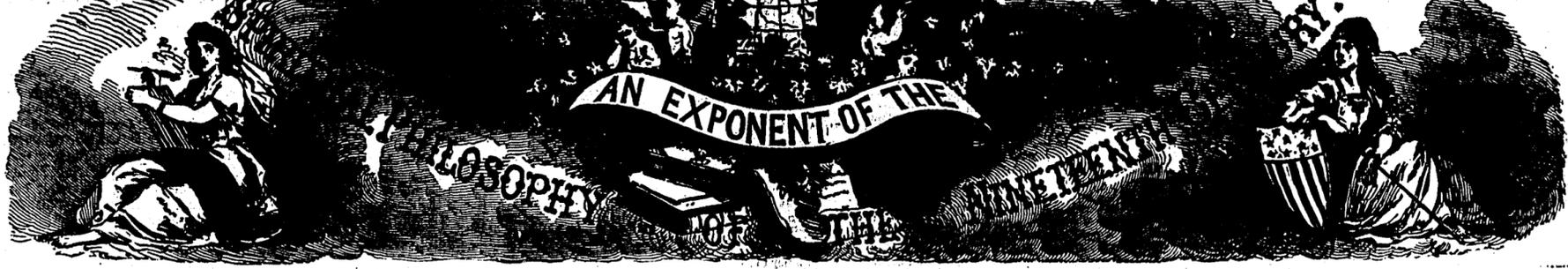


# BANNER OF LIGHT.



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and soulful lay he sings in memory of friends departed, "There is no death, what seems so is transition." As no soul can die, as no life can perish, so no thought, no work, can ever come to naught. If any, judging at any time by purely superficial signs, imagine they behold evidences of declension or decadence in spiritual work because of a change in the outward aspect of affairs, they see not clearly as the angels see, or they would shout for joy and sing for gladness of heart over the victories of truth, instead of bemoaning its losses and defeats.

Since our return to America and to Boston, we have been eagerly questioned concerning the progress of spiritual work beyond the sea, and while we shall not anticipate our evening lecture by entering into details this morning, we cannot refrain from touching briefly upon a few of the most salient points of interest which struck us in the course of our career abroad, as we know you are all anxious to hear something of the favorable report we are able to make of the successful character of our own immediate work, and of the great awakening of liberal thought and feeling in the United Kingdom and on the continent of Europe, which causes the public to give cordial welcome to any who come freighted with messages from the spirit-world to humanity. To us the present moment is one of unprecedented interest. The present critical aspect of affairs all over the world is plainly indicative of the nearness of some great and important change in the spiritual as well as in the social condition of mankind. Never was there a time in the annals of modern history when there was so much seeming discord, and yet so deep-seated a harmony among the various races and classes of mankind, as now; for free thought and free speech, never possible hitherto as to-day, must of necessity lead to controversies and differences of opinion hitherto undreamed of. The mind of man, just redeemed from the thralldom of ancient bondage, naturally inquires into the why and wherefore of all things; and this free inquiry develops that positive and assertive individualism which so many persons pit against communism and cooperation as though the two were eternally antagonistic, whereas while unity and uniformity will never be synonymous or necessary to each other, the time is now fast approaching when every individual will learn to regard himself not as a solitary unit, straddled alone in the universe to occupy some position of isolated freedom, but as an essential, vital and active part of one stupendous whole, which is none other than the "grand man" spoken of by Swedenborg, or the "Christ" alluded to by Paul when speaking of the many members necessary to form the one body. He declares the comely and uncomely, the seen and the unseen, the honorable and dishonored, to be alike necessary to the perfect fulness of the stature of Christ. To the Hebrews, Moses has always appeared as a teacher especially commissioned from on high to instruct and elevate mankind. To the Christian, Jesus has always appeared as in a peculiar sense the son of God and light of men. To the Chinaman, Confucius has been the model of human existence; to the Parsee, Zoroaster; to the Hindu, Gautama Buddha; to the Mohammedan, Mahomet; and to all the minor sects and divisions of mankind the especial personages who have enlightened the original company, from which the present wider organizations have proceeded.

But while the names of chosen men and women mighty in word and deed, notable for their virtue, their mediocrity or their erudition, are naturally dear to the hearts and minds of their followers or disciples, can you not trace in the liberalizing thought and action of to-day a return to that grand old foundation of religion, the rock of truth itself, which has so long been disfigured and largely hidden by the excrescences and noxious growths which have surrounded it? Can you not read between the lines of modern philosophical reasoning and scientific research, and witness how surely and yet how gradually essential truths are coming to the front, how useless verbiage is being relegated to the domain of obsolete curiosities and effete relics of a less enlightened age? Can you not see how, at the Concord School of Philosophy here in New England, at the Unitarian Conference at Saratoga, as well as at the more conservative Church Congress in England, the evidences of immortality are demanded, and modern inspiration is no longer scouted? Can you not trace the leaves of the higher and larger truth working in Congregational Unions and Presbyterian Synods? And while the time may not have come for the nominally Orthodox bodies to cast aside their creeds, and pronounce them obsolete, while many cases of persecution for opinion's sake are still brought prominently before public notice through the daily papers here and abroad, can any one who has a discerning eye or understanding mind, even without prophetic vision, fail to behold in the attitude of the thinking world at large to-day a determination to be free to an extent to which freedom was impossible even fifty or twenty-five years ago? Our experiences across the sea have brought prominently before us the great need of a new and positive set of spiritual affirmations in place of the waning and receding dogmas of the old church organizations. In England there is as much Unitarianism and as much skepticism at Oxford and Cambridge as there ever can be at present in Harvard, noted for its advanced thought and fearless rejection of the old dogma. In France the Roman Catholic church still exists; beautiful cathedrals and churches abound, and on great occasions are thronged by worshippers, and sight-seers. Where the ceremonies are very impressive and the music particularly fine a crowd will always be in attendance; but the church of Rome has

entirely lost the hold it once had upon the populace of France. The complaint arises everywhere that the people are indifferent to religion, and yet the French nation is not satisfied with agnosticism, infidelity or doubt. The French heart, warm, eager, affectionate and impetuous, longs for a religion which can satisfy the feelings while it does not offend the intellect, and there as in England the overtures of the spirits are warmly met by a very large circle of influential minds who have struggled bravely for many years to stem the tide of disbelief in all things spiritual, but whose noble endeavors have often seemed discouraging because of the inability of the popular mind to pass at once from the thralldom of superstition, the darkness of doubt and the hopelessness of denial, into the clear shining of that resplendent truth which in its native refulgence can but dazzle and blind the eyes of unaccustomed gazers upon its splendor, until such time as tempered and shadowed rays of brilliance from celestial spheres have reached them, through intermediate and lower agencies, lifting them gradually from the plane on which they now stand to the summit of those glorious hills of vision from which, directing their eyes skyward instead of downward to the dust; they can bear the intense refulgence of the spiritual beam, and shrink no more from its all-perfect radiance than the eagle with royal eyes turned upward shrinks from the surpassing glory of the orb of day in its meridian strength.

Liberalism does not consist, as is often supposed, in what is vulgarly called radicalism, though radicalism itself is truly liberal and at the same time essentially conservative. A radical is one who goes to the root of the matter, and, discovering foundations, reveals them and endeavors to build wisely upon rock, avoiding the sand upon which so many rear their houses thoughtlessly and in the dark. Our iconoclast friends, as a rule, are not radical as yet, but they are harbingers of radicals. They have not yet found the root, *radix*, from which the word radical is derived. Had they found it they would not need to be dying away as they are to discover it.

The work of the iconoclast is a valuable and necessary one, and far be it from us, at any time, to underrate or oppose it; but iconoclasm can never be an end, it can only be a means toward the end. Who would think his time well spent in clearing ground, uprooting tares, and plowing earth, if nothing were to be sown in the prepared and disencumbered soil? The plowman may not know much or think much about the seeds and the coming harvest, but the intelligence which directs operations and provides the plow must ever have an eye to future crops; and as it is with the material harvest, so with the spiritual: the supreme, directing powers see and govern where the eye of man cannot pierce the mystery of the future. The power which never can err works through the lightning and the storm, through the fearful desolations wrought by famine, cholera and war, as well as through the medium of hours of peace and seasons of plenty. But while it is easy enough to trace, as all the ancients did, the beauties of the world and all the joys of life to beneficent and benevolent sources, to find the hand of Eternal Goodness in sickness, pestilence and strife, is not so easy; and it will be long, no doubt, as men count length of time, before man on earth will see, as angels see in heaven, that all things are ordered by a Supreme Beneficence, and that the seemingly harsh, inexorable, unfeeling laws of nature are all expressions of an Infinite Father's love and wisdom which can know no abatement in time or in eternity.

We all allow that we have to suffer many things and many times; we know that, try to ward off difficulties, dangers and disease as we may, there is a something which may people call their fate or destiny, which hurries them on into the very clutches of the destroyer, and that at times when they have exhausted their utmost store of knowledge and preparation. You have doubtless many of you felt how resistless are the iron bonds of fate; and yet there are not many things you can overcome to-day that you could not master in your childhood, or even this time last year? You have grown through the discipline and trial of the days that are past, even as the oak has grown by the storms of a century beating against it. Your heads may have been uncovered to the heats of summer and the snows of winter; you may have wondered why you had to suffer when you could not see the reason, or forestall the good that should spring forth because of the bitter tears you shed and the heavy griefs which pressed with almost insupportable weight upon your bruised and quivering spirits; and yet the bereavements, the trials, the losses of your career have helped to round you out and make you so much wiser and stronger than you were. Some there may be even here who are now under the heaviest pressure of life's burden, who cannot see any light, any way of escape, any prospective good; and while they may repine but little, their hearts may be very sore to them.

It may be impossible to afford them any comfort of a substantial character by the recital of the experiences of others or by dissertations on the usefulness of trial. Their present grievous lot, and the very despair which is its sharpest sting, may be, and doubtless is, the very discipline they need to teach them the special lessons they require to learn. They may feel themselves a portion of the waste material of the universe; they may think themselves unprofitable trees, reserved only to be cut down; they may have listened, with aching hearts, but assenting minds to that utterance of despair which cloaks itself under the guise of a scientific exposition of the doctrine of the survival of the fittest, forgetting altogether that inferentially

if not plainly, material science itself teaches the immortality of every soul, because it refuses to give credence to the dogma of destruction. If it denies creation, it equally denies annihilation; if it declares that nothing was ever made, it equally asserts that nothing can ever be lost, and if in the universe somewhere eternal atoms must exist, uncreated, self-existent, immortal; if these essential states of being in its ultimate analysis have known no birth, and are essentially indestructible, then these primaries or atoms, never having been discovered by any one, constituting no part of the external universe which may be rightly called material, eluding one and all of the five bodily senses, revealed only to the intellect and soul of man by intuitive reasoning and mental research, admitted to exist though not understood by physicists or amenable to physical research, how shall he be presumptuous enough to say that each one is not an original *psyche*, an essential atom of consensual spiritual life, whose movements are regulated by an unerring and all-potent will, governing the universe from its centre or most interior state and reaching out to the circumference of being with its stupendous life? Will at length science itself, declaring its inability to try the soul in the crucible, or account for the origin of life in material ways, shall bow reverently before the presence of the Deity, and in every spark of life and molecule of matter trace some expression of that eternal consciousness who, without beginning or end of life, is God, *Jehovah, Adonai*, he who is the life itself, who never began and never can end, the self-existent, the all-holy?

To this position the scientists and philosophers of the age are rapidly advancing. So purely personal, limited and unsatisfactory have been all definitions of God on paper, that atheism has been for a time the natural reaction from superstition and idolatry; but Theodore Parker and other truly great men and careful students of human nature, aided by long and intimate association with various types of mind, have declared that to them many avowed atheists were, after all, the best and most devout of theists; that is, that while many persons have refused to worship blindly at the shrine of any personal deity, because that deity was not as perfect as their highest conception of perfection, having cast aside traditional beliefs and ordinances, have preferred to follow the light within to the dictum of any man or synod; and by so doing have advanced nearer the true recognition of the one only true God than they could have done by stifling their convictions and bowing outwardly before a shrine which to them contained nothing save a fetish or an unreality. Every person who recognizes an obligation to the law of conscience, every one who bends before an inner light and acknowledges the inward luminary as the supreme guide and counsellor, bows before the true and only God. He might tell you he believed in no God; he might even scoff at intellectual theism and utterly deride intuition and every phase of spiritual communion, but all the while his intellect failed to perceive the spirit, the inmost springs of his nature would be building up and fruitifying all the otherwise waste and barren desert of his life.

We must never measure a person's religion or endeavor to gauge his spirituality by hearing him recite a creed, or run off a set of meaningless negations. It is the life that honors God and benefits mankind. The Eternal Spirit cannot take pleasure in sycophantic adoration; to him the praises of the lip unechoed by the heart must be but worse than mockery, and whenever a day of judgment dawns for any soul at the bar of infinite justice, where all must some day be tried, sincerity will alone admit a spirit into heaven, while insincerity alone will doom a soul to hell.

Having made use of these two popular theological terms used so constantly to designate localities in other worlds, allow us to plainly state a few of our own articles of faith in this our opening address, that you may know exactly where we really stand with reference to the great questions which now, more than ever before, are demanding a practical and final settlement at the hands of all who claim to be in any sense the spiritual teachers and guides of society. Before giving you a few of the more salient points of our belief, allow us to offer a remark on faith, for the purpose of making more lucid the affirmations which follow. Faith is a word with many meanings, one which many people are giving up because it has been misapplied; but should we give up works or practices because of their inability to misapplication, we should scarcely have left to us a single expressive word or necessary custom in any land or language. Faith unquestionably, in its highest meaning, signifies honor, probity, fidelity, and we are quite willing to concede as much as this, that faith of this highest order is the only eternally essential faith; but beside this, and practically inseparable from it, there is a secondary faith, which may rightfully be termed belief, which is necessary to the following out of the highest course of action. It may be said with truth that it is not belief but practice which is wanted; but how shall we have a sound practice without a sound theory? Is it likely that intelligent and conscientious people will follow the right unless they believe that what is right, is right? Take a simple illustration; very commonplace but quite expressive of the truth we wish to convey. When you leave this hall, it may be that in order to reach some desired location it is necessary that you should travel in an easterly direction. Now supposing you believed that your course lay westward, would it not be necessary for something or for some one to convert you, turn you round or change your belief, in order to persuade you to travel to instead of from your des-

tinuation? If you have business at the City Hall to-morrow, and believe that it lies out toward Roxbury, you will never get there until you see your error and therefore change your course. It is exactly so with every moral fact; every question in ethics hinges upon correct or erroneous premises. There could be no false systems in the world if no one believed that right was wrong and wrong was right; therefore an enlightened theory of religion is essential to an ennobling practice, because theory leads to practice. The practice, which is the fruit, is the important consideration; grapes do not spring from thorns or figs from thistles; good trees do not bring forth evil fruit, neither do corrupt trees bring forth good fruit; by their fruits we can alone correctly judge of the goodness of their roots. We all know that good fruit is the result of a sound root, and therefore invariably conclude, when we see good results, that they have proceeded from a sound and healthy source.

It is extremely interesting to note the singular corroboration which all essential moral principles are receiving to-day at the hands of persons who place little or no reliance upon records or traditions. No man of note at the present time is more conspicuous in the scientific world than Prof. Tyndall, author of the celebrated Belfast address which created so much comment and sensation some years ago. This gentleman, one of the best and ripest specimens of the negative agnostic school of modern thought, tells a boy that it is absolutely necessary that he should keep the eighth commandment of the decalogue, saying to the youth, "You must not steal, because if you are dishonest you imperil every interest of society; the social order cannot be maintained; society cannot exist if people steal." Prof. Tyndall may not and we believe does not acknowledge any responsibility to the Creator, or the binding nature of the Sinaiic law. He would never think of saying, I believe there are ample evidences that the pentateuch is not a forgery, and that God really gave the law from Sinai's peak to Moses. Did he adopt the Orthodox rabbinical position, even though abstractly right, he would be doing far less for the cause of morality to-day than though he stood just where he stands, on the impregnable fortress of the self-evident, rectitude and essential excellence of a moral prohibition. Thou shalt not steal, because society would be destroyed were theft allowed, is a testimony to the veracity and excellence of an old command that no theologian can match, should he exhaust his profoundest arguments and bring to bear the results of his deepest learning upon the question of what constitutes morality.

Now in this age of freedom, liberty for a while may in some quarters degenerate into license; and this very lowering of the moral tone, this very forsaking the ancient standards, will lead to a return to them if they are correct, and an appreciation of them if they are true, to an extent impossible under the old régime. Steal, covet, blaspheme, curse, swear, murder, lie, if you will; go through the whole category of vices if you are so disposed; wallow in the deepest mire of impurity if nothing else will content you, and what will be the result? When you pick yourself up again and endeavor to retrace your steps, you will be a wiser, if a sadder person. You will know the truth of truth, and the rectitude of right, as you never knew it before you wandered from the father's house, or left the peaceful fold. The very sorrows of sinners, the very miseries which come upon nations and individuals alike when they transgress a law of being, display the wisdom and the love of God, transfiguring our thoughts of punishment or pain on earth and beyond the grave, till even the lurid light which streams from the cavernous depths of Danté's Inferno and Swedenborg's hell, appears to the clearing spirit as the only and indispensable way whereby rebellious souls are rescued from the love of evil, and prepared eventually to enjoy those celestial realms, in which no spirit could enjoy repose until it had been rid of the desire to wander, and had learned the painful lessons which, in many instances, humiliation and distress alone can teach.

Look not, therefore, with pessimistic eyes upon the wickedness, disease and sorrow of the world, but rather see in the conflicts of to-day and in the pestilence which now is scourging Europe, as it has aforetime scourged Asia and Africa, fresh evidences of that Almighty Power which in the pessimist's plaint as well as in the optimist's hymn is paving the way for the dawning day of freedom when the three great watchwords of the French Republic, inscribed upon the portals of every public edifice throughout France: *Liberté, Egalité, Fraternité*, (Liberty, Equality, Fraternity,) shall have a meaning in the lives of all, which to-day can only be dimly outlined, as the spirit having the gift of prescience looks beyond the chaos of the hour to the blessed Sabbath of the earth, when rest from labor, pain and strife shall not only be complete, but in whose joyful calm rest shall mean naught else than freedom from distress, while work, which is inseparable from life, will be the restorer's joy, and restful will be the joyer's work.

You are invited to this hall Sunday after Sunday, and week-day after week-day, as occasion may demand, not to accept as final any statement you may hear made upon this platform. Those who occupy the lecturer's desk will never seek to influence your thought or bias your judgment, as though they formed part of an authoritative council whose province it is to legislate for others' consciences. Some there are who feel to-day as they have felt in the past, that they get good by coming here. The varied exercises in which they take a part are to them means of spiritual development.

## The Spiritual Rostrum.

### The Spiritual Vineyard and the Laborers Therein.

A Discourse delivered through the Mediumship of  
**W. J. COLVILLE,**  
in Berkeley Hall, Boston, on the Occasion of the Re-opening Service, Sunday Morning, Oct. 5th, 1884.

(Reported for the Banner of Light.)

It is with feelings too deep for utterance we greet our friends this morning. After an absence of fifteen or sixteen months from this city and country, you have gathered to welcome back into your midst one who in times past you have always treated with the utmost kindness and consideration, and to whose inspired utterances you have always paid the closest and most sympathetic attention. Friends who are united in spiritual bonds can never realize anything of that bitterness and hopelessness of separation which falls so heavily and darkly across the pathway of such as have no means of recognizing friends and appreciating their nearness other than such as are purely physical. Therefore, to-day we do not come before you again after a material absence of a year and a quarter as though we had enjoyed no communion with each other since June, 1883, when we bade you farewell for a while, and told you the time might soon or late arrive, as the higher powers dictated and as your needs demanded, when it would again be our privilege and joy to address you as in the days gone by.

When, in November, 1878, we first began our ministrations in this city, and when, in September, 1879, we first spoke in this hall, the gatherings of friends were indeed large and pleasant, and we shall ever treasure in our inmost hearts the memory of your sympathy and esteem. To-day we meet together on a somewhat different occasion to either of those pleasant ones in the past. Then we were, comparatively speaking, strangers to you, and you had not become thoroughly acquainted with our principles and work. To-day we meet as friends who have labored together for several years; we have in many instances been necessary to each other in the conflict of life, and our union, as our friendship, has become the sturdy plant, while it was then but the young and tender sapling, full of promise and vigor, but yet undeveloped, and as yet untested and untried by the storms of winter and the heats of summer.

Spiritual success can never be correctly measured by any signs of an external character. Spiritual truth is like unto the leaven which is hid in three measures of meal until the whole is leavened—it is like the seed which, buried deeply in the ground, must germinate and thrive in occult ways before the blade of grass or promise of flower and fruitage can appear. There may be much active work when the seed is being sown; there may be no sign whatever of activity or growth while the seed is in process of germination in the bosom of the dark and silent earth; but where the eye of man falls to detect vitality or progress, there oftentimes nature is striving with intense earnestness to bring to perfection the germs of life which seemingly sleep and die in her veiled mysterious bosom. But do they die? Never, except in seeming; the outer casing must be broken, the shell must be removed; the covering of the germ must perish, but not the germ itself. By the death of the encasing shrine the life is liberated, and only through such release can it unfold itself from within, gather a form around its centre, and appear in due time above the ground clothed upon with a brighter, stronger body than that which seeming death, in reality transformation and release, took from it.

When in that celebrated letter of Paul to the Corinthians, he says the seed must die to bring forth fruit, he draws a simile of the progress of the spirit from the transformations of material grain. "The spirit seems to die when robbed of its external shrine, your beloved ones seem to leave you when the breath leaves the body, and the funeral procession escorts the decaying tenement of dust to its resting place: in churchyard or in cemetery, the body yet speaks of fact and not of fancy when in its magnificent







Excerpts from our Foreign Exchanges.

The September number of "El Cosmos," published at Bogota, U. S. of Columbia, is at hand. It is the official organ of the Psychological Society, and was founded for the purpose of raising a fund for educational and philanthropic works.

La Fraternidad, of Buenos Ayres, a bi-monthly of eighteen pages, commences its fourth number of publication with a notice to its subscribers of its success both in an educational and monetary sense.

The Revista de Estudios Psicológicos, of Barcelona, now in its sixteenth year, shows signs of vigorous growth. This is particularly noticeable in the list of spiritual books, twenty-eight in number, published by them, and includes a catechism for their Children's Lyceums.

The "Constantia" of Buenos Ayres, in its August number, contains an exhaustive article from the able pen of Señora Amalia Domingo y Soler, entitled, "My Impressions in the Cathedral of Barcelona on hearing Father Salles' Attack on Spiritualism."

The reader will find, in another column, the announcement that Mrs. M. E. Williams, the prominent materializing medium of New York City, is about to embark upon the Journalistic ocean, the name of the new venture to be "The New York Beacon Light."

Mr. William H. Vanderbilt has given half a million dollars as a building fund to the College of Physicians and Surgeons of the City of New York. This munificent gift is not only an agreeable surprise to the institution which receives it, but it is also a direct and permanent contribution to the advancement of medical science.

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

Mrs. H. V. Ross will resume her sances for materialization next Sunday evening, Oct. 26th, at her residence, No. 173 South Main street, Providence, R. I., and continue to hold them Sunday and Wednesday evenings at 8 o'clock, and Thursday afternoons at 2:30, until further notice.

A. W. S. Rothermel holds his sances for the present on Sunday and Monday evenings at 7:30 o'clock, and on Tuesday afternoons at 2 o'clock of each week at his residence, 130 Hall street, near Myrtle avenue, Brooklyn, N. Y.

W. A. Mansfield, the slate-writer of Michigan, is now stopping at 120 18th street, Buffalo, N. Y., and expects to remain there for some time. His permanent address is Grand Rapids, Mich.

Berkeley Hall, Boston.

On Sunday last, Oct. 19th, the services in Berkeley Hall were largely attended by select audiences that evidently came together for the purpose of spiritual advancement rather than from curiosity or any other motive. The services were tastefully decorated with smilax, choice flowers and autumn leaves sent in by kind and sympathetic friends who are ever ready to show their appreciation of the good work carried on in that pleasant hall by rendering their aid in a generous and laudable manner.

Movements of Mediums and Lecturers.

Mrs. Hardinge-Britten will lecture for the Church of the New Spiritual Dispensation, Brooklyn, N. Y., during the month of November. Mrs. Britten informs her friends that she can make engagements for a few days during the month of November, and will be in places as she can reach from New York and return each week. Address changed to care John Lovell & Co., 14 Vesey street, New York.

Dr. E. Caswell will lecture in East Braintree, Sunday, Oct. 26th, giving tests after the lecture each afternoon and evening.

George Chalmers is speaking in Cleveland, Ohio, during the month of October. His address there is Forest City House.

Miss M. A. Keating, trance speaker and platform test medium, spoke at East Braintree, Sunday, 19th. Engagements solicited for November and the two Sundays of December. Address 18 Lawrence street, Boston.

Mrs. Clara A. Field will speak at Wells Memorial Hall, Sunday, Oct. 26th, at 3 P. M. Societies desiring lectures on any of the reform subjects of the day, especially the hygiene and human suffrage, may address Mrs. Field, 43 Winter street, Boston, Mass.

Miss Jennie B. Hagan spoke at Pennacook, N. H., Oct. 15th; Charlestown, Mass., the 12th; West Cummington, the 19th and 23d, and will speak at Cummington Centre the 25th and 26th. The speaking engagements for Sundays, and the evenings of other days of November, and December. Address East Holliston, Mass.

As representatives of the Southern Spiritualist Association, Mr. G. W. Kates and Mrs. E. B. Silvers have visited the States, and held sances in private houses, awakening an interest in spiritual thought and research, sowing seed that will germinate, grow, and bear fruit in the near future.

Mr. P. Brown will speak in Northfield again Sunday, Oct. 25th. Would like to make further engagements; will lecture on temperance, also, if desired.

J. Frank Baxter, who last two Sundays in Providence, R. I., has drawn large and appreciative audiences, will be in New York City on the next Sunday, Oct. 26th. Mr. B. has from time to time given upwards of sixty lectures in that city, and will appear there again next April. He is booked for Newark, N. J., on Wednesday.

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Mr. J. P. Brown will speak in Northfield again Sunday, Oct. 25th. Would like to make further engagements; will lecture on temperance, also, if desired.

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formed, but the three great watchwords of modern France, Liberty, Equality, Fraternity, are not mockeries or idle words; they are prophecies of the not distant future when France will indeed behold her citizens free, equal and fraternal, taking their part in the great confederacy of nations, and when the Republic will be established in Europe. The speaker ended with a brilliant peroration, in which Liberty, Equality and Fraternity were most ably and satisfactorily defined. The room at the close was on "Self-Consecration." The collection during the day were liberal and the music very attractive.

On the following evening, Oct. 20th, the third in the series of Monday Evening Exchanges will be held. The program included the reading of the regular correspondence to questions, and a very interesting address on "Astrology," by the guides of Mr. Colville.

On Sunday, Oct. 26th, Mr. Colville's subjects will be, at 10:30 A. M., "The Gift of Healing," treating of metaphysical and clairvoyant sances, and prominently before the public; 3 P. M., answers to ten special questions prepared by a gentleman deeply interested in the labor question, all bearing on important problems of the age; 7:30 P. M., "The Philosophy in Germany, and the Attitude of German Thinkers and Scientists toward Spiritualism."

On the Sunday evenings of November Prof. Joseph Rodas Buchanan will deliver a special course of five lectures on the "Religion, Philosophy of the Future," commencing Nov. 24, at 7:30 P. M., with a lecture on "Psychometry." Owing to this arrangement, Mr. Colville is at liberty to accept engagements for Sunday evening lectures in the vicinity of Boston, for which his terms will be \$10.00 per lecture, for those whose means are limited. He can also be engaged, on moderate terms, for week-evening lectures or public receptions. Address at once, 304 Shawmut Avenue, Boston.

Working Union of Progressive Spiritualists.

The public meetings of this society, held at the residence of its President, M. E. Ayer, at 170 West Chester Park, Boston, on Sunday afternoons and Wednesday evenings, seem to have lost nothing in interest during the summer months. The spacious parlors are filled, on each occasion, with interested and eager hearers who flock in long before the regular hour of opening services, in order to procure seats. The service on Sunday is conducted somewhat similarly to that in any other church, that of Wednesday evening being of a more social nature.

On a recent Wednesday, after the opening exercises, the reception of new members, the social half-hour session for conversation and the silent ten minutes for spirit-moving, (an idea apparently borrowed from the sances of the late Mrs. M. E. Williams) Mrs. Jones of Philadelphia spoke for Margaret Fuller. She announced the presence of Garrison, Phillips, Lucretia Mott and others, and said she and they were in the city to see the new building which would be the society's while its watch-word is "Progression" in the widest sense, and added, "It is heart-culture not intellect which we recognize and welcome." Spirit Ed. Wheeler, it is stated, announced himself through the same medium, saying that he had a revelation always kept in harness, ready to fill an emergency; he expressed pleasure at coming to this Liberty Hall, and spoke well and to the point of the work before Spiritualists, of training the young mediums, he felt he thanks and blesses for the sances he has given, following, spoke of the "new preach-wigwag," and promised a great light in materialization there and a nice time generally. The controls leaving Miss Jones, she described the work of the sances, and described many symbols seen among the people present. Among other spirits thus described was that of Mother Ann Lee, the founder of the Shaker Order, whom she saw near Miss R. L. Grosvenor, Philadelphia (May 21), regarding the sances of the laborers among the Shakers, written by herself some years since.

A group of relief was appointed for October, whose duty we understand, is to visit the sick and to relieve the sick among the members, and the meeting adjourned with song and benediction, apparently in utmost harmony and good feeling. These meetings are free to all who choose to attend, whether Spiritualists or not.

RECEPTION TO W. J. COLVILLE. On the evening of Friday, Oct. 17th, the parlors at the elegant residence of Mr. Ayer were made the scene of a pleasant reception tendered under the auspices of the Working Union of Progressive Spiritualists to Mr. Colville, in honor of his return to Boston. Excellent music, vocal and instrumental, was furnished by Miss Sarah Fisher (of Cambridge), W. J. Colville, and a young lady whose name the scribe did not learn. The assembled company were representative of the city, and the services received that close attention which ever marks earnest interest.

Mr. Colville's guides answered many questions from John Wetherill, an English sancer, and a gentleman who could not have failed to impress his hearers with the wonderful character of his mediumship. In fact it was a general remark among the people present, which the reporter himself heard, that on this occasion, Mr. Colville surpassed, in the depth of penetration, the breadth of their logic, and the clearness of their expression, all former efforts on their part which had fallen under the notice of the reporter as speaking.

Mrs. Dyer, the regular lecturer for the Union, also made appropriate remarks; at the opening of the services, welcoming Mr. Colville with fervor and eloquence, and closing the exercises with other words to the point. The remarks of Mr. Colville terminated with an improvised poem, the themes for which, "The Spirit Daughter" and "Harmony" were given him by the audience.

The exercises of the highly enjoyable evening were also varied by the partaking of choice refreshments. Among other queries addressed to the controls of Mr. Colville was one asking why so long a period of time had elapsed since the building of the Temple of Spiritualism could be brought into being in Boston. To this the guides answered that all plans suggested heretofore had been, of necessity, largely blent with business arrangements—that the time, till now, had not arrived when the building could be erected. If the erection of such a temple had been achieved at any point in time before the present, the building would have proved rather a bone of contention than a reason for unity, and would have been a hindrance to use it, and, notably, the spirit-world never gave any thought to mortals which would be of no practical use to them. Just as soon as the spirit-world saw that a temple would be erected, they would have given their whole energy in erecting the building was highly eulogized, and the money were forthcoming. As to its future the guides spoke cheerfully and hopefully—at the same time urging Spiritualists generally to be prompt in their contributions to the building, as by the original plan, the controls prophesied the broadest measure of success. If, on the contrary, the mental atmosphere surrounding it was found to be that it was owned by those in the material rather than those in the spiritual world, the building would be only allowed to operate in and through it, then the success of which he had spoken would not be so apparent and appreciable.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

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in O., Corry and Columbus, Pa. Mantua, Warren and Whitby, Pa. and Elizaville, N. Y., and under consideration. Winter week evenings are open to any New England engagements and on very reasonable terms. Address him at 181 Walnut street, Chelsea, Mass.

Mr. F. A. Heath, the blind medium and speaker, has been lecturing in Myrtle Hall, Charlestown, for the last three Sundays. He speaks in Hoston, Mass., Oct. 26th; Charlestown, Nov. 2d. For engagements contact 27 Lawrence street, Charlestown District, Boston.

Geo. A. Fuller of Dover, Mass., has spoken of late at Hyde Park, Vt., for the annual Convention of the Vermont State Association of Spiritualists, and at other points. He will be at Keene, N. H., Oct. 23d and 24th, and at Lowell, Mass., Oct. 25th. For engagements he may be addressed at Dover, Mass.

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 48 Clarendon street, Boston, Mass.

The American Spiritualist Alliance meets every Sunday afternoon at 2 1/2 o'clock in Republican Hall, 55 West Street, Boston, and on Wednesday evenings at 7 1/2 o'clock, at 137 West 5th street, where social meetings are held every Wednesday evening at 8 o'clock. J. F. Jeaneer, Secy., 137 West 5th street.

The Boston Spiritualist Alliance holds its meetings every Sunday in Republican Hall, 55 West 5th Street, Morning service 11 o'clock; evening, 7:45. Seats free. Public invited to attend. For further particulars apply to the Secretary, Republican Hall, 55 West 5th Street, Boston.

The People's Spiritual Meeting (removed from Poplar Hall) every Sunday at 3 1/2 and 7 1/4 P. M. Frank W. Jones, Conductor.

The First Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, corner of Fulton and Bedford Avenue. Morning service at 11 o'clock, evening at 7:45. Wm. Fletcher, speaker for October; Dr. F. L. H. Morse, Nov. and Dec. and January. Spiritual literature on sale in hall. Wm. H. Johnson, President.

The Church of the New Spiritual Dispensation holds sances at their new hall on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 3 and 7 1/4 P. M. Dr. J. T. Lillie, speaker. The public cordially invited. Meetings every Sunday at 3 1/2 and 7 1/4 P. M. Frank W. Jones, Conductor.

The Eastern District Spiritual Conference meets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7 1/4. Charles E. Miller, President. The Everett Hall Spiritual Conference, 338 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and books on sale, and meetings free. W. J. Colville, President. Lewis Johnson, Vice-President.

A Spiritualist and Mediums' Free Meeting will be held every Sunday at 3 P. M. at Central Hall, 637 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

Advertisements to be renewed at continued rate every Sunday in Advance before 12 M. on Saturday, a call in Advance of the date whereon they are to appear.

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The New York Beacon Light, An Independent Semi-Monthly Spiritual Journal, giving Messages from Loved Ones on the Spirit-side of Life, and Containing Material on the Spiritualist's Interest Connected with Spiritual Science. Free from Controversy and Personalities. M. E. WILLIAMS, Editor and Publisher. Terms of subscription, \$1.00 per year, 50 cents six months. Single copies 5 cents. Advertisements 2 cents per line for each insertion. P.O. BOX 1155. Postage paid. Specimen copies sent free on application. First number ready Nov. 1st. All communications and remittances should be addressed to M. E. WILLIAMS, 233 West 46th St., New York City, N. Y. Oct. 25.

A Desirable Opportunity For Health and Spirit's Communications. DR. PERCE, Clairvoyant and Magnetic Physician, Test, Healing, Writing and Trance Medium. Upon receipt of one dollar, with a lock of the patient's hair, or recent handwriting, real name in full, sex, age, subject, or brief description of disease, he will send to the patient, or to the person in charge, a written diagnosis of the patient's case, its curable, etc., or a prescription of needed (spirit-prescribed) Remedies, or a (spirit) powerful curative and Healing Treatment card, letter, or other vehicle, prepared for the patient; or a Communication from a selected spirit friend, person, or relative, in full detail, and relation to applicant. (Other tests than names, etc., given for identification.) For required service, address, Dr. Perce, 233 West 46th St., New York City, N. Y. For a Test Examination of the patient for disease, etc., omit disorders and send him \$1.00 for that. Permanent address, Dr. Perce, 233 West 46th St., New York City, N. Y. P. O. Box 1155, Lewiston, Maine. Oct. 11-3w.

THE FRATERNITY OF THE WHITE CROSS WILL hold its first Annual Meeting in Investigator Hall, 111 South Main Street, Boston, on next Sunday, Oct. 26th, at 7:30 P. M. The meeting will be addressed by the eminent and greatest of modern mediums, John Murray and Dr. F. L. H. Morse, assisted by Wm. Fletcher, Judge Birchmore of Connecticut, F. F. Morton, Trance Medium, John Orvis and other gifted speakers. All Spiritualists in and out of the church, all liberal spirits and the public, are cordially invited to attend and contribute. Oct. 25-1w

JAMES R. COCKE, is now giving the instructions of his guides, in new giving a good share of his time to the DEVELOPMENT OF MEDIUMS. He gives every Wednesday, during the month of October, from 2 until 5, P. M. consultation to any one wishing to ascertain if they possess mediumistic powers. Persons can arrange for a course of sances for development at a reduced price. Call at his office, 30 Worcester Square, Boston, and make your arrangements. 3w-Oct. 25.

DR. J. C. STREET, MAGNETO-ELECTRIC AND BOTANIC PHYSICIAN. SPECIALTIES—Diseases of the Throat, Lungs, Liver, on next Sunday, Oct. 26th, at 7:30 P. M. Office, 113 Jones street, near West 4th Street, Boston. Hours, 10 A. M. to 3 P. M. Will visit patients. 3w-Oct. 25.

PAUL LEAVELL, ANTHOLOGER. BRIEF READING, 11.00. Nativity, with events five years to come, \$2.00. Complete life-reading, \$5.00. Send lock of hair, date and place of birth. PAUL LEAVELL, 535 Fulton street, Chicago, Ill. 2w-Oct. 25.

DR. R. D. MOORES RESPECTFULLY informs the public that during the past year at his office, 24 Tremont street, Boston, or elsewhere, he has successfully diagnosed and treated over 400 patients, the majority of whom had Bright's Disease, Neuralgia, Rheumatism, Gout, Scalding Head, and other Protrusion arising from irregularity and change of life in females; and that he will remain permanently in Boston. Oct. 25-5it

MRS. L. F. THAYER, TEST, Business and Healing Medium, 107 (in the rear) Washington street, Boston. 1w-Oct. 25.

Mrs. Cornelia Gardner WILL give Psychometric Readings by letter, \$1.00 and 50c sittings at residence, 113 Jones street, Boston, Rochester, N. Y. Oct. 25.

MRS. LIZZIE NEWELL, TRANCE, Test, Clairvoyant, Business and Medical Medium, and Magnetic Physician, 22 Winter street, Room 12, Boston. Prices by arrangement. 3w-Oct. 25.

ANNA CONNELLY'S REDEMPTION FOR GRAY HAIR. Without Lead, Silver, Sulphur or Deleterious Drugs. Warranted to Restore the Gray Hair in three days to its Original Color. Restore the Hair from falling out, and makes it grow. Orders to make 20 ounces, with directions. No trouble or expense in making. Postpaid to any address on receipt of \$1.00 for the hair. Send for a sample to ANNA CONNELLY, 11th street, Philadelphia, Pa. 1w-Oct. 11.

MRS. MYRA ADAMS will hold a Free Sance every Wednesday evening, commencing 7





Banner of Light. ALL SORTS OF PARAGRAPHS.

Autumn Revery. Sitting upon this old millstone, see? That noisy pirate of the air, the crow, Circle above the fields of ripening corn.

A schoolboy remarks that when his teacher undertakes to "show him what is what," he only finds out which is which.

Very few who have read much of Queen Victoria will be surprised to learn that her Majesty gives an encouragement to Spiritualism.

"I thought you took instantaneous pictures," said the man in the photographer's gig; "but I verily believe I've art here ten minutes."

To be able under all circumstances to practice five things constitutes perfect virtue. These five things are gravity, generosity of soul, sincerity, earnestness and kindness.—Confucius.

A minister had preached an hour, then he remarked: "Another wide field opens from the subject in another direction." Just then an old colored saint ejaculated, "Please, Lord, shut up the bars."

AFTER THE TRIAL.—LAWYER to his Clients: Gentlemen, the oyster was a very good one; I award to each of you a half shell.

More of truth, and more of might, More of love, and more of light, More of reason, and of right.

"A man who can't look you straight in the face is not a trustworthy character," says a philosopher. That philosopher is sadly mistaken. Dishonesty will stare you out of countenance every day in the week, including Sundays.

Thirteen thousand persons have died from cholera in Europe within four months. Viewed aright this is not an appalling record, considering the former ravages made by the disease. And it is now certain that this sum total might have been decreased one-half had it not been for the ignorance of the masses and the supineness of the authorities.

Another church-member "gone to the bad." This time Richard Tremain, Secretary and Treasurer of the Halifax Fire Insurance Company for many years. His age is seventy. His present residence unknown. His speculations, it is said, extend over several years.

How is it?—It is said that of two loaves of bread, both made of American flour—one weighing one pound and one ounce, and the other weighing four pounds—the latter the British workman buys for eleven cents, while in this country the one pound loaf costs the consumer eight cents! It will thus be seen that one dollar is worth as much to a British workman as are two dollars to the American.

The Woman's Herald of Industry gives the names and number of women in this country who wear trousers, and where they reside. The list foots up twenty-six who have put the new "dress reform" into practice.

FUNNY EPITAPH. Here lies old Caleb Ham, By trade a bum, When David dyed the Devil cried: "Come, Caleb, come."

According to the Globe there is an obscure locality in Wrenham known as "Snelltown," where "poor whites dwell and multiply."

LONDON, Oct. 17th.—The Foo Chow correspondent of the Times telegraphs that another battle has been fought on the shore near Tamsh. Three thousand Chinese were killed, but the French loss was trifling.

Would-be smart young man to scissiors-grinder: "Can you sharpen anything?" "Yes, everything." "Then please sharpen my wig." "Your wife? Well, I guess you have to go and get a new handle and backstrap put in first! I must haf somethings to hang on by!"

So many women are now doing work formerly done by men that the male sex is being driven into matrimony as a means of support.—Courier-Journal.

A higher duty is won by kindness than can be secured by fear.

A young clergyman, being asked to preach for a father in the ministry, was asked whether he would not like "to be himself" awhile. "No," was the prompt reply, "I am already cocked and primed." The old minister afterward remarked that "he flashed in the pan!"

"Paying a visit of ceremony to a distant milestone does not constitute a beautiful walk," says a physician who believes that the best way of taking a constitutional walk is to go somewhere with some object in view.

Had we two met in earlier years, When fancy laced young hearts to love, When eyes are caught by eyes, when ears Dying in the words that reason move, And lips meet lips in kisses sweet, We might have—But we did not meet.

"As a people," remarked the auctioneer, "we think a great deal of the family Bible. Everywhere I go every piece of furniture may be battered and spoiled, but in the midst of the ruin the family Bible is up in the corner looking as nice as when purchased forty years ago. I tell you people revere that book—at a distance."

An Assyrian tablet, which has been deciphered, gives an account of a transit of Venus 1600 years B. C.

An Englishman has an article in the North American Review on "Why I Wish to Visit America." We have not had time for careful reading of the article, but if we were set out in a ten-acre field and asked to guess at his real and true object about for snake tracks writhing about and crawling together in somewhere near this form: 8.—Chicago News.

Mr. William H. Ballou, a member of the American Association for the Advancement of Science, believes that most animals are endowed with intelligence, commonly called instinct, and that within the next century some means of communication between man and the four-footed animals will be established.

The moment we feel angry in controversy, we have already ceased striving for truth, and begun striving for ourselves.—T. Carlyle.

At the meeting of the American Historical Association, recently held at Saratoga, Prof. Moses Coit Tyler read a somewhat laudatory paper on "The Influence of Thomas Paine on the Popular Resolutions for American Independence."

"Are you having much practice now?" asked an old judge of a young lawyer. "Yes, sir, a good deal, thank you." "Ah, I'm glad to hear it. In what line is your practice particularly?" "Well, sir, particularly, economy?"

Mrs. M. Eugenie Beste. To the Editor of the Banner of Light: During the past weeks I have attended many sances given by the above lady, and desire to bear evidence to their uniform excellence and unimpeachable ability, every sance and every manifestation carrying, as critical observers advocate, its own surety of genuineness, and giving me the most satisfactory evidence of materialization with which I have ever been favored.

Mrs. Beste's materialization sances comprise three phases, and are at present held in total darkness. They have been given in gaslight, and are likely again to be so conducted, at any moment, by the unseen managers of the evening. A peculiarity of these sances appears in the great illumination of their robes, and sometimes of their faces. This is often very brilliant, and consists of coronations of light in points and patches and stars and crescents, added to the general glow which pervades the whole spirit and renders it visible. These often change in place while the spirit stands before one. You cannot tell whether your hand or your handkerchief are any color but black, yet the spirit is plainly seen and all its movements can be well noted. I have seen thirty-five or forty spirits, of all sizes, make their appearance in an evening, her sittings usually lasting three hours, and often exceeding that time. This number is composed mostly of the personal friends of the sitters, who come out from the cabinet (which is formed by curtains across a corner of the room, having solid floors and walls), speak their names plainly in a natural voice—seldom in a whisper—and then, looking around the circle, they go direct to the one they come to meet, and converse with them as friend with friend. This directness is most remarkable: there is seldom any hesitancy, and when there is such, it comes from the absence of the friend whom the spirit hopes to greet. It seems that we are recognized by them according to the light which emanates from each of us differently. I have never seen a spirit fail to find its own immediately, when its own was present.

During all this time Tom, the faithful body-guard of the medium, is holding her entranced behind the curtains of the cabinet; he sometimes speaks when spirits are outside to explain some point not understood by the audience, and often asks the spirits who are coming out to return because they "are not strong enough yet," or "not fully formed." Tom sits with his lady always in one spot behind the curtain, and does not move during the entire sance. The spirits, except the ancient ones, and sometimes an Indian guide of some one in the circle, make no sound with their feet, but often rustle the garments which are worn underneath their transparent and illumined gauzy robes, in order, as has been explained, to show the heavy silken and velvet fabrics of which they are composed. In the light sances this richness of dress is plainly seen. The ancient spirits of whom I speak come, it is said, from the oldest civilizations of our globe, both historic and pre-historic, and sometimes from beyond this earth's atmosphere. They are always particularly bright, and often magnificent in brilliancy, and bring strength and power. It is this class of spirits who have been directors in the whole movement of Modern Spiritualism.

The second phase of the sance is singing by independent voices outside the cabinet, the forms being sometimes fully materialized, and many times it is said only the organs necessary to the formation of sound. These are not illuminated, but often carry a light. They choose their own songs, and one hears all variety of tone, from deep bass to a beautiful, sweet soprano. "Rocked in the Cradle of the Deep," reminded me strongly one evening of the lower tones of Myron Whitney of Boston. Each voice is distinct, and clear and natural, not strained nor affected, and no hollowness of tone as is often heard in the independent voice. They give the separate individualities that belong to as many diverse people. Six or eight spirits will sing their songs outside the cabinet, in addition to the singing from inside, which often joins loudly and distinctly that of the outside circle of earth-friends.

The third phase, which is highly prized by frequenters of Mrs. Beste's circles, and is sometimes desired in private ones to the exclusion of the others, is the conversation by Mr. John L. Severance, formerly of Cleveland, who is a constant friend and guide of the medium, under the direction of the higher ancient spirits who direct and control all. When you hear his pleasant, quiet salutation, "Good evening," you are instantly aware of the presence before you of a gentleman of culture; and in his round, full and many-toned voice you feel his self-possession and power of instruction and enlightenment. He answers any questions propounded, either through his own ability or by the assistance of those wiser than himself, who are near to aid and inform those who are present, and this makes an exceedingly interesting finale to the evening. The lessons of wisdom thus gained are treasured up by those who realize their import.

At an impromptu private sance in this house, during the first part of August, at which were present but three persons, Mr. William H. Randall of Boston, Mr. Nelson Huckins, and his sister, Mrs. Parker of the Glen Cove House, Mrs. Beste suddenly required Mrs. Parker to bring to her one of her own dresses. She then proceeded to don herself of every article of clothing, which was all taken away by Mrs. Parker, and Mrs. Beste dressed herself only in the flannel wrap brought by Mrs. P. The sance following was one of the most wonderful on record, both materialization and dematerialization taking place directly at the feet of the sitters, and five feet away from the cabinet. The robes were exceptionally brilliant.

At another sance which I attended about this time, a daughter of Mr. Robert B. Hare, of Philadelphia, son of Prof. Hare, came from the cabinet, and, passing directly through the wire railing between that and the audience, touched her father and mother and talked with them. Mr. and Mrs. Hare spoke again to me of the fact, a few days since, saying that it was only another verification of what they had often witnessed, the passing of matter through matter. The occurrence was unmistakable: I saw the passage of the spirit to her father and mother, who sat two and a half feet, at least, from the wires, and after her return heard their remarks to the circle.

Mrs. Beste is a lady of refinement, whose social position one who meet her would think to question. One evening I sat with her behind the cabinet curtains for spirit touches: They came in showers while I held her hands in mine, patting and caressing me, often allowing their materialized hands to rest on my head and face and arms for quite a little time. It was a most perfect gem of experience, and a guarantee of the nearness of the spirit-world to this—so near, that in the darkness we can stretch forth our hands and join them with those of the loved who have gone before. The precious proofs of their presence which I have received this summer, even, no gold of earth could purchase from me.

I will reply to any questions that are asked me. LITA BARNES BAXLES. Glen Cove House, Omsct, Mass., Sept., 1884.

Special Notice. Through strong desire and solicitude of the higher spirit intelligences I have withdrawn from commercial business to meet the many calls of friends, and must apologize for the seeming neglect of the many friends who have come from a distance for interviews. I can now be found again in my profession as a physician, from which I withdrew some three years ago, to come to this city, to fill my little part in the great work of building a Spiritual Temple, a retreat of soul's rest for mortals. J. COMMOORE STREET, No. 51 Beacon street, Boston, Oct. 18th, 1884.

A bug, which had found lodgment in a gentleman's ear at Chico, Cal., was induced to back out of its position by holding a light near the ear, an expedient which was suggested by the gentleman's wife after all other efforts to displace the intruder had failed.

Spiritualist Meetings in Boston: Banner of Light Circle—Room, No. 9 Essex street, at 104 1/2 Washington street, on Sunday afternoon, Oct. 20th, 1884. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horticultural Hall, Boston Spiritual Temple, Lecture on "The Spiritualist's Creed," by Mrs. E. S. Lillie for November. H. Holmes, President; W. A. Dunlop, Treasurer.

Public meetings every Sunday at 10 1/2 A. M., and 7 1/2 P. M.; also on Mondays at 8 P. M. Regular lectures, W. J. Colville. The public cordially invited.

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COLLEGE HALL.—On Sunday morning last the subject for discussion was, "What is Metaphysics?" Eben Cobb spoke upon the question in a common sense manner, alluded to Aristotle, Plato, and many of the old metaphysicians of the past, also of volumes that had been written upon the speculative theories before the hearing of the sick were advanced. I could not help thinking that a pity all the mediums and magnetic physicians, under various names, also the "Christian Scientists" and "metaphysicians," could not have been made to listen to the words of wisdom uttered upon the occasion. Mr. Cobb declared that magnetism and spirit-power and Spiritualism were "faded facts," and did not come under the head of speculative metaphysics.

Dr. Trip was called upon to read, psychometrically, some articles. He also made some remarks, from his standpoint, upon the matter in hand. Dr. Phillips made some fine practical remarks, which were well received by those of Mr. Cobb. Mrs. Pennell spoke on Spiritualism and its truths. Mrs. Mosher declared to relate a cure that had been made by what was alleged to be "metaphysics," and so, and Dr. Phillips related another of far more modern metaphysics, which was accomplished by a medium.

In the name of Spiritualism and its great truths, what has possessed some of its mediums of late to christen their gifts the "massage" treatment, or all modern metaphysics, and "metaphysical" claims? Is it to cater to a skeptical people and the popular church?

HARMONY HALL, 84 Essex Street.—Sunday, Oct. 19th, Miss D. B. Simpson opened the services with well-chosen remarks. Rev. Mr. Haskell made a brilliant address which touched all hearts. David Brown spoke of a homeless young girl who was in prison, an orphan, and Mrs. Brown offered her home and shelter, but the police held her. Mr. Milleson spoke three times during the day. Mrs. Leslie gave a ringing address. Mrs. Chase of Lynn spoke excellently. Mrs. Hallowell spoke of a young girl who was in prison, and Dr. Thomas treated some sick. Music excellent.

THE LADIES' AID SOCIETY has begun its autumn work, having assembled in its parlors, 1031 Washington street, three successive Friday afternoons and evenings, and will continue every Friday through the season. Its members hope to welcome their friends from far and near. The society voted to discontinue the weekly meetings, and to devote the entire of the organization to the distribution of charity, and not the building up of a religious society.

APRON SALE.—Friday, Oct. 31st, there was a sale of aprons and fancy articles at the parlors, 1031 Washington street. Mrs. A. M. Tyler, Sec. pro tem.

At a recent meeting of this Society the following resolutions were presented and adopted, with a request that a copy be sent the BANNER OF LIGHT for publication: Whereas, We as a society are called to chronicle upon our pages the removal from earth-life of another honorable member of our ranks, who was a devoted and successful worker in the ranks of humanitarian workers under the banner of Spiritualism in its early days, and for many years a member of the Ladies' Aid Society, who courageously met the stroke of death but a kindly stroke which should emancipate her spirit from the limitations and infirmities of life, and in this way to be a blessing to the world, and in this way tender to them our sympathy and condolence.

Resolved, That we will affectionately cherish her memory, and we will endeavor to do so, and her words of courage and hope to join from her a welcome "when our turn shall come to join the innumerable caravan" that moves invisibly along the spheres of time.

A. M. H. TYLER, Sec. pro tem.

SPIRITUALISTIC PHENOMENA ASSOCIATION, WELLS MEMORIAL HALL.—On Sunday last, our meeting opened with singing by Prof. Orville, Mrs. Carr and Mrs. Edwards, after which Mr. David Brown gave the opening address, concluding his remarks by giving convincing tests to many. He was followed by Mrs. Waterhouse, President of the Ladies' Aid Society, who gave a most interesting and instructive address on Spiritualism very well received. Dr. M. V. Thomas gave us a new phase of his mediumistic powers in regard to the healing of disease by drawing from the atmosphere such matter in its refined state as will operate upon the system of the person afflicted.

Dr. Ober from the West occupied a short time in setting forth the facts in our philosophy which it is believed no other form of belief can. Dr. Trip was called, but owing to the lateness of the hour did not speak. As it is our belief that many frequent this place for facts that can be presented by our mediums, it is the wish of the Lecture Committee that correspondence should be made by the mediums by means of which to present themselves to the public upon this platform.

ALONZO DANFORTH, Cor. Sec. S. P. A. 23 Wyndoor street.

CHARLESTOWN, MYSTIC HALL, No. 70 MAIN STREET.—A very interesting meeting was held on Sunday last. At the usual hour Mr. F. A. Heath, the blind medium, delivered an eloquent discourse, and improvised and sang several beautiful songs upon subjects given by the audience, which were listened to with marked attention by all. Next Sunday, Oct. 20th, Dr. M. V. Thomas will be present, and others, will occupy the platform in the hall at 3 P. M. O. B. M.

HADLEY HALL, EAST SOMERVILLE.—Mrs. A. L. Pennell of Boston occupied the platform at this hall last Sunday afternoon and evening. Her remarks were timely and appropriate, and the tests given acknowledged correct by the parties receiving them. Mrs. M. V. Thomas, with vocal and instrumental music, assisted lavishly in the satisfaction given by the meetings, and we hope to have her assistance often.

Next Sunday is selected as a Mediums' Day. Mrs. Pennell has accepted an offer from Bro. J. B. Hays of Shawmut Lyceum have kindly granted their services, and we extend a cordial invitation to other mediums and speakers to "come over into Macedonia and help us" with tests of their remarks.

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JAMES PYLE'S PEARLINE. THE BEST THING KNOWN FOR WASHING AND BLEACHING. IN HARD OR SOFT, HOT OR COLD WATER. SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

JAMES PYLE, NEW YORK. Feb. 2.—26c to 10c.

J. Clegg Wright in Philadelphia. The First Association of Spiritualists of Philadelphia is now fully organized for the coming year. Mr. Joseph Wood is again elected President. The Board of Trustees remains about the same as before. A fine meeting in the hall, Spring Garden street, came together on Sunday morning, Oct. 12th, to hear the eloquent guides of Mr. Wright. There is one virtue that is rather prominent among the Spiritualists of this city—they come to the "God room" in the morning. The control of Mr. Wright in the morning took for his topic, "How to Build." Various themes were sent up, amongst which was one on "Evolution." This subject the speaker manipulated into "How to Build." It was a most rare and picturesque day. The race of man was traced up from its earliest days, the archaic man first learned and got the conception how to use the hammer; the hammer was the great cause, and would continue to be the leading power in human progress, until the modern man came along, how to build; slowly, however, this came about. He culled examples from the Saxon race, and traced the ages of growth as they displayed themselves in England and Germany. The "God room" by culture was much being driven back, and more elevated and reasonable thought was taking the place of the old. He spoke of the tendency to confine human thought in certain channels, and how it had proved a great failure. Though the subject was a pressing necessity, in the evening the subject of "The Spirit Spheres" was given. The control dealt with it after a novel method. "In my father's house are many mansions," was a figure of speech taken from the Ptolemaic system of the world, which was always the subject of the ancients. The spheres were conditions of the development; the conception of place in the spirit sense cannot be understood. There was a large audience. At the end of the lecture Mr. Wright gave a series of questions, which were answered by the people to whom they referred.

On Sunday, Oct. 19th, the Lyceum met and was called to order by Dr. Truman. Mr. Wright addressed the Lyceum on "Heads and Faces." At a meeting on the evening of the 20th, Mr. Clegg was elected President of the Lyceum for the coming year. There is a revived interest in this kind of spiritual work. We ought to bestow more attention upon our young people.

The guides of Mr. Wright spoke to a large audience in the morning. Subject: "The Decline of Spiritualism, So-called." The intelligence took for his leading idea the power of numbers does not lie in the long run rule, but that the numbers are the quiet irresistible force which carries the day. The power of Spiritualists rested not in their numbers, but the might of their truth. Minorities agitate and instruct the mind. Majorities are conservative, and are on the self-defense with the security of the numbers on their side. Mr. Joseph Wood occupied the chair in the evening and called the meeting to order. We have a fine choir, and the singing is good. I noticed in the audience Judge Westbrook and his wife, Mr. Barlow, the author of the abstract on the matter of the "God room." The control took for his subject the question, "Has man a soul?" The soul, he said, is a thing we cannot see, it cannot be touched, it cannot be weighed, it is a spirit; a geologist may dig up a fossil, showing that in the remote ages of vast pre-historic epochs, lived animal forms unlike anything existing to-day; but those remains were demonstrations that such beings once lived; they could not be questioned—that matter was settled.

The question in this country had become "show me by experiment that the soul lives after the body dies." A mighty problem this, the highest for all men to solve. The control defined the soul as the thinking substance. The thinking thing must either be a substance, or the quality of a substance, as substances are only the vehicles by the means of which the thinking force which carries the day. The power of Spiritualists rested not in their numbers, but the might of their truth. Minorities agitate and instruct the mind. Majorities are conservative, and are on the self-defense with the security of the numbers on their side.

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Dr. Abbie E. Cutter Commences a course of lectures in the Melancon Monday, Oct. 27th, at 2 o'clock P. M. First lecture free to men and women, subject "Women Artists, or, The Architects and Builders of the Future." Other lectures, to ladies only, on the 29th, 31st and Nov. 8th and 15th. During these lectures the Doctor will scientifically illustrate how drunkards, thieves, murderers and other criminals are made, and show how a race of healthy, loving men and women can be produced, and how women can become their own and their family physicians. Office, Union Square, Somerville. #1

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