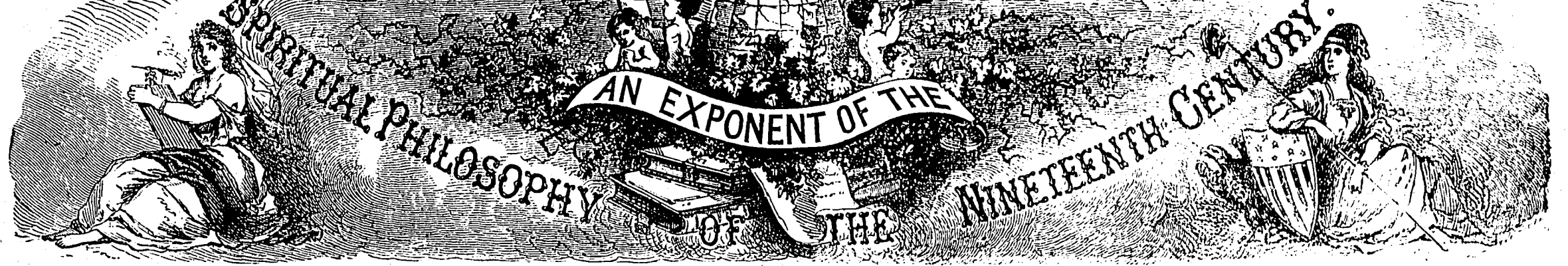


BANNER OF LIGHT.



VOL. XLVI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 22, 1879.

\$3.00 Per Annum,
Postage Free.

NO. 9.

CONTENTS.

FIRST PAGE.—The Rostrum: Spiritualism, Foreign Correspondence; Letter from Florence Marryat.
SECOND PAGE.—Spiritualism in the Antiquities; Letters from a Dear Departed Son; The Story of Bright Eyes; Spiritual Phenomena; Stanzas in Philadelphia with Henry C. Gordon; A Hoped Sign.
THIRD PAGE.—Poetry: The Hushing Breeze; The Fire at Danville; Annual Convention of Spiritualists at Bangor, Maine; New Hampshire; Rhode Island; Indiana; Dakota, Pennsylvania, and New York; That New Work on Spiritualism, etc.
FOURTH PAGE.—The Only Real World; Mr. Cook on the Spirit Body; Parker Memorial Hall; W. J. Colville's Meetings, etc.
FIFTH PAGE.—Topics of Current Interest; Brief Paragraphs; New Advertisements, etc.
SIXTH PAGE.—The Free Circle-Room; Replies to Questions given through the Mediumship of W. J. Colville; Spirit-Messages Department; Messages given through the Mediumship of Miss M. Theresa Sheilamer, Mrs. Sarah A. Danks and Dr. W. L. Jack.
SEVENTH PAGE.—Spiritualist Meetings; "Mediums in Boston;" Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Free Thought; Mr. Colville on the Great Pyramid; New York Correspondence; Everett Hall Conference; The Conference Meeting at Phoenix Hall; Second Society of Spiritualists; Spiritualist Meetings in Boston; The November Magazines.

The Rostrum.

SPIRITUALISM.

A Lecture Delivered before the Members of the Adelaide (South Australia) Secular and Free Discussion Society, on Sunday Evening, Jan. 12th, 1879, by
L. E. HARCUS.

(Reported for the Banner of Light.)

For many years, indeed for ages, the world has been asking the questions, "If a man die, shall he live again? Is it all over with him when death has seized upon his mortal body? Are those dear loved ones who have been removed from us by death blotted out of existence forever, or do they live and love and grow in a happier and better clime, where we who are yet living upon this earth shall in a few short years at most meet them and live with them forever?" These questions are up to the present time unanswered to the satisfaction of a large and I fear I must say an increasing number of persons. This number is, I believe, a very great deal larger than is usually supposed, for it must be recollected that although the immortality of mankind is taught by the churches of all denominations, in fact, by the exponents of the dogmas of every religion upon the face of the globe, there are thousands of individuals within the ranks of these churches who are still asking the question, and although professing to believe in a future life, they have at times very grave doubts as to the fact of its existence. Man in the present age demands proof of every assertion that is made. He is not content now to place an implicit belief in certain creeds and dogmas, and to accept them without question. He says, and says truly, that there is something in man's physical structure to show that he is immortal, and some of the greatest philosophers of the day are endeavoring to prove, and in the opinion of very many persons have proved, that mind is only an effect of the continued struggle for existence, which is always going on amongst all organic substances, and that in its present state it has been evolved by purely natural causes. They therefore go on to contend, and very justly, that if this be the case there is nothing to show that there is anything of man but the body, which after death rots in the grave, and becomes but a handful of dust.

And yet there is something within the heart of man which tells him that this life is not the only one; that there is a future state or condition of existence, and that when his last breath is drawn upon earth he will live again, or rather will continue to live in some other manner. This has been felt in all ages. Cicero said, "I am well convinced that my dear departed friends are so far from having ceased to live that the state they are now enjoying alone with propriety be called life"; and Addison, one of England's great dramatists, puts the following into the mouth of Cato, his hero:

"It must be so! Plato, thou reasonest well. Else whence this pleasing hope, this fond desire, This longing after immortality?"

Plato, it must be remembered, regarded this life as only a recognized moment between two eternities, the past and the future; but we have no knowledge of any past existence, and indeed whether we have existed from all eternity matters not. The great question is, shall we have an individual existence through all future time? and if so, what will that state of existence be?

Spiritualism answers these questions, and to my mind answers them in a satisfactory manner; in a manner which must bring conviction to the soul of each and every man who comes to the investigation in a calm and earnest spirit of inquiry. It forever refutes the assertion and disabuses the mind of the idea that the spirit-world is

"That undiscovers country From whose bourne no traveler returns."

It is no longer to be expected, among Spiritualists at all events, that men will dread death as possibly a flight to evils of a worse nature than those which are suffered in this life. Truly

"To die, to sleep; no more; and by a sleep To say we end the heartache and the thousand natural shocks That flesh is heir to, 'Tis a consummation Devoutly to be wished."

And among Spiritualists there is no dread of "What dreams may come when we have shuffled off this mortal coil."

For they know their fate, they know that the spirit-world is no longer a mystery, for it has been and is now being described to them, and they know that in the future they will meet their friends, those loved ones who, they truly know, are

"Not lost, but gone before."

I have been at some pains to ascertain what the idea of Spiritualism is among the Orthodox Christian churches and others who have heard of but never investigated the subject, and to do this in as full and fair a manner as possible I have collected the replies I have received with my own feelings upon the subject before I commenced the investigation of it. Of course the principal objections to it say it is all humbug and imposture; they tell us that our mediums are cheats and swindlers, and that we who believe in what we have seen are dupes. Well, now, of course it may be so, but if I am a dupe I am in very good company, for I have Judge Edmonds, of New York, Professors Mapes and DeMorgan, Crookes, Varley and Wallace, Sergeant Cox, a man thoroughly acquainted with the value of evidence, H. R. H. the Marchioness of Lorne (Princess Louise), the Countess of Calhoun, and many other persons of rank, influence and ability upon my side. I feel inclined, also, to believe two witnesses that I have known all my life and have been accustomed to place reliance upon—I mean my two eyes. I certainly believe what

I have seen, especially when the various phenomena have been witnessed under the strictest test conditions. I shall, however, touch upon this subject in a future part of this paper, and will therefore leave it for the present. There is another part of this same objection, however, that I must refer to, and that is that the mediums are cheats and swindlers. Now I unhesitatingly say to all who make use of this objection, that it is a gross slander upon a class of ladies and gentlemen who, as a rule, conduct themselves in a manner which would do credit to the highest in the land. Indeed, if those who thus slander a set of people they know nothing at all about, would simply try to prove their statement instead of continually repeating it, as if constant repetition would add force to it, I think they would be employing their time wisely. We are told, however, that the law has decided that our mediums are cheats, that they have imposed upon the people, and that some of them are even lately suffering in prison from the consequences of their swindling. Now in reply to this I may say that I have never witnessed any of the manifestations through any of the mediums referred to, and I am, therefore, not in a position to say anything upon the question; but I will remark, in passing, that the information I have had from those who have visited them is of such a character as to convince me that they are all genuine mediums. However, admitting for the sake of argument, that these and some other individuals are swindlers, that they have been rightfully punished, what does that prove? "One swallow does not make a summer," and one swindling medium, or fifty of the same character, will not prove Spiritualism to be false. So long as there is one genuine medium, or one fact that cannot be accounted for on the theory of deception, that theory must fall to the ground, and there are thousands of such facts, and hundreds within my own experience. Some of these I shall probably give during the evening, if time permits.

The next objection I have to refer to is made by a different class of persons altogether. That of humbug and trickery is usually made by those who know nothing whatever of Spiritualism; who have never attended a seance, and who are therefore utterly incompetent to form any opinion on the subject; although, as the list of those who take this view embraces the names of men eminent in science and literature, it is necessary to refer to it. The theory I now have to notice is made by those who have paid some little attention to the subject, who have investigated to a slight extent, and who have come across some teaching of the spirits that is not in accordance with what is, in their opinion, the teaching of Scripture, or as they put it, the teaching is contrary to the word of God. These persons are strictly Orthodox, and they accordingly come to the conclusion—not as we should imagine, that the spirit then communicating is an "evil spirit"—for it must be remembered that if Spiritualism be true, not only the good but also those who have lived an evil life upon this earth are equally able to communicate if the requisite conditions are given—but that all the spirits that do communicate are lost souls, that it is the devil himself who sends them, and that Spiritualism is diabolic in its origin, and consequently evil in its nature and influence upon the world, leading people away entirely from religion, and thus injuring them both in this world and the next.

Now I shall adopt here a reply which was given by Miss Kinslingbury, Secretary to the British National Association of Spiritualists, to a gentleman in Paris who asked if the tendency of Spiritualism in England was not to lead people away from religion. This answer was, "That depends upon what you understand by religion; if by religion you mean a Church which refuses to modify its teachings in accordance with the advance of knowledge, I should answer in the affirmative, for Spiritualism certainly has the tendency to overthrow belief grounded merely on authority; but if you mean the aspiration after a higher and nobler life, then Spiritualism, as I understand it, tends to make men more religious."

This reply of Miss Kinslingbury expresses my feelings upon the subject most admirably. The true Spiritualist has these high and noble aspirations; he does live a better life than he did previously, for he comes to know himself, not as a sinful worm of the dust, corrupt from the crown of his head to the sole of his foot, but as a nobleman of nature, heir to immortality, and a being capable of understanding all the so-called mysteries of nature.

Spiritualism aids man to progress in this life; it inculcates all the virtues of goodness and purity; its code of morality is a sublime one. It teaches men to do right for the sake of right, that they and the universe may by these right actions be elevated to a higher state of progression or perfectibility than they now enjoy. Now the true must be judged by its fruits. These are the results which are the effect of a belief in Spiritualism, and I must confess that to me it appears scarcely likely that they proceed from His Satanic Majesty. If they do, I think that the devil has been greatly libeled, and I feel tempted to express the opinion that it is a pity there are not a few more of the family. Jestings aside, however, I must be allowed to say that the results of Spiritualism are sufficient to show that it is a good thing, and that it is doing and has done a large amount of good in the world. But what are these results? I will give them in the words of the late Judge Edmonds of New York, a gentleman who spent a quarter of a century in the investigation of the subject, and who was a powerful medium himself. In his reply to Bishop Hopkins, he says: "Spiritualism prevents hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul; it recognizes one God and man's responsibility to Him; it enforces the great law of the Creator by inducements hitherto unknown to man; it heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoin upon all the utmost purity of life; it teaches that charity which rather mourns over than rejoices at the fallings of our fellow-mortals; and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended." I do not think there is much of the work of the devil in this.

You may now ask me with perfect justice what are the revelations of the spirit-world as to the future state of man? It may be summed up in two words—eternal progression. But as this will not be definite enough for many who are here, I will show you the teachings of the spirit-world upon this point, by extracting from a sermon preached by the Bishop of Rhode Island in 1852 a passage which gives his idea of the future life, just stating that this idea is precisely that held by Spiritualists and taught by spirits, notwithstanding that our belief is from the devil. If so, whence does his lordship of Rhode Island derive his ideas? for he says:

"I have now closed my argument, and would be glad, if time allowed, to pass to the survey of another most interesting question: What are the Conditions of our Future Existence? But as it is I can only allude to one or two general points, and then leave the subject to your individual reflection. In the first place provision will undoubtedly be made hereafter for the culture and the exercise of all the intellectual and moral faculties of our nature. Heaven will not be a monotony. All which belongs to our nature that is not sensual and sinful will there find free scope for its development. Nothing, then, which we learn here is lost. No elevated taste is cultivated in vain. No healthy affection withers under the touch of death. There are strains of melody, and lights of beauty, and holy friendships in the spirit world. Everything which God has made on earth, and which man has left untended by his, is only a symbol of something greater and more resplendent in reserve for the holy hereafter. What music will be heard in heaven! What prospects will charm the eye! What thoughts will be uttered there! What emotions will be kindled there! What variety of enjoyments, and yet nothing servile, nothing selfish! How is it, then, that we shrink from the future? Why does eternity come before us as a cold, blank void—a sea without a shore, moaning and groaning under a starless sky, where the soul floats like a helpless wreck solitary and despairing? Because there is a stain of corruption on the soul which needs to be washed out—because the sense of sin makes us afraid. In the second place we observe that to the right owns the future will be a state of constant and unending progress. The law of this progress may be essentially the same as it is now, only it will operate under greatly improved conditions. We shall never reach a point where we shall stop and make no further advance, for there would be before us an eternity without occupation. All mortal creatures are capable only of a limited improvement, because theirs is a limited existence. Man must advance forever, because he lives forever. The time will undoubtedly come when we shall look back on all that we have acquired and done in this world as we now regard the experiences of our earliest infancy, and we shall wonder that we then thought ourselves so wise. And finally, our future destiny will be in precise accordance to our deserts and character. We shall reap what we have sown. We shall begin our life hereafter as we close it here. There is no such thing as separating the man from his character, and there is no such thing as separating the character from the destiny."

This is Spiritualism, pure and simple, and if such doctrines—when promulgated by Spiritualists—are harmful and dangerous and diabolical, are they anything else when promulgated by a B. Rev. Bishop of the Episcopal Church, that Church which is the Established Church of our mother country? And yet we have not heard that the Bishop of Rhode Island was ever charged in the church courts with teaching heretical doctrines!

But I will now leave the doctrines of Spiritualism, and try to give you some idea of the phenomena to be witnessed by those who desire to investigate the subject. In doing this I will relate nothing but what I have myself seen, heard or felt in the course of my investigation. You may depend upon my word when I tell you that I have personally experienced everything that I shall relate, and I can assure you that I was not hallucinated in any single instance, but the objects I saw were as visible to me as you are, those that I felt were as substantial to the touch as my own hand or face, and the sounds that I heard created a disturbance upon the drum of my ear as distinctly as you would do did you speak to me.

Of course you will not expect me to detail the whole of my experience in this way. Did I attempt to do so I would only weary your patience, and you certainly would not thank me, but I will give an account of a few of the seances I have attended, where the results were obtained under strict test conditions. Perhaps the first I may mention is that which occurred early in the month of January, 1877, when I attended a circle at the rooms of the Newcastle-on-Tyne Psychological Society. Miss Annie Fairbank was the medium. On this occasion the medium sat outside the cabinet, which had been previously examined and found to be empty. The light was turned down, and in a few minutes the musical instruments, which had been placed inside the cabinet, were rattled and played, and a chair was thrown right over Miss Fairbank's head. There were also three specimens of direct writing—very bad calligraphy—obtained by as many gentlemen who had put paper and pencils inside the cabinet. The medium and sitters were in full view of each other during the whole time, and the evidence is conclusive that the manifestations were not produced by any of them. Unconscious muscular action will not explain the phenomena, for there was no contact and the medium was four feet away from the whole of the articles which were moved. It was indeed motion without contact by any human being in the flesh.

The next seance to which I will direct your attention was held in a private house in Newcastle in April, 1877. There were but four persons present, and no developed medium. We sat around a small round table with three feet. The windows were open, and the sun was shining brightly. After sitting about twenty minutes the table began to tilt, and in a few minutes it rocked violently. I called over the alphabet, and the table tilted at the letters W. K. I asked if the spirit communicating had on earth been a friend of any of the sitters, and obtained an affirmative reply. On further inquiry it transpired that he had been a friend of mine. I asked if I had known him in England? No, America? No, Australia? Yes. Did he leave the earth in Australia? No, England? No, America? No, India? No, Europe? No, Asia? Yes, China? No, Japan? No, Afghanistan? Yes. So far this was quite fresh to me. I had no idea of hearing from any one from this part of the world, but I immediately came to the conclusion that the spirit must be that of one of a party of coolies who were employed with me some years ago upon a sheep-station in the interior of Australia. I called over several names, and at last discovered that it was one of the most intelligent of the number. I asked what he meant by the K that he had rattled out, and found he meant it for Kurrachee, the seaport from which he sailed for Australia. He told us that he had been poisoned by a Hindu, whose name he refused to give. On this earth he was a strict Mohammedan. I spoke the whole time in a barbarous mixture of Hindustani and Patani, which I had picked up from these coolies, and obtained sensible and correct replies to various test questions, such as the distance from one station to another, places, the existence of which no one in the circle but myself knew; and at last I asked him to give me the name of the gentleman who was managing the station at the time he and I were employed upon it, and asked if he could do it if I were away from the table, but he said I must remain, as I was the medium through whom he was operating upon the table. I, however, asked another gentleman present to call the alphabet, when the table rattled out R. O. S. I was asked by one of the sitters if this were correct, and was, of course, pleased to reply in the affirmative, as it was a first-rate test. This was quite a private sitting, but was very satisfactory.

I shall now attempt to describe another seance of a different character where we sat for what are known as materialization manifestations. Its character will be best understood from the remarks which follow. On this occasion, Miss Fairbank was again the medium; the date being Sunday, April, 15th, 1877. The medium was tied in a bag, and to a chair, as we thought securely. The lights were turned down, although a sufficient amount of light was left to enable the sitters to distinguish each other plainly. We commenced by singing and prayer, and in a few minutes the medium was controlled by "Cissy," a little Indian girl, well known to all visitors to Miss Fairbank's seances. "Cissy's" first words were, "Me very sorry." "What

are you sorry about, 'Cissy'?" was the reply to her remark. "Why, Georgie another 'familiar spirit' taking bag off me!" "Cissy" said. This was news to most of us, but one of the gentlemen present told us he knew that, for during the preliminary exercises, the bag, rolled up and tied with innumerable knots, had been thrown at him with such force as almost to knock the wind out of him. This caused a laugh, and after we had assured "Cissy" that we were satisfied to go on without the bag, she gave a hearty welcome to each of us. We had a lengthy chat with our little visitor, while power was being gathered for the materialization, and in the course of the conversation "Cissy" adopted me as her cousin, and requested me to let "the folks" know it.

After a chat of about half an hour's duration, "Cissy" said "Good-by" to us and asked us to sing. We struck up "The Blessings of the Best," and while singing it we saw a form appear at the opening of the cabinet. This was soon recognized as "Minnie," another old friend of most of those present, who appeared to have a large amount of confidence, as she walked with a firm step round the circle, and held a small lamp provided for the purpose, which she caused to shine directly on her hands, ears, etc. She was asked if she could hear the light upon her face, but the reply was in the negative given by shaking the lamp from side to side. It was suggested then, that she should direct it upon her feet, and this she did, so that every one present could see the tiny bare feet, for although "Minnie" is tall, in the materialized form her feet and hands are extraordinarily small. She then took one of the gentlemen present by the arm and walked him round the circle to his place again, and retired; only to be replaced immediately by "Cissy."

"Cissy" had promised one of the gentlemen in the circle that if she had power sufficient she would take a parcel of sweets from him and pass them round the circle, offering one to each person present. This she did, offering the packet to each one to help him or herself. She then gave a kiss to two or three of her particular friends; but I, as a newly adopted relative, was fortunate enough to get two! The first time, her face appeared to be covered with a veil of some very soft substance, much finer than Indian muslin, and to have two or three thicknesses of it over her. Notwithstanding this I could feel the lips distinctly, and the soft pressure of her cheek against mine, and I am as firmly convinced that it was a material human face, even if only material for a moment, as I am that I myself exist. There was no "unconscious cerebration" about me then, any more than there is at the present moment. The second time, however, I was kissed by "Cissy," she had apparently taken off the covering, so that only one thickness remained, and on this occasion I distinctly felt the soft flesh covering the hard jaw-bone. The only reply that can be made by the skeptic to such a statement is to say he does not believe it, and I do not blame him if he does say so, for I should have said precisely the same before I commenced the investigation of the subject. Believe it or not, it is a fact—and it is one that I cannot account for on any other theory than the spiritual. It was not jugglery; it was not unconscious muscular action; it was not unconscious cerebration; it was neither psychic nor odd force, but, as I firmly believe, it was the materialized covering of an immortal spirit who has left this world, but who returns to cheer our hearts, and to prove to us that we, too, are immortal.

"Cissy" then gave us a solo on the bells, and placed them in my hands. She then took the large music-box, weighing twenty-eight pounds, and carried it from one chair by the cabinet to another in the centre of the room, opened it and drew her fingers along the comb two or three times. She then laid it up again and carried it to the far side of the circle and put it on the knees of one of the sitters. Here she opened it again and began to play on it. She then took two rings from gentlemen present, promising to leave them on the fingers of the medium, and retired. We were directed by raps from the inside of the cabinet to sing, which we did, but no further manifestations occurred, and in a few minutes we broke up, when the rings were found on the medium's fingers, as promised, and everything else was as we left it, except that the bag was missing, but as that had been explained we understood it.

On subsequent occasions I have kissed "Cissy" bare face, and have seen it—dark brown in color and apparently as distinctly human as my own. I have shaken hands with "Minnie," and have in my possession a specimen of her hair which I saw cut off her head. I have seen "Minnie" materialized before my eyes, apparently growing up out of the floor, and gradually disappearing again. I have seen "Cissy" leading the medium about the room in a sufficient light to enable me to distinguish both faces plainly, and many other wonderful phenomena of a similar character. These were not conjuring or trickery. From my connection with the press, and acquaintance with professors of the art of legerdemain, I know a little about conjuring tricks, and I confidently assert that these manifestations were not produced by the medium herself. How they were produced I leave you to judge; you all know my belief—that they were the work of intelligent human beings who have left this mortal sphere of existence, but how they produced them I know not, nor do I expect to know until I find them "on the sweet Eden shore."

Let me, before concluding, just say that I hold these phenomenal manifestations to be but a small part of Spiritualism. It is not the phenomena which form its best part, but it is the pure and beautiful teachings, which give it its charm in my eyes and in the eyes of all true Spiritualists; but the phenomena are useful, most useful in their proper place, just as the so-called miracles of Jesus were useful, although they did not and do not comprise the whole of Christianity.

On subsequent occasions I have kissed "Cissy" bare face, and have seen it—dark brown in color and apparently as distinctly human as my own. I have shaken hands with "Minnie," and have in my possession a specimen of her hair which I saw cut off her head. I have seen "Minnie" materialized before my eyes, apparently growing up out of the floor, and gradually disappearing again. I have seen "Cissy" leading the medium about the room in a sufficient light to enable me to distinguish both faces plainly, and many other wonderful phenomena of a similar character. These were not conjuring or trickery. From my connection with the press, and acquaintance with professors of the art of legerdemain, I know a little about conjuring tricks, and I confidently assert that these manifestations were not produced by the medium herself. How they were produced I leave you to judge; you all know my belief—that they were the work of intelligent human beings who have left this mortal sphere of existence, but how they produced them I know not, nor do I expect to know until I find them "on the sweet Eden shore."

Let me, before concluding, just say that I hold these phenomenal manifestations to be but a small part of Spiritualism. It is not the phenomena which form its best part, but it is the pure and beautiful teachings, which give it its charm in my eyes and in the eyes of all true Spiritualists; but the phenomena are useful, most useful in their proper place, just as the so-called miracles of Jesus were useful, although they did not and do not comprise the whole of Christianity.

On subsequent occasions I have kissed "Cissy" bare face, and have seen it—dark brown in color and apparently as distinctly human as my own. I have shaken hands with "Minnie," and have in my possession a specimen of her hair which I saw cut off her head. I have seen "Minnie" materialized before my eyes, apparently growing up out of the floor, and gradually disappearing again. I have seen "Cissy" leading the medium about the room in a sufficient light to enable me to distinguish both faces plainly, and many other wonderful phenomena of a similar character. These were not conjuring or trickery. From my connection with the press, and acquaintance with professors of the art of legerdemain, I know a little about conjuring tricks, and I confidently assert that these manifestations were not produced by the medium herself. How they were produced I leave you to judge; you all know my belief—that they were the work of intelligent human beings who have left this mortal sphere of existence, but how they produced them I know not, nor do I expect to know until I find them "on the sweet Eden shore."

Let me, before concluding, just say that I hold these phenomenal manifestations to be but a small part of Spiritualism. It is not the phenomena which form its best part, but it is the pure and beautiful teachings, which give it its charm in my eyes and in the eyes of all true Spiritualists; but the phenomena are useful, most useful in their proper place, just as the so-called miracles of Jesus were useful, although they did not and do not comprise the whole of Christianity.

On subsequent occasions I have kissed "Cissy" bare face, and have seen it—dark brown in color and apparently as distinctly human as my own. I have shaken hands with "Minnie," and have in my possession a specimen of her hair which I saw cut off her head. I have seen "Minnie" materialized before my eyes, apparently growing up out of the floor, and gradually disappearing again. I have seen "Cissy" leading the medium about the room in a sufficient light to enable me to distinguish both faces plainly, and many other wonderful phenomena of a similar character. These were not conjuring or trickery. From my connection with the press, and acquaintance with professors of the art of legerdemain, I know a little about conjuring tricks, and I confidently assert that these manifestations were not produced by the medium herself. How they were produced I leave you to judge; you all know my belief—that they were the work of intelligent human beings who have left this mortal sphere of existence, but how they produced them I know not, nor do I expect to know until I find them "on the sweet Eden shore."

Let me, before concluding, just say that I hold these phenomenal manifestations to be but a small part of Spiritualism. It is not the phenomena which form its best part, but it is the pure and beautiful teachings, which give it its charm in my eyes and in the eyes of all true Spiritualists; but the phenomena are useful, most useful in their proper place, just as the so-called miracles of Jesus were useful, although they did not and do not comprise the whole of Christianity.

are you sorry about, 'Cissy'?" was the reply to her remark. "Why, Georgie another 'familiar spirit' taking bag off me!" "Cissy" said. This was news to most of us, but one of the gentlemen present told us he knew that, for during the preliminary exercises, the bag, rolled up and tied with innumerable knots, had been thrown at him with such force as almost to knock the wind out of him. This caused a laugh, and after we had assured "Cissy" that we were satisfied to go on without the bag, she gave a hearty welcome to each of us. We had a lengthy chat with our little visitor, while power was being gathered for the materialization, and in the course of the conversation "Cissy" adopted me as her cousin, and requested me to let "the folks" know it.

After a chat of about half an hour's duration, "Cissy" said "Good-by" to us and asked us to sing. We struck up "The Blessings of the Best," and while singing it we saw a form appear at the opening of the cabinet. This was soon recognized as "Minnie," another old friend of most of those present, who appeared to have a large amount of confidence, as she walked with a firm step round the circle, and held a small lamp provided for the purpose, which she caused to shine directly on her hands, ears, etc. She was asked if she could hear the light upon her face, but the reply was in the negative given by shaking the lamp from side to side. It was suggested then, that she should direct it upon her feet, and this she did, so that every one present could see the tiny bare feet, for although "Minnie" is tall, in the materialized form her feet and hands are extraordinarily small. She then took one of the gentlemen present by the arm and walked him round the circle to his place again, and retired; only to be replaced immediately by "Cissy."

"Cissy" had promised one of the gentlemen in the circle that if she had power sufficient she would take a parcel of sweets from him and pass them round the circle, offering one to each person present. This she did, offering the packet to each one to help him or herself. She then gave a kiss to two or three of her particular friends; but I, as a newly adopted relative, was fortunate enough to get two! The first time, her face appeared to be covered with a veil of some very soft substance, much finer than Indian muslin, and to have two or three thicknesses of it over her. Notwithstanding this I could feel the lips distinctly, and the soft pressure of her cheek against mine, and I am as firmly convinced that it was a material human face, even if only material for a moment, as I am that I myself exist. There was no "unconscious cerebration" about me then, any more than there is at the present moment. The second time, however, I was kissed by "Cissy," she had apparently taken off the covering, so that only one thickness remained, and on this occasion I distinctly felt the soft flesh covering the hard jaw-bone. The only reply that can be made by the skeptic to such a statement is to say he does not believe it, and I do not blame him if he does say so, for I should have said precisely the same before I commenced the investigation of the subject. Believe it or not, it is a fact—and it is one that I cannot account for on any other theory than the spiritual. It was not jugglery; it was not unconscious muscular action; it was not unconscious cerebration; it was neither psychic nor odd force, but, as I firmly believe, it was the materialized covering of an immortal spirit who has left this world, but who returns to cheer our hearts, and to prove to us that we, too, are immortal.

"Cissy" then gave us a solo on the bells, and placed them in my hands. She then took the large music-box, weighing twenty-eight pounds, and carried it from one chair by the cabinet to another in the centre of the room, opened it and drew her fingers along the comb two or three times. She then laid it up again and carried it to the far side of the circle and put it on the knees of one of the sitters. Here she opened it again and began to play on it. She then took two rings from gentlemen present, promising to leave them on the fingers of the medium, and retired. We were directed by raps from the inside of the cabinet to sing, which we did, but no further manifestations occurred, and in a few minutes we broke up, when the rings were found on the medium's fingers, as promised, and everything else was as we left it, except that the bag was missing, but as that had been explained we understood it.

On subsequent occasions I have kissed "Cissy" bare face, and have seen it—dark brown in color and apparently as distinctly human as my own. I have shaken hands with "Minnie," and have in my possession a specimen of her hair which I saw cut off her head. I have seen "Minnie" materialized before my eyes, apparently growing up out of the floor, and gradually disappearing again. I have seen "Cissy" leading the medium about the room in a sufficient light to enable me to distinguish both faces plainly, and many other wonderful phenomena of a similar character. These were not conjuring or trickery. From my connection with the press, and acquaintance with professors of the art of legerdemain, I know a little about conjuring tricks, and I confidently assert that these manifestations were not produced by the medium herself. How they were produced I leave you to judge; you all know my belief—that they were the work of intelligent human beings who have left this mortal sphere of existence, but how they produced them I know not, nor do I expect to know until I find them "on the sweet Eden shore."

Let me, before concluding, just say that I hold these phenomenal manifestations to be but a small part of Spiritualism. It is not the phenomena which form its best part, but it is the pure and beautiful teachings, which give it its charm in my eyes and in the eyes of all true Spiritualists; but the phenomena are useful, most useful in their proper place, just as the so-called miracles of Jesus were useful, although they did not and do not comprise the whole of Christianity.

On subsequent occasions I have kissed "Cissy" bare face, and have seen it—dark brown in color and apparently as distinctly human as my own. I have shaken hands with "Minnie," and have in my possession a specimen of her hair which I saw cut off her head. I have seen "Minnie" materialized before my eyes, apparently growing up out of the floor, and gradually disappearing again. I have seen "Cissy" leading the medium about the room in a sufficient light to enable me to distinguish both faces plainly, and many other wonderful phenomena of a similar character. These were not conjuring or trickery. From my connection with the press, and acquaintance with professors of the art of legerdemain, I know a little about conjuring tricks, and I confidently assert that these manifestations were not produced by the medium herself. How they were produced I leave you to judge; you all know my belief—that they were the work of intelligent human beings who have left this mortal sphere of existence, but how they produced them I know not, nor do I expect to know until I find them "on the sweet Eden shore."

Let me, before concluding, just say that I hold these phenomenal manifestations to be but a small part of Spiritualism. It is not the phenomena which form its best part, but it is the pure and beautiful teachings, which give it its charm in my eyes and in the eyes of all true Spiritualists; but the phenomena are useful, most useful in their proper place, just as the so-called miracles of Jesus were useful, although they did not and do not comprise the whole of Christianity.

On subsequent occasions I have kissed "Cissy" bare face, and have seen it—dark brown in color and apparently as distinctly human as my own. I have shaken hands with "Minnie," and have in my possession a specimen of her hair which I saw cut off her head. I have seen "Minnie" materialized before my eyes, apparently growing up out of the floor, and gradually disappearing again. I have seen "Cissy" leading the medium about the room in a sufficient light to enable me to distinguish both faces plainly, and many other wonderful phenomena of a similar character. These were not conjuring or trickery. From my connection with the press, and acquaintance with professors of the art of legerdemain, I know a little about conjuring tricks, and I confidently assert that these manifestations were not produced by the medium herself. How they were produced I leave you to judge; you all know my belief—that they were the work of intelligent human beings who have left this mortal sphere of existence, but how they produced them I know not, nor do I expect to know until I find them "on the sweet Eden shore."

Foreign Correspondence.

LETTER FROM FLORENCE MARRYAT.
To the Editor of the Banner of Light.

Having heard the most marvellous reports of the clairvoyant powers of Mr. J. W. Fletcher, I determined to test them for myself, and consequently made an appointment with that gentleman at his residence, No. 22 Gordon Street, Gordon Square, London. For the sake of the faithful and unbelieving I must premise that I had not previously met Mr. Fletcher, except on Sunday evenings in the Steinway Hall, where I had listened to some excellent lectures from him in explanation of the doctrines of Spiritualism. I had seen many clairvoyants before, both in public and private, and been witness to wonderful feats of skill on their parts in naming and describing concealed objects, and reading print or writing when held far beyond their reach of sight. But I knew the trick of all that, I had found it out for myself, and that there was, as poor Charles Matthews used to say, "nothing in it." If Mr. Fletcher is going to treat me to any mental "legerdemain" of that kind, I thought, as I made my way to Gordon Street, I shall have wasted both my time and my trouble upon him; and as I approached the house I confess I felt doubtful whether I might not be deceived against my senses by the clever gentleman whose eloquence had charmed me into wishing for a more intimate acquaintance. Even the private life of a professional person soon becomes public property in London, and had Mr. Fletcher wished to find out my faults and failings, he had but to apply to—let me say, my dearest friend, or the one upon whom I have bestowed most benefits, to learn the worst side of my character. But the next little page I answered my summons so promptly that I had no time to think of turning back again, and I was ushered through a carpeted hall and up a staircase into a double drawing-room, strewn with evidence that my clairvoyant friend possessed not only artistic taste, but the means wherewith to indulge it. The back room, into which I was shown, was hung with paintings and fitted with a luxurious *cassino* covered with art needlework, and drawn against the window, through which might be seen the waving of some fine old trees in the garden below, and might be heard the barking of Mr. Fletcher's dogs, who were enjoying themselves beneath their shade. Nothing could be further removed from one's ideas of a haunt of mystery and magic, or of the abode of a man who was forced to descend to trickery in order to gain a livelihood. In a few minutes Mr. Fletcher entered the room and saluted me with the air of a gentleman. We did not proceed to business, however, until he had taken me round his rooms and introduced me to his favorite pictures, including a portrait of the famous Sara Bernhardt, etched by herself, in the character of Mrs. Clarkson, in "L'Etrangere." When we had said as much about them as seemed good to us, we returned to the back room, and without darkening the window or adopting any precautionary means whatever, took our seats upon the *cassino*, facing each other, whilst Mr. Fletcher laid his left hand upon mine. In the course of a minute I observed that several convulsive shudders passed through his frame; his eyes closed, and his head fell back upon the cushion, apparently in sleep. I sat perfectly still and silent, with my hand in his. Presently he reopened his eyes, quite naturally, and sitting up on the sofa began to speak to me in a very soft, thin, feminine voice.

Many years ago I attended a clairvoyant seance with Miss Lottie Fowler, the American medium, whose powers of prophecy are known to more men of science in London than would be brave enough to come forward and confess the truth. She who was not even acquainted with my name commenced with my birth, and, mentioning dates, places and people, narrated every incident of importance that had occurred to me up to the time I was sitting by her side. She then told truthfully all that was taking place at the moment, and read the coming events of the next three or four years in a manner which their subsequent fulfillment has rendered really marvellous. Should the seances which she trusts she will accept my thanks for the insight she gave me to clairvoyance on that occasion, and be pleased to hear her friends were so successful. Yet, had the sitting I held with Mr. Fletcher brought similar results I might not have written this account of it. It would have been convincing to me perhaps, but not to the public, for the events of my past life are so secret, and predictions of the future become interesting only on their fulfillment.

Mr. Fletcher perhaps guessed my thoughts, for he commenced by saying that he would not waste my time on facts that he might have gathered from the world, but would confine himself to speaking of my inner life. Thereupon, with the most astonishing astuteness, he told me of my thoughts and feelings, reading them off as though from a book. He repeated to me words and actions that had been said and done in the utmost privacy, and hundreds of miles away. He detailed the characters of my various acquaintance, showing who were true and who were false, giving me their names, places of residence and description. He even repeated the contents of letters lying locked up at my own house, and revealed to me what I should learn by one that should and subsequently did reach me the same evening. He detailed the motives I had had for certain actions, and what was more strange, revealed truths concerning myself

the above book, and will fill all orders at \$2.00, postage cents. We are unable to fill orders at wholesale at a price than \$2.00 per copy.

For sale by COLBY & RICH.

TOPICS OF CURRENT INTEREST.

By Our Special Correspondent.

THE SINNER'S INSOLVENT LAW.

The idea has long been entertained in the church that a man may lead a most depraved and abandoned life and at last escape the consequences by sincere repentance, even at the eleventh hour. This has been enforced as one of the essential doctrines of Evangelical religion. It has been preached from the pulpit and set to music. The great hymnologist of popular Orthodoxy gives it metrical expression, assuring us:

"That while the lamp holds out to burn,
The vilest sinner may return."

We long ago discovered the degrading tendency of this pernicious dogma. The evil of moral bankruptcy can never be diminished by any such spiritual insolvent law as discharges the sinner from the debts incurred by riotous living, while a blameless party is held responsible for the proper discharge of his neglected obligations. We are glad to notice that more wholesome views are gradually making their way into the church. Not long ago, during an interview between two Christians, the subject of death-bed repentance being under discussion, one of the parties expressed his views in the following language:

"Some men think they can have any kind of a life, yet save their souls by a so-called repentance a few hours before death; but I have my doubts as to how that kind of washing will dry when hung out on the heavenly clothes-line."

We cordially credit this brother with a pleasant originality, since he goes to a *laundry* instead of the fabled fiery furnace for an illustration of his subject. Young people, beneath whose feet the wild oats grow, seldom go into this kind of business. Their Bethesda is a fashionable watering-place. Old sinners, who greatly need cleansing and do not fancy purification by fire, prefer the theological laundry system, and they crowd that "heavenly clothes-line" so full that one can scarcely recognize his own property, especially since all such old clothes are so much alike, and none of the slow converts were ever

"Appared in celestial light."

Such stained and worn-out garments may be "rough dried," for aught we know, in any other place if not in heaven; but the question is, How will they look after all? Not much better for the mangling process, and not at all like the real saints and their shining robes, as described by St. Paul in his letter to the Ephesians—"A glorious church, not having spot, nor wrinkle, nor any such thing." A quartz-crusher might not soften the hearts of some men; and it would be in vain to employ a rolling-mill with five hundred horse-power to smooth the wrinkles out of chronic hypocrisy.

INSANITY OF A CHRISTIAN.

Quite a sensation was created on Main Street, San Buenaventura, Cal., by the appearance of one Ramon Bonas in a state of complete nudity, who rushed frantically up the street from his residence, and before he could be secured, dashed into the Catholic Church where early mass was being held. Proceeding to the altar where the astonished father was officiating, he lay down at full length, demanding to be nailed to the cross. About this time a constable escorted him to the lock-up.

This paragraph is going the rounds of the press, but no editor has anything to say against the church or the religion that is represented by the symbol of the cross. It pays to respect the church, and as the journalistic hypocrites know it, not one of them gives vent to a suspicion that our religious institutions are in any way responsible for this man's insanity. Had he been a Spiritualist, the same hypocrites—who are so much poorer than the average heathen that they often have no religion at all—would each have given us a dose of homilies on the insane tendencies of Spiritualism. It is quite likely that some one would have found in the fact of the violation of law by the exposure of his person, evidence that the poor wretch had been grossly demoralized by the pernicious doctrines of individual sovereignty and unlicensed love.

ILLUMINATION AT ST. PETERSBURG.

It is not the special province of the law to deal with moral principles and metaphysical distinctions. The court must look after its own business, and the case of Spiritualism versus Materialism is not on the calendar. It is seldom that lawyers come so near the truth on a religious question as in the case following:

"The St. Petersburg courts have decided that the law recognizes no difference between Spiritualism and conjuring." Conjuring, from conjure, literally signifies the act of summoning by a sacred name, and in a solemn manner; the invocation of aid from the Supreme Being or other invisible intelligences. The man who prays to God in a reverential manner practices conjuration. It follows that the preacher is a conjurer, and so is every man and woman who leads a prayer-meeting. May not the courts of St. Petersburg go a little further, without straining their powers, and decide that there is really no difference between conjuring and the ordinary forms of Christian worship?

THE VIRGIN BY A HAY-STACK.

It is said that fifty thousand pilgrims assembled on the 8th of September last, at Gietz-wald, and that the Virgin appeared at the morning service as in former years. Of this great multitude, however, only two women were sure they saw the Virgin, and we strongly suspect that they may have been mistaken in the person. At another place in Prussian Poland a young girl declared she had seen the Virgin by a hay-stack, and so much curiosity was excited by her statement that seven thousand people were attracted to the spot.

"Another apparition is reported from France, a woman of seventy-five, living at Termes, a small mountain hamlet in Puy-de-Dôme, declaring that the Virgin had appeared to her and warned her of the dangers which menace France from the irreligion of her rulers."

THE ORACLES IN THE TREES—A YOUNG SHEPHERD SENT TO PRISON.

The *Parisian*, of the date of Oct. 9th, gives an account of the vision of a young shepherdess by the name of Jacqueline Bosse. While seated on a hillside, attending her master's flocks, near the Lake of Annecy, a strange man suddenly appeared, and, giving her something resembling white wine to drink, bade her fear nothing and look into a certain tree to which he directed her attention. There "she saw a figure, dressed in white, girl about with a blue sash, and surrounded by a luminous halo." The next day her master's son visited the spot and saw the light, but only became certain of the presence of the figure when the virgin shepherdess asked questions and received direct responses, in a "sweet, flute-like voice," from among the branches of the tree. The illuminated presence purported to be the Virgin. The mysterious voice told Jacqueline that a shrine should be

erected among the trees where the vision had been presented to her.

It appears that the authorities in the church accepted the testimony of the peasant girl and announced the occurrence of a veritable miracle. In this opinion the clerical party all concurred save the priest of the parish, whose more familiar acquaintance with the character of the accredited seeress, it is said, led him to question its authenticity. But the vague suspicion of a single priest could do little to resist the growing influence of the young shepherdess who had thus been made a special object of divine favor. The simple-hearted people, moved by a profound religious conviction, were ready to build the shrine. An immense concourse of people had assembled at her invitation, and were waiting to behold the apparition, when the Public Prosecutor, backed by his myrmidons, appeared on the scene. Jacqueline was arrested, the local magistrate sent her to prison, and the crowd dispersed.

It was charged that the vision was the creation of the girl's imagination; that her own hands supplied the luminous accessories; and that the responses were obtained through her own powers as a ventriloquist. It is admitted that certain seemingly miraculous cures had aided very much in establishing her reputation for the possession and exercise of divine gifts. Such is the testimony of those who have no faith in spirits and little respect for humanity. On such evidence the simple-minded maid of only fifteen summers—who is doubtless a medium—was sent to a Reformatory, where the stupid authorities expect to mend her morals.

DREAMING TO THE PURPOSE—THE SPIRITS ON THE WATCH.

That many persons are susceptible of spiritual impressions in sleep is a fact illustrated by many examples, not a few of which are on record in medical books and the works of the metaphysicians. The cases have been quite too numerous, in all ages and among all nations, to admit of the materialist's summary disposition of them as remarkable coincidences. We by no means claim a spiritual origin for all dreams, since many of them obviously depend on the conditions of the body and its surroundings. The relations of physiological facts to the psychological phenomena of sleep are often apparent at the time of their occurrence. That certain dreams are produced by spiritual causes will not surprise any one who has made careful observations on the mysteries of sleep. In this condition the soul is temporarily separated from this world by the closing of all the outward avenues of sensation. When its external relations are thus interrupted the sleeper is introduced into a semi-spiritual state, in which impressions from spheres of the inner-life are, in a greater or less degree, natural and inevitable. The following case of reliable dreaming is reported by the *Bridgeport (Conn.) Farmer* of the date of Oct. 18th:

"Horace Wedge, of Long Hill, Bridgeport, went out shooting recently, and returned at night, after a tramp covering several miles. After his return home he put his hand in his pocket for his watch, and found it missing. He then remembered that at Stepey Depot, earlier in the day, both he and his companion had pulled out their watches and compared them with the depot clock; but this was worth nothing as an indication for finding the lost property, as they had tramped a weary round since then. That or the following night he dreamed that he saw his watch lying near a beech tree, in a run east of Long Hill, where they had killed a couple of birds, and so vivid was the dream that the following day he resolved to go and take a look for the watch. He found the tree he saw in his dream without difficulty, and lying near it, just as he pictured in his dream, he found the missing watch, safe and sound."

When important information was thus communicated in dreams the ancients believed that such knowledge was derived from the Lord's messengers, or from spheres of spiritual intelligence. Joseph is said to have been "warned in a dream" to keep out of the way of Herod, which he did. And again, it is said, "The angel of the Lord appeared to Joseph in a dream, saying, arise, and take the young child, and his mother, and flee into Egypt." In Scripture language the word angel simply means messenger, and one must of necessity be presumed to exist whenever and wherever a message is communicated. When important information was received, it was natural to attribute the same to a divine providence, as people of large reverence are still accustomed to speak of all their possessions as the manifold gifts of God. The information imparted to Mr. Wedge, in his dream, was of no little consequence to him; and though much less important in the comparison, it may have been no less the result of angelic visitation than Joseph's dream.

In the estimation of certain people it may add to the importance of the fact to tell the story in biblical phrase; and so we make the experiment in the hope that it may strengthen the faith of the feeble-minded. Without further introduction we will proceed with our paraphrase of the original Scripture:

THE CHRONICLE OF HORACE.

1. And Horace, whose surname was Wedge, rose early in the morning, and gliding up his lobs went his way for "a day's shooting."
2. And while he yet wandered in the wilderness, night unto the place that is called Long Hill, it came to pass that he was parted from his treasure.
3. And when the sun was low the spirit of the young man was heavy within him, for his soul was vexed because of the treasure which was lost.
4. And when he had come into his own house he bowed his head and was sorrowful, for he would fain have put his hand on the treasure, but it was not there.
5. And while he yet prayed mightily in spirit that his lost treasure might be restored, it came to pass that the Lord caused a deep sleep to fall upon Horace.
6. And behold an angel (messenger) appeared to him in a dream, standing by a beech tree; and when the angel had led him to his treasure he vanished out of his sight.
7. The same hour Horace opened his eyes and stood upon his feet; and when he had taken meat, he went forth even as the Lord had directed him in the vision.
8. And as he came nigh unto the spot revealed to him by the angel, and while he yet gazed at the scene, lo! his lost treasure was before him.
9. And when Horace had received his own, according to the testimony of the angel, he was satisfied, and went down to his house rejoicing.

S. B. B.

"PARKER MEMORIAL HALL LECTURES," by Dr. J. M. Peebles, consisting of "Salvation," "Prayer," "The Methods of Spirit Influences," and "The Nature of Death." This kind of preaching, which is claimed to be "inspirational," or the religious aspect of Spiritualism, is entirely beyond our comprehension, but those who can understand it will find it at the bookstore of Messrs. Colby & Rich, No. 9 Montgomery Place. Dr. Peebles was formerly a minister, and he is considerable of one yet—*Boston Investigator*.

Cetywayo says there were only ten of his men present when the Prince Imperial was killed. A bold stand would have saved his life, if the Zulu King is to be believed, and the fate of an empire might have been changed.

BRIEF PARAGRAPHS.

There is only one morality which has any authority, just as well as there is only one truth. And this one morality exists by no means in connection with "belief" or "unbelief"; this morality is not dependent upon this or that religion; but it is in fullest harmony with the immutable laws of nature. *D. A. and J. Daily Post*.

The fantastic Talmage preached a sermon against the east wind last Sunday (Nov. 9th) and concluded that its influence upon the immortal soul of man was not beneficial. Eighteen times he said, the Bible spoke against it. All that he had to say, but as a host he has we have more fear of the west wind than of the east—*Boston Post*.

The cable announces the death of John Blackwood, the famous Edinburgh publisher and editor of the celebrated magazine which bore the family name. For thirty-three years he held this important position. The celebrity of the magazine is co-extensive with the English speaking world.

At the very time Miss Rose Meeker was advocating the abolition of all red-skins, and declaring that one white life was worth more than that of all the Indians that ever lived, an Indian squaw was engaged in protecting the lives of the mother and sister of the afore-said Rose. Mrs. Meeker declares that "Susan" was as kind to them as a mother. *Goodrich's Home Journal*.

A New York City correspondent writes as follows under a late date: "By the *Banner*, I see that Bishop has made you a call and become a subscriber. Well, I begin now to think there is redeeming grace for him, for 'While the lamp holds out to burn, the vilest sinner may return!' I understand that he has sailed for Europe, mysteriously leaving before he left that there was 'a power behind the throne' that paid his current expenses."

Hayden, the alleged Connecticut murderer, may never be convicted; but unless he lives to be a very old man, he will die before he is acquitted; that is, unless the lawyers get along faster than they have done. *Boston Herald*.

If there hadn't been the prefix of "Rev." to his name, he would have been in State Prison long ago, probably. Justice has to encounter strange bedfellows. What a difference it makes whether a spider in the web of the law is an infidel or a Christian.

THE SATURDAY MAGAZINE.—This lively and popular literary weekly has now successfully assumed a distinct position in our magazine literature. Its selections are all short and bright. Nothing is continued. It gives a wide range of information and amusement. Its first year is now drawing to a close, and how is the editor, Mr. J. B. Adams, and his staff of contributors, clerical, lay, and literary, to be rewarded? The publisher, Mr. J. B. Adams, 32 Hawley street, Boston, Mass.

It is said that Russia and Turkey talk of forming a close alliance, which at least goes to show that those countries have a deeply-rooted fear of England's Eastern policy.

The butterfly is always sure of his grub. *New Orleans Picayune*.

It would have been more appropriate to say that the grub is always sure of his butterfly.

Smaller farms and better cultivation in the South are the surest roads to prosperity.

A terrible storm of wind and rain swept through the Ohio valley, Nov. 14th, doing great damage to property and causing loss of life in some places. Buildings were demolished, animals killed and bridges swept away. It was a remarkable storm for November, in all respects such as the summer heats are supposed to bring, and such as so often devastate tropical regions.

The *New York Graphic* says hissing is legitimate. With geese it is, of course—especially newspaper geese.

It is at last settled that the time of the Spanish royal wedding is definitely fixed for the 27th of November. Digby sends congratulations in advance to the royal pair, and prays that they may never despair.

A process has lately been discovered in England by which butter can be kept sweet for an indefinite period without using a particle of salt.

THE First Society of Boston Spiritualists HOLD FREE MEETINGS EVERY SUNDAY AFTERNOON AT PARKER MEMORIAL HALL.

The public respectfully invited.
Next Sunday the program will be completed by the well-known and popular lecturer,
JES. R. SHEPARD, of Minnesota.

Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLIE M. KING.

Services commence at 2 o'clock.

Stand by the Colors!
At the Yearly Meeting of the Portage County Spiritualists held at Atwater's Grove, Monday, Oct. 28th, the following was presented in the course of a series of resolutions by S. Bigelow, the chairman of the committee, and was adopted as the voice of that assembly. It is worthy of universal attention. *Spiritualists must stand by their colors, their distinctive name, their peculiar phenomena, and their sensitive media.* If they hope for either the ordinary "toleration" of opponents, or the approving verdict of their own self-respect:

"We disavow all hypocrisy and cant, and declare before God and man that we are Spiritualists, and we do nothing to foster or encourage them, but we do declare the good old terms of *Spiritualism* and *Spiritualists*, and we recommend our brethren and friends everywhere, to cling to them in all their organizations and declarations of sentiment and principles, and not allow them to be diluted and weakened and robbed of their force by the addition of any qualifying adjectives, prefixes or suffixes."

Contributions
IN AID OF THE BANNER OF LIGHT PUBLIC FREE MEETINGS.

From J. H. Van Emmon, 120, Cal., \$1.00; Joseph Kinsey, Cincinnati, O., \$1.00; P. N. Berg, Excelsior, Minn., 25 cents; Henry Ransom, West Meriden, Ct., 25 cents; W. L. West, Sparrow Bush, N. Y., 25 cents; J. P. H., \$1.00; Friend, North Shelton, Mass., \$1.00; J. O. B., Boston, Mass., \$5.00; Eben Cobb, Hartford, Ct., \$1.00; Mrs. A. M. Stone, \$1.00; Friend, \$5.00; Della Avery, Clinton, N. Y., \$2.00; Mrs. Geo. Warren, Sacarappa, Me., \$2.00; Chippy, 25 cents; M. L. Marble, North Hartford, Vt., 50 cents; Joseph K. Harvey, Scranton, Pa., 50 cents; E. J. Huling, Saratoga Springs, N. Y., 75 cents; Mrs. Emma Heath, Hopewell, Ct., \$1.00; Moses Hunt, \$1.00; Joseph Kinsey, Cincinnati, O., \$1.00.

We sincerely thank you, friends, for this practical expression of your desire that our Public Free Circles should be kept up, not only for the benefit of those who are seeking spiritual light, but for the inhabitants of the spirit-world desiring a channel of communication with mortals.

IN ORDER to prevent any misunderstanding in regard to the present reduced price of the *Banner of Light*, we inform our patrons that it is \$3.00 per year, instead of \$3.15, as formerly. As we prepay the postage we actually receive but \$2.85 from each yearly subscriber.

PUBLIC NOTICE.—The public are invited to contribute to the Thanksgiving of the North Street Union Mission, the oldest mission in Boston, established twenty-one years; now located 111 Hanover street.

Donations of cash, food, fuel, clothing, etc., will be thankfully received and duly acknowledged. Direct to Philip Davies, Mission Hall, 111 Hanover street, Boston.

FOR CATARRHAL and Throat Disorders *Brown's Bronchial Troches* are renowned and marvelously effective, giving immediate relief in most cases.

Baker's Breakfast Cocoa
Is a general favorite. Medical men recommend it as preferable to tea or coffee for nervous or delicate constitutions. Sold by leading grocers everywhere.

Boils, Pimples, Freckles, Rough Skin, eruptions, impure blood, Hot Bitters cure.

The First Meeting.

At the North Street Union Mission, Boston, Mass., on Sunday, Nov. 24th, at 10 o'clock, A. M., the first meeting of the *Banner of Light* will be held. A large and interesting audience is invited.

For Sale at this Office.

THE BANNER OF LIGHT, for sale at this Office. Published weekly in Boston, Mass. Price, 10 cents per copy. Single copies, 5 cents. The BANNER OF LIGHT, for sale at this Office. Published weekly in Boston, Mass. Price, 10 cents per copy. Single copies, 5 cents. The BANNER OF LIGHT, for sale at this Office. Published weekly in Boston, Mass. Price, 10 cents per copy. Single copies, 5 cents.

Subscriptions Received at this Office.

MEN AND MATTER, for sale at this Office. Published weekly in Boston, Mass. Price, 10 cents per copy. Single copies, 5 cents. The BANNER OF LIGHT, for sale at this Office. Published weekly in Boston, Mass. Price, 10 cents per copy. Single copies, 5 cents.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, and Boston, Mass. NEW ENGLAND NEWS COMPANY, 111 Hanover street, Boston. THE BANNER OF LIGHT, for sale at this Office. Published weekly in Boston, Mass. Price, 10 cents per copy. Single copies, 5 cents.

RATES OF ADVERTISING.

Each line in *Agency* type, twenty cents for the first and fifteen cents for every subsequent insertion. *Special Notices*, Forty cents per line. *Business Cards*, Thirty cents per line. *Advertisements*, in all cases in advance.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Morrison, 83 and 4th Street, Boston, Mass. Residence No. 4 Euclid street, Andover.

Special Notice.

Dr. F. L. H. Willis will be at the Quinby House, in Braintree, Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M., till further notice.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 124 street, New York. Terms, \$3 and four-cent stamps. REGISTER YOURS.

Mrs. LEXINGTON, Business and Test Medium, 88 1/2 Avenue, New York. Hours 9 to 10, 0-2, 3-8.

S. B. BRITTON, M. D., is permanently located at No. 80 West 11th street, New York, where he employs Electrical, Magnetic and other subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of *patent methods and the most efficacious remedies*. Many cures have been effected at a distance. Calling for particular information and professional advice should include Five Dollars.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will accept a contingent and receive no remuneration for the *Banner of Light* at his lecture. He will be in New York, Nov. 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Dec. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Jan. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Feb. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Mar. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Apr. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and May 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Jun. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Jul. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Aug. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Sep. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Oct. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Nov. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Dec. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Jan. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Feb. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Mar. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Apr. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and May 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Jun. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Jul. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Aug. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Sep. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Oct. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Nov. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Dec. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and Jan. 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th,

New York Advertisements.

THE GREAT
SPIRITUAL REMEDIES.
MRS. SPENCE'S
Positive and Negative Powders.

TRY the Positives for any and all manner of diseases.
Except Typhus, Diphtheria, Amariasis, Typhoid and
Typhus Fevers. Try the **Negatives** for Typhus, Diph-
theria, Amariasis, Typhoid and Typhus Fevers. Buy a box
of **Positive and Negative** (half and half) for Chills and
cough.

Mailed, postpaid, for **seven** a box, or **six** boxes for **\$100**,
and money at my free and expense to the Registered Letter or
Money Order. Pamphlets mailed free. Agents wanted.

Address, **Prof. Dayton Spence**, to East 10th street,
New York City.

Sold at the Bazaar of Light Office. Oct. 4.

From Behind the Bars.

A **SHIRT** and a pair of **trousers** of **Dr. M. M. Lyons**, while in
prison in the **House of Correction**, New York, showing the
number of the **house** and the **name** of the **prisoner**.

[illegible][illegible]

Make the Children Happy!
\$1.50 THE NURSERY, \$1.50
 NOW is the time to subscribe for the **BEST ILLUSTRATED MAGAZINE** for the young. As soon as the new volume is published, it is bound in the best continuous and unexpunged paper. It is now just this early year.

REMEMBER that by subscribing **now** for the next year's **EXTRA NUMBERS** can be obtained. The subscription price (exclusive of postage) is **one dollar and fifty cents** a year in advance.

It is the best illustrated Magazine on the "Nursery" and the "Home of Light" and the "World of the Future" and is fully illustrated.

Send 40 cents at once for a Sample Number and PREMIUM LIST.

EXAMINE IT!
SUBSCRIBE FOR IT!

Address _____

JOHN L. SHOREY, Publisher,
1000 Broadway, New York, N. Y.

GREENBACK-LABOR CHRONICLE

[illegible]

- Government of health care, including health insurance, child and family, for a period after the age of twenty
- Abolition of capital punishment
- Government of education, including public and private, and free
- Government of health care, including health insurance, child and family, for a period after the age of twenty
- Abolition of capital punishment
- Government of education, including public and private, and free

2. Abolition of the death penalty. (a) U. S. law and the substitution of reformatory labor for punishment by imprisonment for crime.

DR. C. D. JENKINS,
Astrologer.

MEMBER OF THE MERCURIO,
AND OF THE BRITISH ASSOCIATION FOR
Astral, Cerebral and Mesmeric Science,
No. 57, Dux street, London, W.

TERMS.
For answering questions..... \$2.00
Life-Reading, with advice for Future Dis-
positions..... 5.00
From Full North's Great Birth..... 1.00

THE object of a Nativity being calculated, is to obtain a knowledge of the constitution and mental character. Thousands are in pursuit of that being the in neither honor nor profit, because they have no natural talent for their calling. It is necessary to know, as near as possible, the time of birth, also the place.

The most sensitive need not hesitate to seek confirmation, his aim being to caution and advise with sincerity, and with

DR. J. WM. VAN NAMEE'S

Magnetic Sugar-Coated Liver Pills,
An Invaluable Remedy for Cures of the Biliousness, Liver

complaints, indigestion, headache, and Stomach Difficulties. Used in the practice of many of our best Physicians, Purely vegetable, and prepared from the best and purest articles to be obtained. No family should be without them. These Pills are not a patent medicine by any means, but regularly prepared by a practical Physician for general use in practice.

SHEET MUSIC.
HOW LONG, WHEN I AM GONE? Words by Miss H. E.

DEPARTED HOPES. Words by Miss H. E. Dow; Music by J. T. Patterson. Price 3 cents.

PITY ME! Song and Chorus; written by Moses Owen; Words by J. T. Patterson. Price 3 cents.

UNKNOWN. Song and Chorus; Words by Moses Owen;

THE AGE OF REASON:

TRUE AND FABULOUS THEOLOGY.
Parts I. and II. By Thomas Paine, author of "Common Sense," "American Crisis," "Rights of Man," &c. Also, a brief sketch of the Life and Public Services of the Author.
This work is published by the American Liberal Tract

Society, and contains 213 pages, set in large, clear type, substantially bound in cloth, and is the best edition of the Age of Reason extant. The proceeds from the sale of this work are used by the Tract Society in issuing liberal tracts.

Price 75 cents, postage 5 cents.

For sale by COLBY & RICH,

'Threading My Way;
Or, Twenty-Seven Years of Autobiography.
BY HON. ROBERT DALE OWEN,
Author of "The Debatable Land between this World and
the Next," "The Boundary of Another

A handsome 12mo volume, beautifully printed and bound in cloth. Price \$4.50, postage free.

For sale by COLBY & RICH,

will be entitled to a copy of the BANNER OF LIGHT year, provided a marked paper is forwarded to this