. Glading will occupy the rostrum un-til Nov. 1st.

fil Nov. 1st. Fraternity Booms. corner Bedford Avenue and Houth Second Street. -Bervices overy Bunday at 7% P.M. Children's Lyceum at 3 P.M. The Bpiritual Lit-erary Union meets the first and third Saturday of ach month at 8 P.M.

Month at 8 F. M. Ayon Hall, Hedford Avenue and Halsey Street. -Mr. John Blater holds mootings on Sundays at 3 F. M. and 8 F. M. sharp. Everett Hall, 596 Fulton Avenue.-Brooklyn Pro-gressive Spiritual Conference every Saturday evening, at 8 o'clock.

To the Editor of the Banner of Light :

Mrs. Pennell officiated as platform medium at the Brooklyn Conference, Saturday evening, 17th inst., to the entire satisfaction of all pres-17th inst., to the entire satisfaction of an entire satisfaction of an entire sector again next Saturday, ent. She will be there again next Saturday, F. W. JONES.

Perine Mountain Home. To the Editor of the Banner of Light:

Geo, P. Colby. *Resolved*. That a copy of these resolutions be placed in the hands of Geo, P. Colby, and also a copy sent to each of the leading spiritual papers of the country for publication. The Fraternity have every reason to be proud of the meetings conducted at this place by our energetic brother, Dr. George H. Perine, for whose enterprising

brother, Dr. George H. Perine, for whose enterprising management we have reason to be thankful. The meetings have been a grand success in every way, and the attendance has constantly increased. Services on Sunday afternoon, the filth inst., as usual commenced with singing. Mirs. Hill, a private medium; under control followed with an invocation, a beautiful expression of thanksgiving and adoration. William O. Bowen, of Brooklyn, then discoursed at some length on Spiritualism. His remarks must have left an impression on the minds of those who heard them, that sconer. or later will bear much fruit. Mirs. Martin, a trance medium from Newark, N. J., who pos-besses rare powers, also made an entertaining and in-structive address. She was followed by Mirs. Hill's controls, who gave many tests which were recognized. The services are to be continued every Bunday after-noon during the senson. On Sunday, the 25th inst., Charles Dawbarn, Rsq., of New York, will lecture at 3 o'clock P. M.-a test me-dium will also be present; and in the evening Mirs. E. A. Weils, ot New York, will hold a materializing só-ance. M. A. T.

ance.

That the one thing feit to be needed as a regulator seems to have been found in the person of his gentle wife. While a number of our people recognize the beauty and elevating tendency of the Philosophy, they have been disposed to couple the phenomena with legerde-main and tricksters; but one sitting with Mr. W. seems to dispel the cloud of doubt. They tell me that his open manner and conditions are so devoid of mys-tery, and in many cases the test are so cloudly of they can but accept the demonstrations as facts. In speaking of the Seybert Commission, Mr. W. is of the opinion that it is well calculated to help the cause of truth, its action upon a thinking mind being to pro-mote investigation. As proof he cites, among a num-ber of similar cases, his sitting with Prof. Esty of Amherst, which was so satisfactory that the genile-man in question indorses the honeaty of the demon-stration as well as the fairness of Mr. W.'s conditions. Meanwhile Mr. W. courts the investigation of all skeptics—the Seybert Commission included. "Still the new transconds the old. Persons desiring to visit the Perine Mountain Home, and attend the services on Sunday during the autumn, and attend the services on Sunday during the autumn, can have conveyance to take them up the mountain, and return in time for the evening train on the arrival at Westfield, N. J., railroad dépôt of the 12 o'clock M. train from the foot of Liberty street, New York City, by sending telegram or letter to Dr. George H. Perine, Summit, N. J., or 74 West 50th street, New York City.

> REMEMBER, Sunday afternoon seances will be held by E. Gertrude Berry on and after Sept. 25th.



grander than the world has ever known." Mrs. Susle W. Fietcher gave the true definition of Spiritualism to be : Believe that you have a soul, and that the soni of your neighbor is as good as your, own, and said that if Spiritualists were united as the heart of one man, no power on earth could atand against them. Her speech was full of charity for all, and a perfect topresentation of what the world would be if brought under the influence of the spirit-land. This was dreidedly one of the best meetings of the season: the hall was filled both day and evening, many standing, and all carnestly seeking the truth."

The Spiritualistic Phenomena Association.

Among the few who early and late, in season and out

Geo. P. Colby in Crescent City, Fla.

A. JOBBELYN, Sec'y pro tem. Crescent City, Fla., Sept. 12th, 1887.

Charles E. Watkins in Haydenville,

The well known slate-writing medium, Charles E. Watkins, hus once more been with us, after an ab-sence of about eight years, and I am pleased to say that the one thing feit to be needed as a regulator seems to have been found in the person of his gentle wite.

Mass.

To the Editor of the Banner of Light:

To the Editor, of the Banner of Light:

and his lectures :

remarks : " Sickness and vice are certainly accidents, and not fatalities of destiny, which we can triumph over. In order to do this we must form a spiritual battery which guards us from being accessible, physically and morally. In becoming good we become beautiful."

This journal for August opens with an sulogistic article, by Jesse Shepard, upon La Lumière and its editress, wherein he says : "Among the many journals appearing in Paris none has impressed me as fa vorably as La Lumière, directed by Mme. Lucle Grange. In its brilliant publication one finds the methods of investigation the best and the most certain, and the results obtained the most advanced. The name of Lucie Grange is to day known everywhere where the truths of Spiritualism have pene trated, and its editress is not alone admired for her taient as a writer, but also for her exceptional character as a woman and her marked individuality." would gladly give the whole of the article, but I find it too lengthy.

A continuation of the essay upon the number three, or triades, is also to be found in the same issue.

Four oremation furnaces have been placed in Père-La Chalse. From Aug. 1st dates their use. The price for cremation is filteen francs, and there are no first. second or third classes. The regulations inform readers that the most perfect equality will be observed.

GERMANY.

Spiritualistische Blätter - In an article entitled "The World of Science and of Spiritualism," the writer says : "The majority of learned men seek to ignore the truths of Spiritualism, which do not agree with their old-fashioned theories, not to say primitive ideas. Are they really compelled by actual facts to express themselves in reference to it, one always finds that the answer given is that science can only be converted by beholding mediumistic appearances. If these scientists would only devote time for truthful and unbiased examination, it would be most desirable and much service done to Spiritualism."

The various numbers of this journal are mostly filled with letters or articles, some of which are reprinted from the BANNER OF LIGHT, numerous others taken from the papers and magazines with which our continent abounds.

W. J. Colville in Nan Francisco.

To the Editor of the Banner of Light :

On Sunday, Sept. 4th, W. J. Colville commenced : protracted season of work in San Francisco by addressing three large and representative audiences in Assembly Hall, Market street. The meetings, which are under the able management of Dr. Albert Morton are exceedingly well conducted, and, judging by the

attendance at the opening, they promise great results. The audiences numbered about five hundred in the morning, four hundred in the afternoon and eight hundred in the evening. The music was very fine. Miss Beresford Joy officiated as organist and contraito. Mme. Fries Bishop (whose reception in California has been most cordial) sustained the soprano role, Mr. Joseph Maguire, a fine baritone and soloist, in addition to W. J. Colville, rendered solos and led the congregation in well-known hymns. Mr. J. J. Owen, the genial, talented and much respected editor of the Golden Gale, addressed the audience in the morning prior to Mr. Colville. His remarks were of the happiest nature, and infused a feeling of sympathy and good will among all present. He expressed great delight in welcoming the speaker back to California, and assured him, on behalf of many hundreds of warm friends and liberal supporters, that his efforts would be warmly seconded and amply sustained so long as the pewers who direct operations from the unseen state destruct to make San (Francisco the centre of

Alf of permutency nov pervades the entities are solved acres, and courses are courses of the period of the perid the period of the period of the period of the period of th

cle, will agree with me in saying, that " only the sweet remains." Reluctantly we draw our letters for 1887 from this place to a close. Lake Pleasant has become so inter-woven with the beat part of our life that when hun-dreds of miles away, no matter where, we never see anything bright and beautiful, never experience any-thing noble and true and inspiring, but we think of the little lake in Franklin County, with its environs, including its streets and avenues, hotel, band stand, auditorium, headquariers, the park, with Mr. Grozier, the artist, the brook and rustic bridge, the walk on the northern shore, Mt. Tobey and Miller's River; the pleasant Sundays of August for the past ten years, with the cordial welcome of Dr. Beaks, the baton of Warren Russell, the address of William Denton as he strode that platform as never man walked it before or since, the Western fire of A. B. French, the scholarly efforts of J. M. Peebies, the polithed sentences of Co-phas B. Lynn, and the interesting lectures of many, many others are pletures which will ever live in mem-ory. The influence of like movement at Lake Pleasant will the future ages. Like the young man at the " garden gate," who has repeated " good hight" for the twentieth time and then do n't stir a stop, we have tale and simply say: *Wo Will see Jourgain very soon*. NOTERS.

NOTES.

NOTES. Among the cottages being enlarged are those of Mrs. Bioddard-Gray, on Lyman street, Mrs. Maud E. Lord, on the Bluft, Mrs. M. M. Clayton, on Montague street, and A. Waldo Mason, Montague street. Hon. Aug. O. Carey, the postmaster, has decided to keep the Post Office open through the winter. This will be a convenience which will be appreciated by those permanently residing here. Mrs. J. J. Clark and son, Mr. E. W. Clark, of New Haven, Conn. are still at their sottage on Park Square. Mrs. J. F. Dillingham, well known as a developing medium, will go from this place to Orange, where she will hold a sories of circles. Frof. Hiram E. Builer and wife are enjoying life at the Amidon Cottage, Highlands. Mr. Dwight Hillard, who has been seriously ill, is now convalceting.

hr. Dwight Hilliard, who has been scrivilly ill, is now convalescing. "Beyond the Buarise" has had quite a sale in camp. Very fine plans of the grounds have been prepared by Mr. Walcott, civil engineer, of Greenfield. A large number of visitors to Lake Pleasant re-newed their subscriptions for the Barwars ov Liour. Lake Pleasant, Mass., Sept. 17th, 1857. J. M. Y.

A balloon is like a boom. It inflates casily, rises very high, and nobody is hart until it comes down, and then it wrecks alike the just and unjust.

more than one bundred acres, and cottages are being built to stay. Carpenters are daily taking contracts, and the coming winter will be the busiest that Lake Pleasant has ever seen. The most liberal terms are given to purchasers of lots, and a general feeling of satisfaction is apparent. This is due to the noble and gruer. us impulses of a few individuals, who, seeing the emergency, drew their cash and saved Lake Pleas ant for the benefit of those who appreciate the sub-limity of the Spiritualistic Philosophy. The crowds have come and gone, but a few faithful souis still linger to catch and enjoy the glories of the century, when men, in the tris and and social cramble. Itor power and pelf, and the gold which is only for a time and then perishell, how sublime to commune

Cummings, Edith Jewett, Evelen Moran, Leola Moran Grace Scales, Annie Barbier, Josie Smith, Bertie Newton.

LYCEUM NOTES.

J. V. Mansfield, L. L. Whitlock and wife, and Mrs.

J. V. Mansfield, L. L. Whitlock and wife, and Mrs. Cushman were among our guests. Floral tributes were received from the following aduits 1 Mrs. Lizzle Clapp, Mr. Aaron Lowenthal, Mr. W. F. Falls, Mrs. Daislee and Miss A. L. Olark. The suppers in all of the Lyceum are to be resumed under the direction of Mrs. W. 8. Butter at the Ladles' Aid Farlors, the first to occur some evening next week. Announcement to be made at the Lydeum ses-sion next 6unday. Prof. W. Milligan, the noted planist, and Joseph Fen-nelly, the gifted corneties, furnish exquisite musie for the Lyceum sessions. Annual Fair at Paine Hall several afternoons and evenings in the early part of December.

evenings in the early part of December. FRANCIS B. WOODBURY, Cor. Sec'y. 45 Indiana Place.

College Hall, 34 Besen Street .- The exercises last Sunday at this place, our correspondent, "HBATH," informs us, consisted, in the morning, of very gener-

informs us, consisted, in the morning, of very gener-ally recognized tests by Mrs. M. A. French (of Wahn-ington), Brank T. Ripley, Mrs. M. A. Leslie, Miss A. Feabody and Mrs. J. D. Bruce-with accurate diag-ness of disease (from articles sent up by the andi-ence,) by Mrs. Dr. Martha Lyon. In the atternoon Eben Oobb spoke eloquently, as he always does, upon "True Greatness"; Mrs. A. R. King, Mrs. Busk W. Ffetcher, Mrs. C. W. Odiorne; ingly participated in the services. At the evening seasion Mr. Cobb called aftention emphatically to the hold which Spiritualism has taken upon the hearts of the people, and Dr. H. B. Leigh-too, Frank T. Ripley, Miss A. Freshody and Mrs. O. W. Odiorne helped, alther by well-directed argu-ment the mental pleasure of the occasion, to aug-ment the mental pleasure of the occasion, to aug-ment the mental pleasure of the occasion, to aug-ment the mental pleasure of the occasion. "Mrs. Magnie Miss and Spiritualism has to be a to the dealer, when Spiritualism is to be no longer an outcast, bus shall stand side by side with the grand and true the world over. We claim ble sentence

To the Editor of the Banner of Light: On Sunday, Sept. 18th, J. Frank Baxter inaugurated the meetings in Lynn, Mass., for the season of 1847-58. An unusually large audience gathered at Cadet Hall in the afternoon, and a fine programme was fulfilled. The President, Mr. Holbrook, offered introductory remarks and stated that no efforts and means had been spared to secure the best of talent afforded on the spiritual platform, and that already most of the sundays of the season were covered with such and

the spiritual platform, and that already most of the Sundays of the season were covered with such en-gagements. He then introduced Mr. Baxter, who ren-dered in music and recitation a choice prelude to his lecture on "The Value and Import of the Spiritualist-ic Platform "--- most appropriate, timely and need-ful discourse for the introductory session. In the evening at seven o'clock every available seat was taken, and again Mr. Baxter entertained and in-structed the auditors. His lecture treated of the phi-losophy of Spiritualism, and was, in great measure, of a scientific turn. At the close of the evening lec-ture Mr. Baxter gave a scance of an bour. Successful as it was, it might have been inore so had it not been for the almost constant din of the "Saivation Army" is a hall near by. The audience at times was really annoyed. It is the hope of the society to soon change its location.

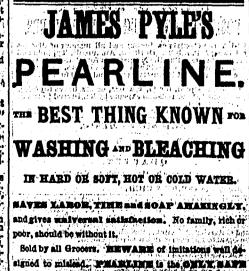
annoyed. It is the hope of the society to soon change its location. On next Sunday, Sept. 2bth, Mr. Baxter will continue the course, taking for his afternoon subject: "Spirit-ualism and Morality," and in the evening: "The De-structiveness and Constructiveness of Spiritualism." The exercises begin promptly at two and seven P. M., and for good seats it is necessary to be in time. SAGAMOBE.

Greenwich, Mass. To the Editor of the Banner of Light -

To the Editor of the Banner of Light: Services were resumed at the Iudependent Liberal Church, Sunday, Sept. 18th. Speaker, Mrs. Juliette Yeaw. There were but few vacant seats and a large number of towns were represented, Orange by a dele-gation of twenty, seventeen of whom came in a large barge drawn by four horses. Everybody was glad to see everybody; faces were lighted up with smiles of joyous greeting. The plat-form and altar were profusely and beautifully adorn-de with a weath of flowers. The spontaneous offerings of many interested friends. The music was unusually fue, and the whole service impressive and long to be remembered.

fine, and the whole service impressive and iong to be remembered. After friendly greetings in the vestry and the par-taking of a lunch during intermission, nearly all re-mained to the Lyceum seasion, the exercises of which were spirited and enjoyable, the recitations, being particularly satisfactory. If this auspicious opening may be taken as a prophe-or of the future, then the day is not far distant when the dimensions of the Liberal Church will be wholly inadequate to meet the numbers who assemble to par-ticipate in its services.

No cause was ever put down by the abuse of those opposing if.; Bitter and ungenerous, denunciation is always a sign of weakness in whoever indpiges there-in.—Golden Gate.



labor-saving compound, and siways beers me have at LANES PYLES OF OR ORA

CUTICURA.

FOR OLEANSING, PURIFYING AND BEAUTIFY-ing the skin of children and infants, and curing tor-turing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with ites of thair, from infanoy to old age, the CUTICUBA REMEDIES are infailible. m infancy

OUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautiner, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, in-bernally, invariably succeed when all other remedies and the best physicians fail.

CUTIOURA REMEDIES are absolutely pure, and the only infailible skin beautifiers and blood purifiers, free from poisonous ingredients.

Sold everywhere. Price, Cuticura. 50c.; SOAP, 25c.; RESOLVENT, \$1. Propared by the POTTLE DRUG AND CHEMICAL CO., BOSTON, MASS.

Ar Send for "How to Cure Skin Diseases."



MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNES-

DATS OF BACH MONTH AT P.M.

AGT All Spiritualista are cordially invited to become con-nected with THE ALLIANCE-either as resident or non-resident members- and to take ah active bart in its work. THE ALLIANON editors a priving its to be ''One who knows that intelligent communication can be had between the living and the so-called dead, '' and all such are invited to become members. NELSON CHOSE, President, J. F. JEANERET, Secretary, Matdem Lune, New York.

ាល ខែ ខេត្ត

CLEVELAND. O.-The Ohlidren's Progressive Ly-coum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Supperior street, commencing at 10% A. M. E. W. Gay-lerd (Jonaton

10 Superior action, Commission Services. - The New Co-lord, Conductor. -Sunday Beening Spiritual Scretces. - The New Co-unable Arbestre; Evold Avenue, commencing Oct. 18th with Hev, Samuel Watson of Memphis, Tenn., 74 o'clock. Thomas Lees, Chairman. 3111

BT. LOUIS, MO.—The First Association of Spiritual-ists meets at 24, F.M. ever Sunday in Brandt's Hall, south-west corner of Franklin Aronue and Ninth atroet. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W: Fay, President, No. 220 Bouth Broadway. Isaac B. Lee, Oor. Boo. 1 No. 123 North Bith street, Bt. Louis, Mo.

CHIRCAGO, HILL.- The Ohicago Association of Univer-sal Radical Progrosaive Bpiritalists and Modiums Bo-clety, organized on the 9th of May, A. D. 1884, moets in Spirita' Liberty Hall. No. 517 West Madison Breet, every Sunday, pormanently at 24 and 74 F.M. The public arc cordially invited to Stund. A ministion 5 cents to each meet-ing. Dr. Norman McLood, President, and the public arc

CHITCA GO, ILL. - Avenue Hall, 159 22d street. Ohi-dren's Lyceim, Bunday, as 14 F.M. Bpirinalist's and Medinm's Meeting. 8 F.M. Medinms' Receptions, are and third Tuceday strenings. Boolsty Boolshes, second and fourth Tuesdays in each month,

CHERCIACIO, BLE... The Young People's Progressive Bo-lety meets in Avanue Hall, Wabsah Avanue and Sal street, a Bunday evenings, at 7:45 o'clock. (a) and (Sal and Sal street, ba Bunday evenings, at 7:45 o'clock. (a) and (Sal and Sal street,

DERICACIO, DLL, Mrs. Oors L. V. Honmond dis-ourse before the First Society of Horritalistain Martine's (Ads street) Hallovery Sunday morning and evening. u tradutidate

Bolds Testinge Tratz Sanday treiting at 15 o'clock at Press and the second state of th