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The Spiritual Rostrum. Spiritualism and its Uses.

A Discourse Delivered at the Onset Bay Camp Ground, East Wareham, Mass, by Spirit JOHN PIERPONT, through the medial instrumentality of

MISS M. T. SHELHAMER.

[Reported for the Banner of Light by John W. Day.]

Friends -- We present to you this morning as upon to struggle upward through opposing and contending conditions for a place in life ; man had first to contend with the forces of nature to keep himself in the world; but continuous contact with the severe experiences incident. to the development of the race thus far, has taught him that instead of debilitating his bodily powers, or lowering the tone of his mental faculties, this struggle has tended to strengthen him, so that at the present time he is not only able to cope with them successfully, but in many ways to bring these opposing forces into subjection to his will.

The history of human life on earth has been. the record of continual battle, resulting in extended unfoldment: man has developed within himself from every seeming defeat a firmness which served to lead him on and on, and to

of learning in a life to come, where it will have broader and fairer opportunities than those of the earth-sphere for its development-where it can take up still grander studies and pass forward toward the highest reaches of knowledge and perfection.

Spiritualism comes to teach that we are not here for the gratification of self, or for the unfoldment of merely selfish personal propensities, but for the acquisition of that which is for the enduring benefit of others, and therefore for ourselves. Often in the school of experience that which seems a bitter lesson comes to us; we are obliged to go over it line by line, and apply it to our individual life, and thereby we learn patience, prudence, and a just regard for the rights of others, which, if exercised, will redound to our credit and success ; for how true t is that those who work solely for self, regard less of the rights of others, who ignore the prin ciples of justice, who do not consider that which belongs to their fellows, but push out recklessly in the pursuit of some aim or end-set on winning their own course whatever others may wish or want-are certain in time to be defeated. and to find their plans passing away from them, and themselves stripped of the outer covering of ambition and pride, a picture of desolation and despair.

We are placed here not to consider ourselves alone, but to consider our fellow beings : The use and purpose of Spiritualism, therefore, is to add another step to your comprehension of life's ends and aims-viz, that of soul culture; every earnest thinker, every honest Spiritualist, who comes to the work determined to unite his forces with those of both worlds in spreading the gospel of truth as preached by the angels of heaven, every soul inspired with a real desire to be of use to its fellow beings, our subject: "Spiritualism and its Uses." In has already begun that work of self-culture. the ages gone by, humanity has been called This good work, thus established, goes on, by the power of divine gravitation naturally attracting to itself the presence of unseen helpers : Beings, once your friends on earth, now ascended to the higher plane of existence. turn to you from spirit-life declaring that in that stage of experience they have received compensation for their every act on earth ; and when they recognize that you are disposed to profit by their teachings, and to come into a condition of receptivity to their influence for good, they will exert all their powers to lift you up to their own plane; and acting in harmony with the law of progressive unfoldment, you will find that at each step conditions are constantly provided to aid in the carrying on of the same noble service for humanity at large.

Thus does Spiritualism demonstrate another of its uses to the world ; and we of the soul-life, cause him to inwardly declare to himself that working upon the denizens of earth by and he will succeed in whatever he undertakes; through the power of the spirit decarnated and this inward courage has been his leader. from the physical and hence outside its narrow marshaling him to victory. The greater the limitations, know no such words as defeat or struggle which the history of the past records, failure. Under the mighty influence thus demonstrated to human apprehension to exist. the word to-day has risen to a height of spirit ment we shall find, parallel with the human uality which surpasses all that the ages of the past have known. In arriving at this high every stage, the traces of a grand revelation - | plane of development, many grand souls in mortal have been crushed and heart broken, brighter in the darkness, revealing to mankind | but these earnest pioneers who have prepared the way for you have gone onward to a vet higher sphere where a just reward awaits the doer of every good deed. Are these purified ones, these souls uplifted through suffering, idle now? Are they forgetful of those they have left behind? No I they are with you in every department of earthly experience, striving for the benefit of tolling humanity. They are here, in this beautiful temple of Nature, at this sunglorious hour, by this spreading bay, where the waves make music on the sands, and the birds carol in the swaying trees; they are here in your midst, and wherever earnest souls are

pansion needed to fit it for that higher school | form, and the dispersal of its gradually ac- | spiritual side to the revelations of phenomenal | presence of excarnated spirits who are themcreted atoms constitute merely the stripping away of the outer covering that the soul within may attain to grander proportions-has the further use of teaching you that the work of preparation for that immortal life must find its beginning here and now : You are not to wait till you quit the scenes of the physical. If you wish to work hand in hand with the mighty powers above you must commence while in the mortal to qualify yourselves for such grand companionship.

Spiritualism teaches that the human heart may be rendered here and now, by adequate effort, a fitting temple to welcome the presence of the loving angels who seek to compass the regeneration of the race. Such a heart, filled with the purest hopes for human good, illuminated ever with the desire to be a blessing and of use to others, placing its own personal and material prospects last and least in the list of its aspirations, will indeed be a fitting shrine within the circle of whose glorious presence angels may walk with men!

As Tyndall in his famous Belfast address declared he found within matter the promise and potency of all forms of life, so we declare that in Spiritualism as set before you by the earnest souls proclaiming the present dispensation is contained the promise and potency of all that shall make grand the future life of man on this planet. Spiritualism is not merely related to life in a sense of appealing to human hearts who have lost their dear friends by the interposition of the chilling hand of death : It has something more to do than to give a knowledge of immortal life, important as that is to mourning and grief-stricken humanity; it is deeply related to mortal life in its every departmentall that is going on in human affairs; there is not a direction of importance to you as men and women-whether touching your social, moral, religious or political duties and tendencies-wherein its influence is not exerted.

One of the uses of Spiritualism has been, since its advent, to open and maintain a free nlatform whereon the problems of human life may be thoughtfully considered. Under the awakening influence man has been encouraged as never before to think his own thoughts, whereof Spiritualism has achieved for him a more direct and unobstructed avenue of expression before the world. But before embarking upon the work of teaching others it should be remembered that, it is our first duty always. to so discipline the mind that we may ourselves understand what we wish to teach to them. Let us first establish satisfactorily to our own minds whatever we seek to impart; this is the true course to be pursued if we wish to be of service to humanity. If we find we have a truth which tends to elevate our own soul we are recreant to duty if we do not give it expression; but we must also remember that that which appeals to our own soul, that which gives us light, may not do so to others; and, therefore, we must not be prone either to denounce them for the non-acceptance of what we say, or to continually reiterate before them that which, on experiment, proves incapable of reaching their comprehension. The cultivation of free thought on the part of those who have been accustomed to let others think for them may rightfully be regarded as one of the chief uses of Spiritualism-a cultivation which is supplemented by the affording of the fullest opportunity for its expression yet known to man. But while we affirm that Spiritualism is as broad as the universe, free as the air, boundless as love itself, we also wish it understood that Spiritualism does not claim for itself all the idiosyncrasies of individual minds-there is much proceeding out of the human mind that does not belong to Spiritualism : These things are merely the excrescences which grow on every tree of life, and which may safely be left to themselves, having no power to injure the expanding trunk itself. Therefore while we are ready to give a hearing to every one who has a thought to express, we are not ready-unless convinced that it is calculated to benefit others-to take it into our scheme of life, our comprehension of duty, or to make each new expression a part of our teachings. The spirit of discovery, it is true, has to be appealed to; but in this day human minds that have thrown off the yoke of the old are not ready to accept everything in the new that is placed before them as the result of claimed research, until each individual has for him or herself duly investigated the proffered statement and tried it by the light of free reason and the oracle of enlightened judgment. Spiritualists are a progressive people ; they are not ready to take up the line of established oustom; but they demand that what is promulgated to them as truth shall bring with it oredentials that shall establish its claims to a demonstration. Spiritualism comes to you with another important use or purpose-the establishing in human hearts of a recognition of the supremacy of the spirit itself which shall, in spite.of all contending forces, influence each life, exerting a power that shall take it above the sterner surroundings and wearing frictions of physical existence and bear it steadily and surely on to higher conditions of beauty and utility. We are here gathered, friends, in loving assoclation for mutual improvement. Here in this beautiful spot, where the loved ones in spiritlife gather to join with you in your songs of praise, your words of appreciation concerning the great boon of the Modern Dispensation, all ure as placed man here for a purpose whose unseen powers which are, in this day, and gen-ultimate is not compassed to the full on this eration proclaiming in clearer, tones than ever mortal stars. He head a school of life to at tend to take to immortal life to at tend to take to immortal life on the weary heart of mankind. Dropriate from his own unfoldment; the hu-supprised in dealers in the verity of and growin by its culture and growin by target and growin by its culture and growin by target and growin with the disintegration of the physical and growin by target and growin the circles of high art the and growin by target and growin the circles of high art the compassed to the disintegration of the physical

truth; of course the conditions of the material selves grand masters, and who stimulate and conflict with those of the spiritual, and you assist him to complete that upon which he is may long, and long almost in vain, for a comprehension of spiritual presence, a token of the | does not satisfy himself-he feels that the myslove, the sympathy which the good angels are aside from this external conflict and come together with true earnestness of heart, the heavens become open and the angels descend with healing power to bless and strengthen your lives; it only rests with yourselves as to whether you go not back to your homes better fitted to fight the battle with the attending ills of life-better ready to walk with angels when you go hence from these pleasant and inspiring scenes.

Friends, while we call ourselves Spiritualists -because we recognize the truth of spirit-communion, because we know that those who have parted with their mortal bodies still live and love us, and can wander with us in tender association and social intercourse-let us not forget the duties we owe to them and to ourselves. Every soul-after becoming free from the physical-which desires to disengage itself from the hard, crude conditions that have held it down in the past, is given an impetus to spring forward upon the road of progression ; opportunities are afforded for the fullest expression of its needs and its aspirations ; and when such spirits return to you full of the old yearning love, anxious to reach your heart, to prove to you that they live, remember and bless, it is to draw vou upward to their plane of being; and the just duty of each soul in mortal is to respond to the call from over the waters of change, and to endeavor to afford the best conditions for such return, and the giving of that which the revenant ones seek to reveal.

We would not encourage mortals to give up or diminish their interest in the concerns of their present life-for the world they know today is the school-room where lessons are learned for to morrow's use-but let us not see a disposition on the part of mankind to bring the revelations from the higher life, as embodied in Spiritualism, down to the dead level of material and physical things; you can have no quickening or growth of the soul unless you 'can understand the spiritual nature within; therefore, when you attend a circle to commune with spiritual intelligences it rests with yourselves whether you commune with angels or with those who are on a low plane. having no aspirations above the physical conditions of life-for because a spirit has lost its material body it does not follow that it has parted with all that belongs to the physical. Returning spirits have constantly urged upon you the importance of educating your own souls -the necessity, if you would become pure in spirit and like the angels, of cultivating that | day. We allude to the Onset Bay Camp-Meetbrotherly love which casteth out fear : you know that they have constantly spoken to you of the importance of providing pure and holy conditions for returning spirits if you would have those who return to you from the unseen world pure and honest in thought and deed. All these injunctions need to be urged over and over again. Spiritualists do not realize as they channel of expression for added truth and a should that this is one of the conditions which spirits demand, viz., that of finding, when they come, a temple suitable for their own use-one that is fitted for the presence of high and noble minds of the heavenly world. And unless they do find that, and unless the thoughts of those to whom they come are earnest and honest, they cannot bring those impartations from a grand and spiritual life which they long to bestow. Spiritualism embraces all things in its meanings and uses. It is like the acorn : as this oakgerm dropped into the ground springs up in due time and accretes to itself the conditions | coming time. which result in a mighty tree which gives rest to the fowls of the air, and shelters man beneath its spreading arms, so Spiritualism, fallen into the more receptive soil of this modern age, is destined in time to become a tree under whose verdant branches shall gather with songs and rejoicings-their every need assuaged-a fear-enfranchised, love-guerdoned humanity! It may not be known by the name Spiritualism, but it is everywhere. It is now in the sanctuary of the creedist, the library of the scholar, the laboratory of the scientific student, upon the rostrum-in every department of human life and thought this grand power permeates, making its influence felt, and bringing light to illuminate the mind of humanity. Under its benign revealings mankind has. during the last third of a century, advanced steadily to a higher plane of thought than has ever been occupied before. Human invention the question is asked where and when will it end? There seems to be no limit to human endeavor and application in practical ways, and never before have the spirits had so fully the power of coming in contact with physical life, in the making, but each effort in this direction is a step onward. Man has a spirit of his own. life, produces results to day of which the oldtime world never dreamed ; still the feeling is there, born of the overshadowing presence of spiritual prophecy, that more is to be achieved :

engaged. But when his effort is completed he tic vision which his soul perceived is not adeentertaining for you; but when you stand quately wrought out upon the canvas. As that painter feels that his ideal is not fully outwrought, so in many human forms to-day the indwelling spirit seeks to work out a grand image which the new light has revealed to it. but feels that it has also failed in the conception and execution of the grand and noble angel of manhood or womanhood which it sought to build up before the world ; but such labors, such aspirations bring them at last the aid of nobler intelligences who seek to assist in the development of individual resources, and the victory is sure by-and-bye !

The work of Spiritualism, its sublime use in the world, is not confined to the limits of avowed believers in the New Dispensation. Wherever human hearts aspire, wherever sculptor carves, or musician executes, or poet sings. or limner seeks to portray, or preacher to expound, there the latter day evangels wend their way seeking to uplift, to purify, to enlighten. The sculptor, the musician, the poet, the painter, and least of all the preacher, will not acknowledge (in most cases) that they have been overshadowed by angelic presence and power but such is the fact. All these gifted mind can be and are brought in varying measure under the control of unseen helpers, and the mighty work for the betterment of human conditions is thus going on constantly on every hand.

Spiritualism's direct work, while embracing the concomitant of angelic help, is to develop within each man, however humble in station, or retiring in disposition, the gifts which belong to the individual's nature; to stimulate the genius which is within; to enlighten by drawing out-which is the true meaning of the word educate-the powers inherent to the individual. Spiritualism prompts to self-knowledge, leading man, to seek to fathom the deeps of his own being 'ere he lays metes and bounds -in his own estimation-for others. Spiritualism seeks to lead man to the maintaining of an equal mind under all conditions, through an understanding of the law of self-improvement -which process can only be rightly conducted when in harmony with the inculcations of the angels who are his teachers and guides.

We cannot, within the limits of this discourse, define or even outline the uses of Spiritualism, and the important work it is prosecuting in the world; but we deem it proper, at this time, to turn aside for a moment to look upon one of the agencies for go: d through which the spirit-world is operating so successfully toing Association and its services in the cause of proven human immortality. No matter what difficulties may arise in the future in its path, it is an established fact. This association of Spiritualists has been brought together by spirit workers, and will be by them sustained in its important work of maintaining alike a place where the improvement of physical health may be watched under the best conditions-as it is in this charming spot-with the harmonious unfoldment of the best powers of the soul. Here, year after year, shall crowds attend-those who are Spiritualists marking with gladness the advances of their cause, and those not yet awake to its divine verity carrying away with them, when they go, at least a new meaning to life, for the contact with its spirit-side into which they will have been brought will, in its effects, be with them in all The struggles of this Association in the past have but been necessary for the foundation of its future usefulness-just as the difficulties which the individual man encounters render him more rounded in experience and better fitted for the discharge of duty. We see that by-and-bye the spirit-world will prove the most powerful, and that disturbing conditions will pass slowly away; the human element - necessarily more or less instinct with selfish purposes-will be eliminated, and the spiritual grow stronger as years go by. Friends: In drawing our remarks to a close let us urge upon you, and upon all men, in the name of the angel-world, to act in harmony with the highest impulses of life, to allow no selfish purposes to cloud the vision or block the onward way of the indwelling spirit, so that when you are called to pass from this sphere of being you may be lifted to such a has come to such a height that in certain minds | height of spiritual exaltation that you may be able to comprehend and be fitted for the companionship of angels of goodness-the pure and the beloved ones of the eternal world ! Spiritualism and its uses I how broad the theme, how fraught with meaning. We have and imparting the ideas which they desire to at the outset to understand the first few lesbe outwrought on earth for the advantage of sons which it has inculcated before we can mankind. But, nevertheless, the work needs comprehend the grand use and work it has to to and must go on ; the effort to attain to the accomplish : The lessons we have to learn are grandest achievements is necessarily imperfect | that there is no death; that there is free communion between the two worlds; that it is our duty to educate and purify our own developed in ages past by trial and storm, and individual lives so that we may give fitting temptation and victory, and that spirit working | welcome to the bright ones who come to us In consonance with the denizens of the higher | from the other shore : That after we have realized these, and are prepared to welcome the angels and work with them, it is then our the angels and work with them, it is then dur duty to join in the grand service of effort for, the improvement of, our fellow, beings, first understanding our own resources that we may be the better fitted to give them forth to those

the grander has been the victory achieved; and looking along the line of that past developwill and rising into clearer prominence with a spiritual inspiration shining brighter and that there is a power beyond and above all earthly things. This illuminating power has been called under various names, and to-day we recognize it in its grandeur and beauty as the power of Spiritualism, or the power of the spirit.

Modern Spiritualism is of comparatively recent date, yet it is closely related to what we may call Ancient Spiritualiam : for through all the ages a spiritual power has ever and anon manifested itself to the human mind, and called the attention of the soul to higher and diviner things than those connected alone with physical conditions. Within the last forty years, gathered these bright spirits come to bless and however, Spiritualism, has received a new impetus, and it has rayed, out its divine light and knowledge on every hand to instruct, to elevate, to strengthen human hearts here in the flesh. It has been considered by many accepting the truth of Spiritualism as it appeals to their reason and judgment, that the sole aim of this grand awakening in our modern day is to break down the partition-walls that have heretofore divided-in men's minds only the two worlds, and bring man into a recognition of the verity of the nearness of those who have passed through death, and of the practicability of intelligent communion between the seen and the unseen : But we declare to you that while this is a grand and important work which Spiritualism is performing with victorious earnestness the wide world over, it has still a higher and a diviner use. . The innate power embodied in:man is like a quenchless flame, for it is of the universal realm of spirit itself, and so is indestructible. This conscious individuality called the spirit must assert its superiority over all physical things. There is that within man which proclaims him to be something: more than a handful of dust, more than a more organism acted upon by an unseen power, more than an animal living a life of sensuous ease or a destructive warring for subsistence, and then passing from the stage of being to make room for more machines of his own pitiful patternfor more animals of his narrow order of development. Is this the all of human destiny ? No 1 The conscious energy, the vital depth of the affections, the ambition which dawns but reaches the best conditions for unfoldment in the truest no midnoon on earth, all demonstrate that Na- | sense, and come into oloser sympathy with the ture has placed man here for a purpose whose | unseen powers which are, in this day and gen-

sustain them in every honest and noble aspiration. One cause of the mistakes of the past has been the peculiar ideas that have found a birthplace in the human heart-erroneous in themselves, and yet seemingly fraught with meaning to the soul that yearns for knowledge of the world beyond. Spirits have been preaching the new revelation constantly, but under what are sometimes called "unfavorable conditions." They have had first to break the crust of error that has crystallized around the human understanding ; they have had to bring a knowledge of immortal life to the hearts of those who knew nothing of the future. When they have brought this knowledge so fully that nothing can sweep it away, their next work is to impress upon the human soul that the first duty of every man, the first duty of every woman is to endeavor to purify self, so that no aggressive feeling of mere individualism may there remain through whose subtle action the desire for elevation in a material sense shall become prominent and foremost in the heart to the exclusion of the desire to be of use to humanity.

The purpose and use of Spiritualism in this regard may be summarized in its inculcation of the necessity of .self-improvement and soulculture-that by strict attention to the spiritual nature within, and an harmonious adjustment of the exhibitions of its powers with the necessary procession of events in the world without, the man and the woman may attain to

BANNER LIGHT. OF

NOVEMBER 20, 1886.

Written for the Banner of Light. HIGH MASS.

They were holding high mass for the soul of the dead And the surpliced priest knelt low, And a solemn prayer in Latin he said To the shrined virgin and saints o'erhead-Which only the saluts may know.

And the altar-boy in the wake of the priest, With clinging garments and fair shorn hair, A censer swung till the prayer had ceased And a dirge of death by the bhoir released. Crept out on the shuddering air.

Oh I stately and tall the tapers burned 1 And the gold-wrought tapestry stared below. Whilst stricken faces, in grief upturned-Baptized of tears-to the priest's face yearned For knowledge, for light, through this mist of woe ! But the priest's devotional undertone, The chant of the choir, these alone Through the fever-pulse of the heartache flow.

A cross of flowers the coffin wore, And my weary eyes roamed thence Till I saw the surpliced priest no more, But seemed to stand on another shore, In a garden of flowers dense-And the cup-like censers their bosoms bore, With the odor of beautiful dreams ran o'er,

Which the soul refined may sense. The roses were bowing, red-lipped and sweet,

And the violets kneeling beside each other In a little group at a great oak's feet ;

Whilst a fify was holding high mass for the soul Of this wonderful universe, under control Of Nature, the tender, the true-hearted mother.

So this soft little prayer went up from my heart To the souls of the flowers, (who listened I'm sure, That when I am gathered to gardens above, And laid in the house with the long, narrow door. Some friends on that door-some friends that I love May lay but sweet flowers bedewed with a tear, While their hearts hold high mass, but in memory

mart. O'er the tenantless house which the spirit leaves AUGUSTA CHAMBERS.

Original Essay.

ACCOUNTABILITY AND ITS COROLLA-RIES, FROM A PHILOSOPHICAL STANDPOINT.

BY JACOB EDSON.

· Some years since a stranger, apparently in great trouble, approached me in a secluded spot with the question : "To what extent are we accountable creatures?" Apprehending his condition, I answered : "We are sufficiently accountable to take the effect of all we think, desire or do."

He seemed at first to accept my statement; but, rallying, in view of his deplorable condidition, he replied : "I was not consulted in regard to my birth, the parents that should bear me, or the country in which I should be born. Oircumstances over which I have had little or no control have made me what I am. Why should I be held accountable for what, under the circumstances, I could not help being ?"

I answered : "Because you are the person preeminently interested ; you are a finite outbirth of the infinite, the all-pervading Princi ple of Life that is seeking to unfold and express Himself-His perfect love, will and wisdom-in and through you; you are, or are to be, His free agont; there is a sense in which you, in your finite sphere of activity, are-now doing the work and executing the will of the Infinite. It is through finite agency, its unfolding free It is through finite agency, its unfolding free-dom, that the Infinite, the Divine Will, is to be dom, that the infinite, the Divine Will, is to be ensected, and the animal man regeneratively transformed through the human into the di-vine department of life. Were we not in some sense free, and consequently accountable for all we think, desire and do, we might never have obtained a conscious, immortal entity that brute beasts do not possess. As it is, it is a mat ter of choice what we shall be." The stranger interviewing me (as I after-wards learned) was an educated man of more

wards learned) was an educated man of more than ordinary intelligence. He had been a minister, was well instructed in the so-called tematic theology of the Methodist Church He did not seem to comprehend my statements; life to him was a failure; he reäfirmed and re-inforced his position. Becoming somewhat ex-cited, he plunged into metaphysics—deep down below the subsoll of finite causation, standing, as he supposed, upon the bottom rock of truth. He declared that he was a philosophical neces-He declared that he was a philosophical neces-sity; that life is a panorama that unrolls each and every actor in an unalterable position; that the parts performed, though seemingly the result of choice, were so made up by cir-oumstances, conditions and proclivities that it was not he, the individual, that chose, but his Maker—the Power that compelled the choice and controlled, through law, his choosing. He affirmed that, in law, the courts declare if a person does a thing under compulsion, the thing done is in reality no act of the doer, but is, to all intents and purposes, the act of the person or power that compels the action; and concluded by exclaiming in a most vehement manner, "I charge home upon my Maker the orime of making this miserable wreck of hu-manity that stands before you." It was the strongest statement of apparent truth, from his standpoint, I have ever heard made. To perceive its fallacy required a deep-er, more comprehensive conception of spiritual er, more compresensive conception of spiritual life than our zealous friend had as yet conceived. To beget or evolve such a spiritual conception in his case called for a prompt and exhaustive reply. Conscious of my inability to do the subject jus-tice, I proceeded in a careful, deliberate man-ner, as best I could, to state the truth involved. In substance I replied that, from my stand-point, he was one among millions of apparent wrecks lying stranded on the rocks, shoals and guidakands along the abores of time-demonwrecks lying stranded on the rocks, shoals and quioksands along the shores of time-demon-strating through unspeakable agony the tenac-ity of human life, the fact of individual ac-countability, and the laws of compensation and necessity-the king-pin of truth, upon which depends our hope of a glorions never-ending hereafter, not only for ourselves and friends, but for all others, even the most degraded and incorrigible seeming wrecks of humanity. Taking the stranger by the hand. I said : "Friend, as a mechanic, I was taught years ago not to find fault with a piece of work before it was completed. As it lies in my mind, you, as well as the rest of us, are not yet finished products. The eternal Truth, the perfect Personality, has but begun to be evolved within us; hence we but begun to be evolved within us; hence we cannot appreciate or reflect its divine beauty or use. Nevertheless, it is there, as the oak is The the acord, or as Legarus was in the sepul draw of the sepul to colling or the set of the control is a strategies of the borner of the control is a strategies of the control is a s or use. Novertheless, it is there, as the oak is in the acorn, or as Lazarus was in the sepul-chre. or as the Christ is in the new tomb, waiting to come forth when called, or when angels shall roll away the stone of unbelief that obstructs the door. I grant, as you claim, that life here in time and space is, plotorially speaking, a panorama, unrolled by philosophi-cal necessity; that each obaracter appears and performs, even to the most extreme detail, as seen or foreknown by the parfort Change in the

wrong. It was an aggravated manifestation of animalities, obtained in the states and condi-

wrong. It was an aggravated manifestation of animalities, obtained in the states and condi-tions through which they had been evolved. These animalities adhered as practivities, and biased the capacity to choose. The actors did not obey the higher law. They had the ability to do right, but not the disposition. Hence the necessity of further illumination to en-lighten ignorance, which is the occasion of sin, that obstructs but does not prevent the final evolution of the perfect good. Compensative accountability, in its effects, its pains and penalties for wrong done, neces-sarily unfolds capacity to do the right, and eventually the desire to do it. It is the prov-ince of conscience to prick and pain us when we knowingly transgress the higher law. An enlightened consciences is said to be the divine right of the soul. Hence, accountability, through its consequences, must ultimately un-fold and regeneratively transform the soul into higher spheres of life. In proportion as this is accomplished, our agency is enlarged, its freedom increased, and its personal capacity to control and be controlled in harmony with inhering law progressively attained. Thus supernal beauty and divine use are rendered apagraphic to divine the avertage and the reduction.

is rection increased, and its personal depacty to control and be controlled in harmony with inhering law progressively attained. Thus supernal beauty and divine use are rendered apparent to all that come within its sphere. The essential elements of personality are be-ing, consciousness of this being, and control over it. It has its ground within itself. It is the unfolding "Lam that Lam"—a sonship of God, begotten in the affectional nature of man. It is written: "To as many as believed on Him [that is, the Christ, that enlighteneth every one born into the world,] gave He [the personified Light] power to become the sons of God." The individual Jesus, in whom the son-ship obtained, said: "I and my Father are one." So also are we all one in the personal God who are in perfect at-one-ment with Him in our inmost selves. The kingdom of heaven is within-us, and if we are in the sonship, we delight to worship, adore and serve the King enthromed. enthroned.

enthroned. The sonship of God in man is an opening up of the divine principle of love implanted within the human soul. Its opening up involves the head, the intellectual capacity, as well as the heart, the affectional nature; its capacity to aspire and to be inspired; to do, and to be a personal expression of the higher law. It is an attuned at-one-ment of the animal in the hu-man and the human in the divine, and neces-sarily evolves the Perfect Cause, being its indi-viduality personified. It is through coöpera-tive finite agencies, as described upon every viduality personined. It is through coopera-tive finite agencies, as described upon every conceivable standpoint all along the pathway of evolution, that the infinite Over-Soul is ren-dered almighty for good. There is a sense in which, through agents more or less free, "there is no evil in the city, and the Lord hath not done it." Verily, even that which is evil on the surface is by virtue of the partacet providone it." Verily, even that which is evil on the surface is, by virtue of the perfect provi-dence, made to serve the Infinite in the evolu-tion of supreme good. The destrine of philo-sophical necessity, with its perfect providence, is the only doctrine that will produce that broad charley, with its inuits, which every one knows he needs.

According to the best statements of "modern knowledge," "God is the power that is always everywhere manifest in phenomena. The source

whom we all act, choosing from the standpoint we occupy in progressive evolution. We can in the arms of an all-embracing Providence, in the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, the solid below as well as in the spheres above, will, and wisdom through aspirations for the the buds of promise that necessarily open in the sphere law-and not in accord with the sphiritual department, its higher law, is beyond the possibility of doubt. Do you ask, Why blame the brothers of Jo-seph and the Judas of the disciples for the super that did the work and executed his will in their sphere of activity? Answer: Because the blame belonged to the agents that committed the orime; they knew the right bud did the wrong. It was an aggravated manifestation of they do not think or choose; because, if they

Ghost. In the animal kingdom we see "the insect working the superb mechanism"; the beaver, the bee and the ant conforming to law, always doing the same thing under the same circum-stances, demonstrating the presence and per-fection of their control, as well as the fact that they do not think or choose; because, if they did, some would think and choose differently from others. The higher animals, more free from automatic work, unfold through millions of years of evolution the animal, Man-the epitome of all else, with some spiritual capaci-ty to think and choose. Hence individual ac-countability, with its pains and penalties, upon which we rely for the progressive unfoldment and final perfection of the human race. It is well, to distinguish between the devel-

It is well to distinguish between the devel-opment of the faculties of the soul and the proopment of the faculties of the soul and the pro-gression of the soul itself that possesses the faculties; or, as some might phrase it, the bringing forth of the capabilities for doing, and attaining the disposition or will to use those ca-pabilities only for good. The one develops the capacity to do the right; the other evolves the spiritual aspiration—the desire and will to do it. spiritual aspiration—the desire and will to do it. Doing wrong, upon the animal plane, unfolds capacity; and its exercise necessarily results in accountability, and this leads to illumina-tion, which dispels ignorance, the occasion of sln. superstition, bigotry and crime, that seem-ingly hinder but do not prevent the execution of the will of God, the perfect Cause, here on earth.

earth. We are told by agricultural chemists that at We are told by agricultural chemists that at times great droughts are needed to allow an electric substance, an essential element, to come up from the subsoil below and prepare the soil to vivify and unfold a better condition of vegetable life. As with the soil of earth, so with the soul of man. There are times when dire calamities, excruciating affliction, sorrow, sin and consequent death to the old are needed to permit the up-coming of our better selves from the hidden recesses and rock-bottom glens of our inmost life. "Life from life is a dictum of science." "Law is a statement of conditions," "a mode of di-vine action." Accountability involves inher-ing laws, the evolution of which unfolds, as it were, an eternal standing-stool, adapted by the perfect Providence to prick and pain us until we stand erect, and wak with God. Scientists tell us that tadpoles will live and

we stand erect, and walk with God. Sientists tell us that tadpoles will live and grow to an enormous size in the dark, but that it takes light to transform them into frogs. So with the animal man. He will grow and ex-pand in all directions upon the animal plane, but it requires the light of life-spiritual illu-mination to regeneratively transform him from the animal through the human into the divine department of life.

In the vegetable kingdom the vine fruits from the new growth's so also in the metaphysical department of the spiritual, growth and fruit-age express the higher life. The expert hortidepartment of the spiritual, growth and fruit-age express the higher life. The expert horti-culturalist may, by conforming to law, produce almost any kind, quality or color of vegetable, fruit or flower he wants. "The ring-stresked and speakild" in the animal kingdom, as well as in the religions peculiar to the animal plane of human life, were similarly produced. To li-lustrate: The potato vine is the product of the potato, which buds and blossoms in the air and light, but fooperatively yields its product in the soil from its roots below. The potato, by continuing to plant it year after year, in the same soil, gradually degenerates, until it may become worse than useless as seed. "The farming man" may continue to plant his de-generated potato year after year, but " the man farming" goes back to mother nature for seed-lings. He plants the potato balls that grow on the vine in the air and light. The product at first may seem insignificant, but by proper cul-ture and good environment for two or three successive years, the persevering seeker wi'l find many different varieties from which he can select the best. The seedlings of the "Che nango," the "peach-blossom," the "snowflake," and many other good varieties ware thus nonknowledge, "God is the phenomena. The source of what we see and hear and touch is the source of what we call matter, but it cannot itself be material." Conceive in your mind a boundless intering "goes back to mother nature for seed-lings, He plants the potato balls that grow on the vine in the air and light. The product at first may seem insignificant, but by proper oul-ture and good environment for two or three successive years, the persevering seeker will find many different varieties from which he believe in, worship and call God. Intelligence pervades everything. An emi-nent writer has said: "There is a universal life behind all life that we see, and of which is constantly antagonize the old, the compara-necessarily antagonize the old, the compara-necessarily antagonize the old, the compara-tive antagonize the old, the compara-tive antagonize the old, the compara-necessarily environment for two truths or theology does not necessarily antagonize the old, the compara-tive and approximate the product at incomparation of the matter, and for the sources of the sources in the sources of the source of the source of the sources in the potato with the potato balls that grow on the vine in the air and light. The product at intelligence pervades everything. An emi-net writer has said: "There is a universal in eccessarily antagonize the old, the compara-tion and the potato and the output the sources and the source and potation of the new truths or theology does not necessarily antagonize the old, the comparanecessarily antagonize the old, the compara-tively dead or dying. Its recipients, grateful for what they have obtained, necessarily push forward in an inquiring, receptive spirit for the latest expression of the eternal. If we would have the highest order of spiritual truth, the living thing, we must go back through mother nature to father God; to his Living Word, the essential Christ or Vine, and if the product deessential Christ or Vine, and if the product de-generates through church association into crys-tallized creedalisms and lifeless dogmas, we must go back again, and still again, until we open up or evolve the infinite Husbandman, His perfect personality, in ourselves, and be-come, so to speak, sons and daughters of the living God. From our standpoint, therefore, accountability to the eternal, all-pervading Principle of Life implanted within us, with its corollaries as described is the king...in or capa corollaries as described, is the king-pin or con-tral fact upon which we rely for the progressive unfoldment and final perfection of the entire unfoldment and final perfection of the entire human race. Most of us crept before we learned to walk. We sometimes stumbled and hurt ourselves in our infantile efforts to go alone. It is through persistent insistency on inhering law that we are enabled to evolve. sufficient personality to stand erect and cooperatively walk with God. In attempting to do this we have discovered by Observation as well as the a computation pairon. In attempting to do this we have inscovered by observation, as well as by a somewhat painful experience, that animal birs, is the most diffi-cult thing we have to contend with. To illus-trate: A customer of the writer has a composite steamer composed of iron, brass and wood, in which the compass, because of conditions, is-not totally deprayed but-badly demoralized. An expert who has the exputation of theorem not totally deprayed but-badly demoralized. An expert who has the reputation of knowing and doing about all that can be known or done in such matters, had exhausted himself with-out effecting a cure. A scientific expert, who stands at the head of his profession, came on from a neighboring State, and did the best he could to improve it, with but little better re-sults. The trouble was, bias from local attrac-tion. The remedy applied was magnetic points —counter-attraction mpon the same plane. The difficulty encountered in the application was ap-plied to overcome the local, it so reduced the power of torrestrial magnetism over and above the local and its counter-magnets, that the needle would not respond and point to the pole with any degree of certainty; and consequently

into the constitution of our country, and the literal name of the historic Christ into the creeds of the dogmatic church, to satisfy its liferalistic votaries, but unless we, through spiritual illumination, are enabled to open up, or evolve, in accordance with inhering law, the essential Christ, his love, will and wisdom, in the heart and conscience of the nation, and thus into guidance of the ship of Church as well as of State, we shall continue a Godless, though not a God-forsaken, people. Knowl-edge is power for good, but ignorance, supersti-tion, bigotry and sectarian opposition hinder its execution. From a phyenological standpoint, the com:

edge is power for good, but ignorance, supersti-tion, bigotry and sectarian opposition hinder its execution. From a phrenological standpoint, the com-posite man, the macrocosm or epitome of all else, is an organized bundle of individual con-tradictions. Each facuity of the mind neces-sarily seeks supremacy in Asserting itself. To illustrate: Acquisitiveness says, "Get i get i" and if allowed supremacy in Asserting itself. To illustrate: Acquisitiveness says, "Get i get i" and if allowed supremacy in asserting itself or complete control would give itself entirely away, and have nothing left to help itself or others in uplifting the human race. As with Acquisitiveness and Benevolence, so with all the other faculties. They may be paired as opposites all through the phrenological chart. It is well that we are thus checkmated with stays and latches, so that we cannot get away from ourselves; and consequently are thus bound by law and everything good, grand and noble; yes, by and in God himself; and must eventually, because of our accountability, evolve his perfect personality, with its eternal life, in our at present imperfect selves. It is a mistake to suppose that the animal de-partment of our spiritual nature should be ig-nored, crushed out, or discarded in the unfold-ment of the higher life. We put bits into our animal's mouth for the good of the superstruc-ture in which the higher life is to obtain, and upon which it is, through regenerative trans-formation, to ultimately stand erect. It is for the good of all concerned that we would lift the citadel of life, its receptive and directive mechanisms, or capacity to choose, up and away from undue animal bias. It is to render our own little individual barques, as well as the ships of Church and State, fit to navigate the ocean of life, that we invite your hearty cooperation in this enterprise. The self-assert hemselves, and are necessarily inclined to project selfishness—to be dogmatic, envious and vindictive. The metaphysical condition of the unregenerat

generation and regeneration of motives, so as to give to each faculty of the mind a fair and honorable opportunity to obtain the exact size, quality and color that will coöperate and blend with all the other faculties in an attuned at-one-ment. By doing this we necessarily unfold in some sense a consciousness of the personality of God in man, and the process of regenerative transformation through which it is attained. The kingdom of heaven is within us. Its mil-lennium or Golden Age is to dawn within. Its essential Christ, the spiritual dove of divine life, love, joy and peace, a bicarnated therein. deep

love, joy and peace, is incarnated therein, deer down in the hidden recesses of even the most de praved, waiting to come forth like the rising sun to illuminate and redeem the race.

CHITCHAT NOTES.

BY J. J. MORSE.

Fothe Editor of the Banner of Light: A recent issue of the Albany Journal contains

the following : "Although we are a small people," said Elder F. W. Evans, the head of the New-Lebanon Shakers to day. "our lideas are spreading all over the world. See how the Andover theologians have been stirred up over the doctrine of a probationary period. That has been taught to Bhakers since the days of Mother Ann. We have the outcome of it will be a more general adoption of Shaker principles. Objection general adoption will mate outgrowth of the present religious and social controversies. We have abolished slavery. Women will soon be made clitzens. Then the Government will turn its attention to land monopoly. By giving every individual a share in the ownership of the land it will do away with poverty. Russia in its govern-ment is like a savage beast, and is well represented by a bear. The United States is now symbolized by the eagle. In the future a dove will be more suitable. We will present the idea of peace to the world." As Shakerism rests upon the Bible, Mother the following :

As Shakerism rests upon the Bible, Mother Ann, and the peculiar doctrines based on those two factors, one has but to reflect upon the points that "our ideas" — Orthodoxy sifted through a Shaker seive-that Shakerism, as a system, is slowly but surely contracting, and To the Editor of the Banner of Light : that its very ignoring of the world and all its

for carpets were the best that could be done; now all that is changed: a handsome hall, large, respectable and sympathetic audiences, neat and suitable furniture, a "Lyceum," and the consideration of the press, and the respect of the public. The work of the spirits, which has identified me so closely with Novacastrian progress, has brought me some of the dearest friends my labors ever obtained for me, and my heart runs over as I think how greatly our work has prospered. But the same loyalty, earnestness, intelligent direction and unflagging zeal will do as much at all places as they have accomplished in the thriving city on the banks of the coaly Tyne.

541 Pacific street, Brooklyn, N. Y.

November Magazines.

THE CARRIER DOVE .- A fine portrait of the Rev. Hamuel Watson as a frontispiece and a biographical sketch of that efficient worker in the spiritual field lead the contents. The subjects of portraits and bi-ographies that follow are Annie Denton Cridge and Mahala Garner Payne. There is also given a full-page lithograph of "Col. Hatch and Spirit-Friends," from a photograph taken in Petaluma in 1884. The remaining contents include Mr. W. J. Colville's farewell address to his California friends, delivered in San Francisco, Oct. 1st, reported by G. H. Hawes, several poems and a number of editorials on current matters of interest. Publication office, 8541/3 Broadway, Oakland. Oal.

THE FREETHINKER.-The closing pages of "The Myth of the Great Deluge," by James M. McCann, are given, and an announcement made of its early appearance in pamphlet, the thoroughness with which the subject is treated being deemed sufficient to warrant, its publication for general circulation. "Liberalism and Earthquakes" is the title of an address of T. B.

Wakeman, given in full, following which is the remainder of M. D. Conway's address before the Free-Religionists, on "Cosmic Calvinism." Editorially the proceedings of the A. B. C. F. M. at Des Moines are sharply rebuked, and the "loud applause" reported in the New York Independent to have been given the arguments of a "learned divine" "when a good hit was made "to prove eternal punishment and no probation after death, designated as a "disgusting spectacle." Salamanca, N. Y.: H. L. Green.

THE PHRENOLOGICAL JOURNAL - A portrait and sketch of Ed. S. Morse, President of the American Science Association, and popularly known by his lec-tures on the domestic life of the Japanese, introduces further interesting contents, including pictures and an account of the unrolling of the mummified remains of two ancient Pharaohs, Rameses II. and Seti I, New York : Fowler & Wells Pub. Co.

VICK'S ILLUSTRATED .- An interesting article upon "Palms as Ornamental Plants." is a distinguishing feature of this number. The frontispiece is a finely colored lithograph of Hydranger Rosea blossoms, and a variety of seasonable instructions fill the remaining pages. James Vick, Rochester, N. Y.

HOMILETIC REVIEW .- "Bide-Lights" is the title of an article the first part of which is given in this number, from the pen of Prof. Alexander Wilder, the name of the writer being a sufficient guarantee of its excellence. Its aim is to throw light on the "dark sayings" of the Bible by giving information regarding the customs prevalent at the time they were written and the idioms and forms of Oriental speech of that period ; the changes that have since occurred in these rendering certain passages difficult to comprehend and liable to be misunderstood. In the "Sermonic Section" is a Thanksgiving Discourse, by Howard Crosby, D. D., and those that follow are filled with appropriate matter. New York : Funk & Wagnalls. THE QUIVER.-Two serials, "The Helr of Sandford Towers," and "The Stranger Within the Gates," are concluded in this, which is the last number of the volume. Several short stories, poems, accounts of work among the destitute, and suggestions for further work, together with a page of vocal music, "Out of the Depths," and a profusion of fine engravings make up the remaining contents. New York : Cassell & Co. GRAMMAR SCHOOL is a new illustrated monthly of instructive reading for young people. The contents are educational; the last sixteen pages being specially designed to furnish articles upon history and science for Grammar and High Schools. Interstate Publishing Co., Boston and Chicago.

A Wonderful Cure of a Cancer by Spirit-Agency.

Mr. J. S. Kimball of West Burke, Vt., writes to me

we and all organized beings, in proportion to we and all organized beings, in proportion to our unfoldment, are expressions, or, as moral beings, are children." Scientists tell us that, "starting with the persistency of force and the primary qualities of matter, it can be shown that all these uniformities of coëxistence and succession which we call natural laws have arisen one after the other in connection with the forms which have afforded the occasion for their manifestation. The all-pervading harmo-ny of nature is thus itself a natural product," and bespeaks the presence and perfection of the eternal Life that is seeking to unfold and ex-press itself in us. We are not any of us finished pross itself in us. We are not any of us finished products. So to speak, we are but stock in the products. So to speak, we are but stock in the workshop of Nature, rnw, wrought and in pro-cess of evolution-material in the foundry of the gods, whose mills grind slowly, but surely and safely. Dr. Clark defines probation to be "the process by which souls are developed for the good of heaven." We are in probation. It must be painful in order to be effective; but the time is coming in the page four or but proper at the time is coming in the near future when eter-nity begins to dawn, that we shall have occa-sion to thank God and the good angels for all that has been done and suffered for the uplift-ment of the human race.

ment of the human race. "Life and intelligence teem in ocean, air and earth." Where is the state or condition, in the mineral, vegetable or animal kingdom, that in-telligence, pure and simple, does not manifest itself? In the mineral kingdom, molecules seem impressed for union and growth. The crystal arranges its atoms by law that is uni-form, and that gives it the utmost strength and beauty combined. By placing bars of common iron, properly related each to the other, and all to the poles, they will in time become receptive to and surcharged with the electric force of the to and surcharged with the electric force of the planet, so as to exhibit the power that controls blanc, so as to exhibit the power that controls the universe. As with bars of iron, so with human souls, properly conditioned each to the other, and all to God, we may in time become not only receptive to but surcharged with love —the life of the universe—the infinite power that is continually seeking, through evolution, to embody and expressitself. In the vegetable kingdom we see "the shrinking of the sensitive plant; the feeling after support by the sweep-Ing arm of a vine; its quick grasp of such sup-port when found; the adaptation of cereals and fruits to climate; the ourlous struggle for light and all in a forest, leading trees sometimes to

concorns precludes it from any practical participation in the world's affairs ; "Shaker principles," if generally adopted, would bring us down to a monastic subjection again, and "Christian" or any kind of "Communism" would destroy character and the need of effort in the individual life. The upheaval my old friend refers to as being imminent shows society is moving forward on the lines of universal right, and Shakers must wheel into line or get left. for having the word "Onristianity." as affix or suffix.

Some months ago the newspapers contained an account of a man who was stated to have died in agonies from fire issuing from his mouth, said conflagration resulting from the victim indulging in a torrent of "blasphemy." The dispatch was printed in all seriousness, though self-evidently absurd upon its face. Recently the Rev. T. DeWitt Talmage, in a sermon upon "Blasphemy," used this wondrous fable as illustrating how God dealt with the profane 1 A reporter applied to him regarding the matter, requesting names, dates and witnesses. But while upholding the narrative, Talmage declined to give any precise statement or information 1 The press will publish, and the average citizen will swallow, such inconsequent yarns; but when an accredited fact, by credible witnesses, demonstrating future existence, is presented, that is refused insertion ! Verily, all the wiseacres are not yet "dead"]

Yet, here and there, the public press is honest enough to treat Spiritualism as impartially as any other "ism." A case in point is now before me, in the appended paragraph from the Newcastle-on-Tyne, (Eng.) Daily Chronicle, the leading newspaper of North Eastern England, wherein the following recently found a place:

and, whether the following recently found a place: "The record of the manifestations in Pilgrim street the other night will draw attention to our own pecu-liar people-the Spiritualists of Newcastie. They have been growing almost silently, side byside with the other creeds of the city, and much more rapidly than some. Time was when the Spiritualists of New-castle were held in open contempt. This was especial-itate Mr. Robert Ward struck a match at a scape sind exposed what was then generally accepted as a piece of trickery. The attendances at the sittings after-ward were exceedingly small. But the Spiritualists are a pushing class : by lectures and other means they attracted many to Weir's Contr, and when driven from that place recertly, owing to the site being wanted, they carried with them to the Uew rooms in Pilgrim street. a good muster roll, which has since swelled. The society has succeeded in collecting together a capital ibrary bearing on their bellet. A healing class, at which it is stated every Sunday morning, and have been differioon what is termed a Lyceum is conducted in the Northumbeliand Hall. The last-named institution is for the Sunday dougation of othel-they naturatives of the Society. There are those who laugh and ridicule the doings of the Spiritualists but it. is clear, that our peculiar, people have, the street is described of the society. There are those who laugh and ridicule the doings of the Spiritualists but it. is clear, that our peculiar whet is 'the 'the' abdive city'.

October 25th: "Mrs. Jennie Roundy, a lady aboutthirty-eight years of age, wife of Eimer S. Roundy of this town, has lately been cured of a cancer by direct spirit power, through her own organism, in a singular manner." The case he describes in substance as follows:

The cancer was on the left breast, and made its appearance about one year ago. A Regular physician attended her, and after several months' treatment declared that he could do no more for her-that the only thing which could be done was to use the knile for its Right and truth are no more right and truth extirpation. It became quite sensitive, with sharp pains extending through it, and was so irritated thatshe could not allow her dress to touch it.

One night near the close of September, on retiring. her spirit friends came to her and said : " We can and will cure you." She was influenced, and while under their control made passes over the cancer ; she then went to sleep, and in the morning it had entirely disappeared and has not made its appearance since. She has gained in flesh eight pounds, and states that she never was better in her life. Mr. Kimball closes his letter thus : "These are facts. Mrs. Roundy has been a spirit-medium from childhood, and her mother is also one."

I learn that Mrs. Roundy declared that she would not have the cancer out out; she had given up hopes of ever being cured, and, in fact, had made all arrangements for her funeral, but to-day a happy family can be found in their home, also a prospect of a long: life in the earth sphere is manifest.

In Vermont there is a restrictive medical law that would cause the arrest and punishment of the spirit. making this cure, provided he could be summoned to appear before the courts ; but the laws of Vermont. and other States, do not reach the denizens of the spirit-world. How bigoted and selfish must be their minds who are instrumental in instigating and maintaining such unjust statutes as make criminals of persons in the material sphere of life for performing such good acts as the above.

Mr. Kimball recently took his own wife to Boston to be cured by a magnetic physician, because the healer could not give the necessary treatments in Vermont without making himself liable to the pains and penalties provided for such practitioners by the Doc-

수영 일 같은 것은 것을 가지 않는 것이 같다. BANNER OF LIGHT.

THE EMPEROR'S REVIEW.

The New York Daily Graphic for Oct. 30th (illustrated) transfers to its columns from those of the Times-Democrat the following grand versification. Since Henry W. Longfellow wrote his ringing protest against war in the noem on the Springfield Arsenal, we have encountered nothing more forethis in this direction. Powerful as is the snirit of conforcinio in this diffection. Fowering as its spirit of con-flict among men, born of the hereditary survival of "pri-moval passions," we believe the world's drift is insensibly in the right direction, and feel sure that some day the bea-tific vision of universal peace embodied in the concluding stanzas of the bard of Cambridge will be practically realized on earth, even though at present, and on the surface, the writer in the Democrat seems to have the best of the argument.-ED.]

The sunshine gleams up in the vast array, Glitters and glistens all the armed throng, A spiendid spectaole this royal day Awaits the Emperor, nor waits him long.

And this is peace—the eagle of his might Beeting from rapine on her lofty peak, Piumes her black feathers for a further flight, Whets her keen talons and her bloody beak.

Life seems a triumph to our dazzled eyes ; Its voice a pman ; though from homes remote Toll-hardened women's overburdened sighs Seem with the martial notes to melt aud float.

Here at his feet the realm its tribute pours Ot golden youth and hope, and strength and skill But adding nothing to the nation's stores, They only guard the land their mothers till.

All these are his, his weapons for the foe ; And deadlier arms no rival sovereign boasts; With kludling eyes and withered cheeks aglow, He sees himself an earthly lord of hosts.

Heart of this living tide that ebbs and flows ; With roar of cannons and with roll of drums, Defying Time and Death, his direst foes, Along the line the grand old Kaiser comes,

As grand a heathen as the Paynim lord Who snatched the Sepulchre from faithful Franks : Though offering only, as he sheathers his sword, The God of Battles his imperial thanks.

The God of Battles—can the Kaiser mean The Man of Sorrows, smitten, crowned with thorn, Fronting his enemies with eyes serene ; Bending bare shoulders to the scourger's scorn?

Call on thy ancient gods, thou man of war, With life's libation its grim powers invoke, The wrathful Oiln and the Thunderer Thor, Not him who on the mount his message spoke.

As blessed peacemaker, is be God's Son? Inherits he the earth as blessed meek? Could he, fresh-crowned with laurels fairly won, Turn to an enemy that stern bronzed check?

Again like trump of doom the martial blast Pours the wild music of its stirring strain; Evoked like shades from out the buried past Primeval passions rise and live again.

The angel's song that charmed the shepherds' ears, Long, faluity echolog, seems at last to cease; And love's few votaries recall with tears. The fruitless Passion of the Prince of Peace.

Banner Correspondence.

Connecticut.

NEW HAVEN .- E. P. Goodsell writes : "The de vout Christian world, which professes to believe in a life after the death of the body, puts the divine im mortal principle of life in the ground, therein to sleep the sleep of death. and so far as they show to the contrary, the sleep is of eternal duration. That it is not eternal sleep or eternal death they give no evidence beyond the mere say-so, 'the dead shall be raised." But the dead do not rise in that way, and eighteen centuries of preaching the resurrection of human bodies from their graves has proved ltself a miserable fallacy. That men and women of correct modes of thought will not longer trust their dear departed to the cruelties of such Christian hopes is one of the sublime facts theologians have yet to learn. Christians call on their teachers to explain their position upon the momentous question of immortality or nonimmortality. Will they have the courage of a truthful utterance, or hide the light of truth beneath a plie of rubbish? To ignore the teachings now placed in view of all mortals, is not to act the part of honest men. The influx of spirits from the immortal shores proves immortality, and places it as a fact beyond the shadow of a doubt. Without this evidence the Christian has no proof of a reliable kind that 'if a man die he shall live again.' But to bolster up a waning and defunct theology some search the Soriptures to find au-thority to oppose the angel ministry, and some find that Abraham was opposed to Lazarus's coming to earth with a message. Be it so; what reason did that patriarch give as the basis of his objection to Lazarna's visit? Why, simply, that the teachings of Moses and the prophets were sufficient, (and he might have added the priesthood were opposed) and beyond what they taught people would not believe though one rose from the dead. Spiritualists, however, do believe in the future life, even without the raising of a decomposed

lady of intelligence and refinement, and will be a valuable accession to the spiritual forces of the Garden Oity."

Maryland.

BALTIMORE. - William Leonard writes: "The cause in this city is progressing, but many of our most prominent Spiritualists of the past have gone over, and some, as myself, are advanced in age, and cannot work as zealously as they did, but feel as deep an interest in the truth as ever. We have Mrs. Rachel Walcott with us as trance speaker. The spirits are giving us lessons of instruction that cannot fail to do good. The BANNER OF LIGHT is much to me. I receive great consolation through its columns, and hope to continue to take it as long as I am able to read."

Colorado.

GOLDEN.-N. G. Sayles writes : " Have just finished reading the communications in the Message Department of the BANNER OF LIGHT, and conclude that it is impossible for them, in their variety and the strong individuality that marks each one throughout, to have proceeded from any other than the sources which it is claimed they do. I have derived from them more and better proof of a future existence than from all the reading and preaching I have had the past sixty years."

New York.

NEW YORK CITY.-Mrs. Emma Grattan writes I am a constant reader of the BANNER OF LIGHT, and have had with me for a few days Mr. and Mrs. F. B. Roscoe, of Providence, R. I. Mr. Roscoe is a fine test medium and lecturer. He has given two lectures in my parlors which were very instructive and entertaining, and I would like to see him brought more prominently before the public."

[From Cincinnati Enquirer, Nov. 8tb, 1886.] Christianity and Science.

PROF. WRIGHT'S LECTURE LAST EVENING.

J. Clegg Wright, of Philadelphia, who lectured for the Union Society of Spiritualists yesterday morning and evening, at Grand Army Hall, is new to Cincinnati auditors. He is an impressive and instructive speaker, aggressive in theology, and strong in denunciation of what he calls superstition....

His subject last evening was "Science and Religion; the Conflict and Its Results." He drew a graphic picture of the condition of civ-ilization in the twelfth century, contrasted it with the progress of to-day, and deplored that early time when there were no newspathat early time when there were no newspa-pers, no readers, no learning except in the Church, and no religion but that of blind and unreasoning faith; when theology was wholly speculative, and unable to enter the domain of fact. Then, said the lecturer, the Church con-trolled everything—even made and unmade bings for it was supremented.

Intel. Then, said the fetchick, the church control control tool-trolled everything—even made and unmade kings, for it was supreme.... But there came a necessity for a higher range of human thought. It must become independ-ent, and break the bonds of ignorance, or itself must cease. It appeared to some bold thinkers that although a principle had been entertained and believed for a thousand years, it could not follow that for this reason alone it must be true. For a thousand years everybody believed in the divine right of kings; who believes in it now? Nobody in America, surely. You be-lieve in self government. Times have changed. There is a fresher and a better spirit abroad. Religion, as expressed in the older time, meant dominion for the church, and slavery for the people. Now it means freedom for all who think. Five hundred years ago there was no room in the world for freedom of intellect; it was either believe or be danned I Now free-dom is the rule rather than the exception. But Rationalism was not originally aggress-ter. I was a suprement in the super the people.

But Rationalism was not originally aggress-ive. It was born in modesty. You could not find in his age a more modest man than Colum-bus, yet when he said the world was round he was contradicted by the priests. He proved his proposition and confounded one point of the cosmogony of Genesis. However, for a long time the Church contended that the Bible dis-tinctly averred that the earth is flat, therefore

tinctly averred that the earth is flat, therefore it could not be round; and, notwithstanding its oircumnavigation by Magellan, there was a mistake somewhere I They did not set them-selves at the task of disproving its rotundity; that was not necessary, for whatever the Bible taught was already proved in spite of facts. What has rational thought done? he in-quired. In the twelfth century man did every-thing just as his father, his grandfather and his remotest ancestor had done before him; just as it had been done for a thousand years. There had been no progress in all this period. Habitations were rude; none of the elegancies and few of the conveniences of life were enand few of the conveniences of life were en-joyed; even the noblemen were ignorant of reading and writing, and the people were in a deplorable state.... All that time you could deplorable state... All that time you could not find a Baptist anywhere. There were none. Neither was there a Presbyterian or a Wes-leyan. They were not even dreamed of, and the Church was in its glory. Probably there were not a hundred men in all Europe who un-derstood the tweifth problem of Euclid. After a time a voice was heard. Martin Lu-ther was crying in the wilderness of ignorance. He wanted the right to interpret the Word of God according to the dictates of his own judg-ment. That was rebellion, heresy it astound-ed the Church; it was an unheard of thing. But Luther made things lively in Germany, and established the idea that man may at least inquire, which was a brave step forward for that age. that age. The progress of thought was traced from that time to this with great care, involving an im-mense mass of apt historical allusions, a glow-ing tribute to the memory of Thomas Paine, a bold declaration of liberal argument, and a neat turn of the current into Modern Spiritualism, which enthused and delighted the large audience.

healer and semi-trance platform speaker. She is a Report of the Annual Convention of the Vermont State Association of Spiritualists, held at Danby, Oct. 8th, 9th and 10th, 1886.

Sth, 9th and 10th, 1886. Convention called to order by Vice President Lu-cius Webb, at 2:15 P. M. Friday, Oct. 8th, vocal and instrumental music by Lucius Colburn; invocation by Mrs. Abbie W. Crossett of Duxbury, who also made opening remarks and improvised a touchingly tender poem under the influence of our dear risen sister, Nichols from the audience, seated her near to him, and wove into song, with music, a loving communica-tion from her daughter just passed to splrit-life. Mr. P. T. Griffith of Danby then made some stirring remarks which called out Mrs. Crossett, Mr. Webb, A. F. Hub-bard and others. An interesting conference of two hours olosed with singing by Lucius Colburn. The Secretary, Wm. B. Parish of Stowe, being sick and unable to attend, the managers appointed the un-dersigned to discharge the duiles devolving upon that officer.

bisigned to discharge the duties devolving diport inter- *Evening.*—Singing by the choir, "Nearer, My God, to Thee." President A. F. Hubbard then called out Mr. George Baker of Granville, N. Y., whose earnest, ringing words all were glad to hear again. He was followed by remarks from Mr. Swallow, A. F. Hub-bard and others. Bong by the choir. Address of the evening by Mirs. Oresett, which was well received. After singing Mrs. G. B. Howard, test medium, of East Wallingford, gave the following names, all recog-bized: Almeda and Erastus Miller ; Jyrus B. Munson of Manchester, Vt.; Ruth Vall, Nancy Nichols and David Nelson of South Wallingford.

SATURDAY, OCT. 9TH.

David Nelson of South Wallingford. SATURDAY, OCT. 9TH. Morning Sesion.—President Hubbard in the chair. Conference opened by an inspirational poem from Spirit Harvey Howes, through the mediumship of Lucius Colburn. Mr. O, then gave a short ad-dress, followed by Mr. Wobb, who described a test given by means of "The Talking-board." Mrs. Urossett made some appropriate remarks, as did Mr. Webb and others. Mrs. Howard related the follow-ing: "Twenty-three years ago mother died. She requested as her last wish that her three daughters should care for her body until it had passed out of the house. We had placed the dear form in the casket, and in the twilight hour entered the parlor and stood by the side of it. My eldest sister stood at the head, I, the youngest, at the foot. Two of us were Spiritualists, the one who stood in the center a Bap-tist, and her grief was almost despair. We tried to reason with her, when suddenly there came a loud rap on the foot of the casket. We listened; soon it came again louder than before. Again it was repeated. Soon the Baptist sister was controlled and in language tender and eloquent talked to us for fitteen minutes, calling us her dear children, requesting the two listen-ing ones to tell the one who was a talking, about it, saying 'this is from mother to her daughters." The lecture of the morning was a grand and eloquent one. given by the well-known speaker Mrs. H. Morse Baker, of Granville, N. Y. Many good words for her came to my hearing. *Mierroon.*—Called to order by the President. After

Baker, of Granville, N. Y. Mauy good words for her came to my hearing. *Afternoon.*—Galied to order by the President. After singing by the choir, an interesting conference was participated in by A. S. Baker, P. T. Griffith, Mrs. Howard and others. An address was delivered by the President, A. F. Hubbard. At the close of the session the members of the Association remained for the purpose of electing officers for the ensuing year, with the following result: President, Mrs. Abbie W. Crossett, of Duxbury; Secretary, Luther O. Weeks, of Proctorsville; Vice Presidents, A. S. Baker, of Danby, Wm. B. Parish, of Stowe. Mrs. E. H. Shaw, of Morrisville. Board of Managers: Lucius Simons, Williamstown, J. S. Kimball, West Burke, William Pierce, Danby, A. E. Lamb, Bellows Falls, L. Webb, East Granville, Mrs. S. A. Wiley, Rockingham, Mrs. A. F. Hubbard, Tyson, Mrs. Luther O. Weeks, Proc-torsville, Mrs. Eva Farrar, Waterbury; Treasurer, Janus Crossett, Duxbury; Auditor, A. F. Hubbard,

A. F. Hubbard, Tyson, Mrs. Luther O. Weeks, Proc-torsville, Mrs. Eva Farrar, Waterbury; Treasurer, Janus Crossett, Duxbury; Auditor, A. F. Hubbard, Tyson. *Evening* — President Hubbard in the chair. Music by the choir. Conference opened by A. F. Hubbard, who related an interesting experience with C. E. Wat-kins; followed by Geo. Baker and Mr. Webb. Lucius Simons then gave us an account of his experience with noted mediums in Boston. After singing by the choir, an able address was given by Vermont's gifted me-dium, Mrs. Crossett, followed by vocal music, and names given by Mrs. G. B. Howard, as follows: Jeffer-son Warner, Phila Warner, Willie Griffin, Dennis Can-field, Kit Alma, Freelove N. Thompson. Mrs. Emlip Dillingham, Julius Hart, Luoy Doty, Ellen Congdon of Wallingford, Aunt Rhoda Gordon, Uncle Chet. Phil-lips, Wm. Palmer, Mrs. H. O. Hadley, Lathrop and Johnnie Ames, J. Doty, and Clark Bull. Mrs. Emeline Whitcomb Tower came to her husband, who was pres-ent. In the course of her message sue said: "When I passed from the body at our home in Rutland that night, the band of spirits who were with me discoursed sweet music, and there was a man at work in a sugar house boiling sap, and he heard the music, and stepped out and listened, but he could not tell from whence it came or what it meant. I want you to ask Mr. Bid-good it he ever heard any music that he could not ac-count for."*

SUNDAY, OCT. 10TH. Morning.—President Hubbard in the shair. An in-teresting conference of one hour was held ; excellent remarks were made by Geo. Baker, A. S. Baker, P. T. Griffith, and Dr. E. A. Smith, who related how he was oured years ago of consumption by an old clairvoyant farmer, after the Begulars had said he must die, and also of his own success with a desperate, abandoned case at Greenfield, Mass. Lucius Colburn then gave a short address, followed by impressive remarks from A. F. Hubbard. *Afternoon.*—Mrs. Fannte Davis Smith gave us an in-structive lecture to the perfect satisfaction of a large audience.

audience. Evening.—After the usual singing Mrs. Crossett de-livered an address of great power and beauty, follow-ing which Mrs. Howard gave the following names : R. Smith and Sardis Smith of Clarendon; Seba Smith,

medium with others who have, it would seem, been posting him. For instance, "Judge Dailey of Brook-lyn has a spirit daughter Grace, and also he has been told that he has a band of ancient spirits," and others of a similar character for different persons in this city, all of which this "medium" Woodworth recited with airy assurance from the rostrum, after the pure and beautiful discourses of Mrs. Brigham. In addition to the above enumerated "stock in trade" of Mr. Woodworth, I found an extensive cor-respondence, which he had had with persons in differ-ent cities, whereby for the sum of flye dollars they fur-nished useful information to him to be utilized in manifesting the ability of spirits to commu dicate with mortals through the mediumship of Mr. B. Woodworth. After I had permitted a sufficient number of per-sons of 'known integrity to examine for themselves these evidences of this man's "mediumistio" attain-ments, I made him face the evidence, and tured him out without delay, bidding him not to show his face in these paits again. He left, however, in my posses-sion sufficient evidence of documentary character to enable me to substantiate what I have said should he attempt a denial. Brooklyn, N. Y.

New Publications.

THE FAMILY. An Historical and Social Study. By Charles Franklin Thwing, author of "American Colleges," etc., and Carrie F. Butler Thwing. 8vo, cloth, pp. 213. Boston : Lee & Shepard.

The earliest information respecting the family relation among men is the starting-point of this very interesting volume. The opening chapter, treating upon "The Pre-Historic Family," first considers existing doubts as to the primitive social condition of the human race, and passing to an inquiry respecting the origin of the family, alludes to the theory of primitive communism and considerations in its behalf. The second chapter enters upon a historical review of the Family among Greeks, Romans and Jews, and the succeeding chapters are devoted to "The Family in the First Christian Centuries and the Middle Ages; its relation to the Church; a consideration of it as a divine, human and social institution and the basis of social order. Accepting marriage as the basis of the family, its history and its forms in all ages and among all tribes and nations are very fully given, a feature of the book that cannot fail in the present growing interest in the subject to attract much attention and be the means of great enlightenment upon the subject. The closing chapter treats upon "The Family and Modern Divorce Laws." The work exhibits a vast amount of research and painstaking in order that it might be exhaustive in its presentation and historically correct in all its statements. A list of the principal books consulted and an index are given at the end.

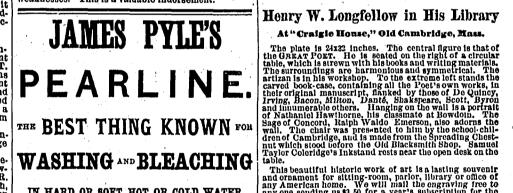
CASSELL'S NATIONAL LIBRARY. Ench vol. 16mo, paper, pp. 192. Cassell & Co.,739 Broad-way, New York. Boston : DeWolfe, Fiske & Co., 365 Washington street.

The latest volumes of this dime series are: Voyages in Search of the Northwest Passage. From the collection of Richard Hakluyt. Nathan the Wise. A dramatic poem in Five Acts. From the German of Lessing. Grace Abounding to the Chief of Sinners. By John Bunyan. Macbeth, by Shakspeare, with the Historie of Macbeth. From Holinshed's Chronicle of Scotland, 1577. Early Australian Voyages. Pelsart, Tasman, Dampler. By John Pinkerton.

THE LITTLE MASTER. By J. T. Trowbridge. 16mo. cloth, pp. 230. Illustrated. Boston: Lee & Shepard.

The author's name on the title page is a sufficient recommendation of this book to all young people and to parents and others as one which they can safely and profitably place in their hands. With a simple plot natural in its incidents, true to life; entertaining throughout in its recital of events, it teaches. as do all books of Mr. Trowbridge, that right in the end is might, however hopeless at times may seem to be the coming of its hour of triumph.

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"AN ARMFUL."

This charming picture represents a little girl in a barn of rustic architecture, where the cool shadows contrast pleasanily with the hot sumbline in the background around the farmhouse and yard. The heroic child is trying to carry off more of the old cat's young than she can well manage, while the other kittens frolic in hay and apples at her feet. The mother, in elequently pleading attitude, is putting in a decided but dignified protest against the ab-duction. It is a very animated and pleasing genu of art, finely engraved on sized by F. T. Stuart, from a painting by V. L. Knous, an eminent German artist. Size of sheef, 22x28 inches.

"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. R. ilee. Size of sheet, 22x28 inches; engraved surface, 16x21

"LIFE'S MORNING AND EVENING." From the original painting by Joseph John. Engraved n steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; ngraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; en-graved surface, 15x20 inches.

"HOMEWARD."

Designed and painted by Joseph John. Size of sheet, 22x2_

"FARM-YARD AT SUNSET."

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physical body. Unfortunately for the Christian he does not believe in the future life, save only by an impossible method, and his method destroys his hopes."

Massachusetts.

WILLIMANSETT. - James Emerson writes : "I would suggest to those opposed to the class-legislation desired by members of the medical profession, that there be raised by general subscription a fund to defray the expense of carrying a case up to the highest court in order to test the constitutionality of acts that abridge individual rights to life, liberty and the pursult of happiness. I would willingly furnish five dollars for such a purpose. Btill further, in opposing such legislation before legislative committees, why not take the ground that if legislatures have the right to enact such laws they certainly have the right to regulate the proceedings of monopolizing societies and to fix fees. It has been stated to me that the legal fee in France' for attendance is one franc per visit, certainly a fair equivalent for the average skill of the profession, if that of the highest was represented by the Garfield physicians."

SALEM .- George Moreland writes: "The Salem Spiritual Society is progressing. We have held meetings the whole year with good success, and have money in the treasury. Mrs. Estes, a home medium, has done excellent work for us. Mrs. Sarah Kimball, of Peabody, has rendered valuable help to our Society. Mrs. S. Dick occupied our platform four Sundays in October, and won laurels in her different phases of mediumship. On the Bundays of Nov. 7th and 14th, Mrs.

"Post-Mortem Confessions,"

Is the title of a work of over one hundred pages, purporting to be "Letters written through a mortal's hand by spirits who, when in mortal, were officers of Harvard College ;" with comments by Allen Putnam, A. M. In the spring of 1857. Dr. Fred. L. H. Willis,

the platform, J. W. Bliott, recently of Toledo, has, removed if Write to the Lydis B. Platham Medicine Cor Lynn, to Existence of the pentitul suburbe of Chicago. Mass: for names of Italies restored to health by the Mrs. E is no. 17.5 mod. transe medium, but also a use of Vegetable Competind.

ing which Mirs. Howard gave the following mames: R. Smith and Bardis Smith of Clarendon; Soba Smith, Pittsford, Mirs. Oynthia Burdett, a soldier, Jefferson Tarball, Abner Tarball, Mirs. Sarah Buffam, Mabala Hitt, Gideon Tabor, Catherine Phillips Baker, Dr. Galen Locke, Julia Lock Farwell, Charles Hulett, Stephen Otis, Abagail Bucklin, Mabel Rogers, Clock-tinker Cole of Danby, Hiram and Betsey Greeley, and Edmund Locke. Closing address by Mirs. Smith. A vote of thanks was tendered the retiring President for the able and impartial manner in which he had presided over the different Conventions of the Association; to the land lord and lady and their efficient assistants; to the so-clety who kindly gave us the use of the church, and espeolally to the good clitzens of Danby for their al-most unbounded hospitality; to singers for their sweet service of song; to mediums and speakers for elo-quent words of inspired wisdom; and to raliford su-perintendents for free return passes. The attendance was the larkest ever seen at Danby; the tests nearly all recognized; the weather simply splendid, the scenery one of gorgeous beauty and sub-ling gradeur; and as we adjeurned to meet again in January at some place not yet named, and bade adleu to the quiet little village nesting in the gisnt arms of the Green Mountains, we felt that it was indeed good for us to have been there. Most truly yours, LUTHIRE O. WEEKS, Sec. Proctorsville, Vt., Oct. 20th, 1886.

Proctorsville, Vt., Oct. 20th, 1886. *I requested Mr. Tower to interview Mr. Bidgood and give me his answer for this report. Last night I received the enclosed letter from my uncle, Joseph Tower, which speaks for itself. I will, however, say here that the stato-ment of the medium is verified by Mr. Bidgood, who with his family attend church at, Rutiand, and are not friendly to Spiritualism. Mr. B. lives i welve miles from Mrs. How-ard, and I presume never saw her in his life. I am ac-quainted with all the parties, the commincating spirit be-ing a consin of mine. *RUTLAND, Oct.* 2020, 1886. *Dsar Friends-I* have seen and taiked with Bidgood. Ho swas he and Henry Pitts were in the sugar house, but Pitts was asleep, when he heard music, as he thought, coming from the house. He stopped and opened the door so he could hear more distinctly. It was about two o'clock in and it died away as it recoded toward the east. It was a piece Emeline used to sing and piay. I remain as ever your friend.

A Warning to the Public. To the Editor of the Banner of Light:

I deem it a duty which I owe to the cause of Spiritu-alism to make public a recent experience which we have had in Brooklyn, N. Y., with a so-called test-me-

I deem it a duty which I owe to the cause of spiritu-give a full nave had in Brooklyn, N: Y., with a so-called test-me-dum. That the growing interest in Spiritualism among the eltigens of Brooklyn might be endouraged and fa-the out free of Brooklyn might be endouraged and fa-the eltigens of Brooklyn might be at-tained, I took the initiative of opening Conservatory Hall, corner of Beddurd and Fullon Avoues, the 19th of Beptember, and, upon, recommendation, I engaged and is fullon be principal is associated and Mr. J. J. Morse were engaged for our platform is peakers.' I had never seen Mr. Woodworth in Uil he reaied, and cance to fill is engagements, but had taken the pre-oaution to inquire from persons who claimed, to have be names. my with not "The appearance of Mr. Woodworth in Brooklyn oalled out a goodly attendance, but his dist segason. more the widge of the ability as a set. and, writh not "The appearance of Mr. Woodworth in Brooklyn oalled out a goodly attendance, but his dist were been essin, for he succeeded in, repeating and having re-cessin, for he succeeded in, repeating and having re-cessin, for he succeeded in, repeating and having re-ding bist. J. Hence Miller," Charles R. Miller." and his the fact that he had been ta were inor a suc-ressin, for he succeeded in, repeating and having re-cessin, for he succeeded in, repeating and having re-ding bist. J. Hence Miller," Charles R. Miller." and his forloal in connection with prominent Bpiritu-alists : Suck for trace. Miller," Charles R. Miller." and bistorioal in connection with prominent Bpiritu-alists is suck for trace. Miller, Connection with prominent Bpiritu-alists is suck for trace. Miller, Connection with prominent Bpiritu-minet in this room first and soon had in my hands bis "secce in a been or respected to be engaged. There a i

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the varied shales of opinion to which correspondents give itterance. May We do not read anonymous letters and communica-tions. The name and address of the writer are to all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspaces are forwarded which contain mata-ter for our inspection. the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tueslar.



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AG is isiness Letters must be addressed to ISAAC B. BIGH. Hanner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLDY. Private letters should invariably be marked "Personal" on the envelops.

tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Pierpont.

Special Notice to Patrons.

THURSDAY, NOV. 25TH, having been set apart by the constituted authorities as a season of Thanksgiving, the BANNER OF LIGHT Establishment will remain closed throughout that date.

ADVERTISERS desiring to renew their cards in the BANNER of Nov. 27th, are requested to | dulity have nothing to do with religion, which have their notices of such continuance at this is the name for this spirit-worship. It is not office on Friday, Nov. 19th, instead of Saturday, Nov. 20th.

As we go to press one day in advance for that issue, CORRESPONDENTS must see that their notices, etc., reach us on Monday morning, Nov. 22d, to insure insertion.

The Less Knowledge, the More Belief.

Those persons dogmatize most who have given least thought to the subject. This observation applies to the theological dogmatists and dogmatizers above all others. "It has always been the peculiarity of a certain kind on the whole subject, the more they believe. of theological teaching," says Mr. Lecky, in his History of European Morals, "that it inverts all the normal principles of judgment. and absolutely destroys intellectual diffidence. On other subjects we find, if not a respect for honest conviction, at least some sense of the amount of knowledge that is requisite to entitla to express 80 ាលារំ OTAVE controversies. A complete ignorance of the subject matter of a dispute restrains the confidence of dogmatism; and an ignorant person who is aware that, by much reading and thinking in spheres of which he has himself no knowledge, his educated neighbor has modified or rejected opinions which that America, though accounts of its presentation ignorant person had been taught, will at least, if he is a man of sense or modesty, abstain from compassionating the benighted condition of his more instructed friend. "But on theological questions this has never been so. Unfaltering belief being taught as the first of duties, and all doubt being usually stigmatized as criminal or damnable, a state of mind is formed to which we find no parallel in other fields. Many men, and most women, though completely ignorant of the very rudiments of biblical oriticism, historical research, or scientific discoveries-though they have never read a single page, or understood a single proposition of the writings of those whom they condemn, and have absolutely no rational knowledge either of the arguments by which their faith is defended, or of those by which it has been impugned, will nevertheless adjudicate with the utmost confidence upon every polemical question, denounce, hate, pity or pray for the conversion of all who dissent from what they have been taught, assume, as a matter beyond the faintest possibility of doubt, that the opinions they have received without enquiry must be true, and that the opinions which others have arrived at by enquiry must be false, and make it a main object of their lives to assail what they call heresy in every way in their power, except by examining the grounds on which it rests. "It is probable that the great majority of voices that swell the clamor against every book which is regarded as heretical, are the voices of those who would deem it oriminal even to open that book, or to enter into any real. searching and impartial investigation of the subject to which it relates. Innumerable pulpits support this tone of thought, and represent, with a fervid rhetoric well fitted to excite the nerves and imaginations of women, the deplorable condition of all who devlate from a certain type of opinions or of emotions : a blind propagandiam or a secret wretchedness penctrates into countless households, poisoning the peace of families, chilling the mutual confidence of husband and wife, adding immeasurably to the difficulties which every searcher into truth has to encounter, and diffusing far and wide intellectual timidity, disingenuousness and hypotrisy." [History of European Moral, Vol. II. page 875-et seguilur.] This is a perfectly candid statement of the condition of the dogmatic mind and of the priestly influence in the work of propagandism after the same sort. To account for this inordinate saumption of ignorance, which would

cal matters. The theological heat, however, is the liotter and more dangerous. Why men and women should get madder over religion than all else, especially when the dispute passes beyond religious limits to the open field of opinions and beliefs, passes comprehension. It must be that religion, as it is taught, has vastly more party and person in it than it has rules of government for the heart and conduct. We encounter no such anomaly in Paganiam. The older or the later Stoics did not hate one another with such a hatred as our church Christians many of

them do. The Stoics taught, first of all, the duty of self-control. They were charitable in their opinions above all things. Such an engine as propagandism was unknown to them. They taught the purest morality; would have been ashamed to lose their temperin dispute; nay, eschewed dispute of every kind. It is not, therefore, to be inferred that their system of morals was passionless, without nerve and energy, and practically of the negative sort; on the contrary, none, in the better days of Rome, when Stoicism prevailed, was of a more heroic, self-sacrificing and thoroughly noble spirit.

It is true that Stoicism never set up for a religion. It inculcated no creeds or formulas of faith. These engines of tyranny were invented by Christian councils, the first and most notable one being that of Nice, in the year of our Lord 325. It sought to rule and inspire the conduct only. All the creed there was about it consisted in the life. And, assuredly, when it comes to pass that creeds, which embody professions of belief, are rated at a higher value than the life itself, it is about time to resist this reversed order of things and set it right once more. But to return from this digression to the main point, that when it comes to theological differences, human hatreds begin and are worked with an intensity that bears no relation whatever to the religion concerned. Ingenious explanations of this anomaly, which is so common as no longer to seem to be an anomaly, are possible. Among others, it might be urged that theological disputations excite every kind of feeling in the human breast but the religious feeling; for, manifestly, if that were even touched, all differ-

ences would be those of love, and the disputants would become rivals only in what genu-Ine religion inculcates.

But the theological wars have prevailed ever since men took up Christianity, not according to the simple teaching of its founder, but as a weapon of authority. When it became ambitions of power, it parted with all claims to Christianity. If Christ himself is to be believed, then his injunction deserves profound respect-" My kingdom is not of this world." And if, furthermore, his saying that "God is a spirit, and they that worship him must worship him in spirit and in truth," is to be no less regarded, then all the forms of authority, and the insignia of power, and the impositions of creover this worship that people fly at one another's throats, work the machinery of persocution, which varies only with the character of each successive age, drive into exile, immure in dungeons, torture with the rack, and murder by the thousands in battle. It is not in accordance with the growth and spread of this most desirable spirit-worship, either, that turmoils over church beliefs and priest professions distract families, divide communities, and separate friends. They who are such dogmatists on their borrowed theology are the very ones to call down anathemas on those whom they find differing with them. And the less they know

Parafilne Molds in Cincinnati.

Boston Spiritualists were a number of years ago much interested in the phenomenon of the obtaining of casts of spirit-hands in melted parafine, as brought out through the mediumship of the late Mary M. Hardy, by Prof. Wm. Denton. We have now at our office two excellent specimens of the results obtained at her sittings for this phase, of the reliability of which in her case we are satisfied beyond all question. But little has, since her day, been heard of this order of the phenomena in have from time to time been chronicled in the English Spiritualist press, as occurring in various parts of that country. It gives us pleasure to be able to state that this very effective form of proof of the existence and presence of excarnated spirits, invisible to mortal eyes and intangible to the touch, has been revived in Cincinnati, O., at the elegant residence of Dr. N. B. Wolfe, who is widely known as the author of that remarkable book, "Startling Facts in Modern Spiritualism." Dr. Wolfe has been for thirty years an ardent advocate of the New Dispensation, and has ever been prominent among the friends of the cause in Cincinnati. He called at our office on Monday, Nov. 15th, (saying this was his first visit to Boston for twenty-six years,) bringing with him several specimens of paraffine molds of very marked excellence in detail and execution; in fact one of them might justly be regarded as a work of art by sculptors themselves success. We were cordially invited to the sewhatever origin these gentlemen might assign ance held on Saturday evening last, by Mr. to it. The history of the experiments which led up to the obtaining of these molds was interestingly stated by Dr. Wolfe, and may be summarized as follows: He has set apart in his house in Cincinnati a room which is kept for use as a place for spiritcommunion only, and has made every preparation which has occurred to his mind to afford the best conditions when sittings are in progress. He has, with his daughter Mary, held one private seance regularly each week since last January in this apartment-Mrs. Laura Carter, sister-in-law of the late Judge A. G. W. Carter, of that city, being the medium-who in addition to her other gifts, has a remarkably strong development as a clairvoyant and clairaudient. These seances have been conducted in different degrees of light, as asked for by the controls; among the marvels occurring thereat have been remarkable instances of independent writing, executed under a table of peculiar construction, which Dr. Wolfe himself caused to be prepared for the purpose of improving the conditions for the manifesting intelligences, by enabling them to avoid loss of time and waste of power in their work: flowers and plants have also been repeatedly brought into the apartment and passed out from under this table by the invisibles : and physical manifestations of a singularly satisfactory character and wide range have been presented. As these seances proceeded the Doctor finally seked that an effort be made by the guides be modest and respectful on every other sub- to obtain paraline molds, if possible to them, ject but that of theology, is as difficult as is is and for six weaks past the whole power of each sevenin pase.

Aligney Alt Society

to explain the cause of partisan heat in politi- sitting has been centred upon the experiment. A large oil-cloth was placed upon the floor of the séance-room, upon which were arranged two pails, one containing boiling paraffine, the other ice-water. No one in the mortal was present save himself, his daughter, and the phira, the transference of lucidity, a "struggle medium, one of whose hands he held, while his for existence in spirit-life," and the effect of daughter held the other. The first results were | neglected duty on the excarnated intelligence, fragments of fingers and toes. Then came good shaped members of this class, and finally, at a sitting held Nov. 5th, in the daytime, the molds to which we refer above were obtained, much to the satisfaction of the experimenters. In addition to the specimens mentioned, which are really molds of the same -a delicate female-hand, several detached fingers, perfectly molded, were found floating upon the surface of the ice-water. The seance room was dark at the time, but not so dark but that the prominent articles of furniture could be distinguished in it. The medium was, as usual with her at these sittings, entirely unconscious; at a short time after the séance began, "Skiwaukee," the spirit Indian with whose name the readers of "Startling Facts" are already familiar, and who always directs what is to be done, spoke to Dr. Wolfe, saying, "Now, chief, be sure not break mold," and placed the hands which were obtained in due course in the Doctor's grasp, while yet dripping as they were condensed in the cold water pail. These molds, as fast as received, the Doctor put on the table; light being called for, they were found to be complete specimens as stated.

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BANNER

Dr. Wolfe is very much pleased with the outcome of these seances, which he intends to continue for the present for mold phenomena. He regards his success as the logical result of persistent effort to establish proper conditions for the spirit workers, and allowing no antagonizing influences to come into the seance. He began his investigations of the spiritual manifestations in 1850, feels that he has been amply repaid for all his personal researches and pecuniary expenditures in this direction, and is certain that the phenomena constitute the true basis upon which Spiritualism must rest its claim to the acceptance of mankind.

The "Onion" Theory of Materialization.

Spiritualists are disposed to become hilarious at times over the absurd, not to say stupid, theories advanced by opponents of their faith -or, rather, controvertists of their knowledge -to account for spirit phenomena. But from the time the Genesee Falls were said to produce the raps in Corinthian Hall at Rochester, to the present, nothing has been brought forward for the purpose of evading the truthful conclusions to which, sooner or later, every individ- support during his remaining days in mortal ual must arrive, more irrational or ridiculous than what may be termed the onion coat theory of the ancient philosopher Lucretius, an Italian poet and contemporary of Cicero, Casar and Virgil. And we venture to state it here. at the risk of giving our opponents means for further hostile demonstrations; but if they choose to take it they can do so, with the assurance that it is not much if any weaker than many of the weapons they have been accustomed to employ against us.

Lucretius maintained that the soul cannot exist independent of an earthly body; nevertheless he was forced to admit, by the pressure of facts which he knew it would be but folly in him to deny, that men had appeared after their death. He was therefore obliged to account for such appearances, and did so by what Addison in his Spectator papers terms "one of the most absurd, unphilosophical notions that was ever started." The notion was, as stated by Addison, "that all bodies are perpetually flying off from their repective bodies, one after another ; and that these surfaces or thin cases that included each other whilst they were joined in the body like the coats of an onion, are sometimes seen entire when they are separated from it; by which means we often behold the

15 THE SPIRIT MESSAGE DEPARTMENT the present week has for contents the report of the proceedings Oct. 15th and 19th at the BAN-NEB OF LIGHT Public Free Circle Boom. Questions concerning the death of Ananias and Sapare answered by the control of the medium; those who remember LaRoy Sunderland, either personally or by reputation, will be interested in the word he brings; Hannah White, of Boston, gives advice to "her boys"; Johnnie Evans sends love to his mother in Worcester, Mass. Susan Marsh speaks to her friends in Lynn; Paul Stetson, of Detroit, Mich., wishes to reach the friends he loves in his far-away home: Joseph Curtis, of Portsmouth, R. I., closely summarizes the whole gist of spirit communion when he says: "Of course it follows that if I am alive and able to report in this way, every other soul must be alive also, and have the same power at some time to do that very thing; so I think if one spirit succeeds in demonstrating the fact of spirit communion for himself he also demonstrates the possibility of it for all others, and that immortality is established for human comprehension"; Daniel Temple, of West Bradford township, Pa., brings greetings to his friends; "Mamie Thorpe," of Baltimore, tells a sad story; and John Humphrey wishes those who knew him in New York State "to consider me alive."

LIGHT.

MRS. RICHMOND'S DISCOURSES. - The series of discourses delivered by Mrs. Cora L. V. Richmond in Chicago, and published the Saturday following their delivery, has reached its thirty-fourth number, which has for its subject, 'The Three Spiritual Graces." It is needless for us to say that the topic, which has been a favorite with all religious teachers from time immemorial, is treated in a manner that will be found highly satisfactory to our readers, and, indeed, to every one, be he Spiritualist or not, who can comprehend and appreciate its. deep inner meaning. Those who are unable to listen to the addresses of Mrs. Richmond's able controls will not be likely to overestimate the value of the nest and convenient form in which they are thus brought into their homes to be read at their leisure, by the Spiritual Publishing Co., 64 Union Park Place, Chicago,

Bo J. M. Palmer of Haverhill, Mass., gives on our third page his impressions concerning Allen Putnam's new brochure, "POST-MORTEM CONFESSIONS." As stated in our columns last week, arrangements have been made whereby the proceeds of the sale of this work are to go to Mr. Putnam as an aid to his comfortable form. Those who wish to do a kindly action. and one which will also redound to their own spiritual benefit, will find an opportunity by applying for copies either to the author, 46 Clarendon street, or Colby & Rich, the publishers, 9 Bosworth street, Boston. It is but just to call attention once more to the fact that much new matter has been added to this pamphlet since the original appearance of these "Confessions" in the BANNEB columns.

10 Mr. Lyman C. Howe's lecture last Sunday in New York was well attended, and received marked evidence of approbation. Mr. Howe is a fine speaker, and spiritual societies should keep him fully employed. He is the guest of Mr. Rathbun, of Gotham, one of nature's noblemen. We spent a Sabbath lately at the latter's literary residence, and were superbly entertained, both spiritually and physically-for which we tender cordial thanks to this happy family, consisting of husband and wife and two interesting boys.

17 Wherever we travel, we are gratified on being informed by the friends of the Cause that our Spirit Message Department is a potent element of the BANNER OF LIGHT, and doing a front amount of good

NOVEMBER 20, 1886.

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A Crowning Event. To the Editor of the Banner of Light:

In a late communication I recounted the circumstances of a sitting of the Editor-in-Chief and myself with Dr. and Mrs. Rogers. I now desire to lay before your readers an account in detail of a second sitting for picture-making, still more extraordinary.

To make perfectly intelligible what follows, I should mention that on the occasion of a quite recent visit I met at the Rogers's parlors, 1556 Broadway, Mr. Abram Cramer, an elderly gentleman who resides in Gardner, Jackson County, Kan., and had journeyed two thousand miles to add to his stock of spiritual knowledge those phenomenal evidences for which our local mediums are so justly distinguished. Among other things, he had been encouraged to believe that the hope which lay nearest his heart would be realized, in the production by spirit artists of a life-size portrait of the dearly beloved one who, for many years, shared his now companionless home, and on this, his first visit to the Rogers mediums, arrangements were made for a series of daily sittings, in contemplation of an achievement so devoutly yearned. In explanation, I may state that the invisible agencies always make their own conditions for the production of these wonderful delineations, and it is upon a strict compliance with them that, more than all else, success depends. In one Instance, perhaps the first, I am told that these preparatory sittings were continued daily for upwards of four weeks, before the announcement was made that all was ready for the final test and a time for it appointed. It will be understood by those who have any acquaintance with the Spiritual Philosophy that such preliminary meetings would not be required were the production of the picture to be aided by the unmixed mognetism of the mediums, but inasmuch as a strange element is necessarily introduced in order to provide a way for the expected visitor whose likeness is sought, it becomes important, indeed a sine quanon, that their several magnetisms-mediums, and guest or patron-should be brought into concordance, and made to act harmoniously as a unit of force, susceptible of being drawn upon by the invisible operators.

I pass over some ten or twelve of these preliminary inductive sittings of Mr. Cramer with Dr. and Mrs. Rogers, as having no interest beyond the fact of their occurrence, in compliance with prescribed conditions. The appointed time of the final sitting was Wednesday evening of the present week, (Nov. 9th,) and very much to my surprise, as well as my gratification, I was invited to be present and form one of the sitters on that occasion ; this invitation, as it was said, having been extended to me and to Miss Hilda Anderson-a very excellent medium-at the suggestion of the controlling intelligences.

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The evening proved to be atmospherically favorable for the projected work. There were present, Doctor Rogers, Mrs. Rogers, (mediums,) Mr. Cramer, Miss Anderson and myself. At about eight o'clock we made a thorough examination of the operating room-if I may be allowed to call it such, it being the same little front hall apartment, opening from the parlor, described in my late communication as the one in which the medial manifestations are usually given. I will endeavor to describe the conditions as we found them. The rear door opening into the hall had been padded and draped to intercept sounds. It was bolted and locked, and to make things doubly sure, I pasted paper over both door and jamb at their juxtaposition, and put the door-key in my pocket. The one window was curtained over inside blinds; a writing-desk and a few simple articles made up its store of furniture, all of which, including drawers and recesses, I critically examined-not from any personal suspicion or distrust, but in order to be able to testify, as I do now, that nothing was discovered . which could be made to contribute to the practice of deception. Nearly midway between the side walls, and directly opposite the parlor doorway, which was heavily curtained, stood an ordinary artist's easel, sustaining a board on which was fastened a sheet of thick drawing-paper, two by two and a half feet in measurement. Over the face of this was a movable cloth covering. These, too, I examined, removing the tacks in the paper to make sure that there was no penciling upon its under surface. In the parlor, to the left of the door, a large music-box occupied a diminutive stand, These were all the preparations observable. Before being seated, Mr. Cramer tore off from the upper right hand corner of the drawingsheet, for its further identification, a piece measuring about two inches either way from the point of the angle, after the manner of oldtime indentures. Four chairs were then ranged on the parlor side of the curtained doorway, in which were seated from left to right, in the following order, Mrs. Rogers, myself, Miss Anderson and Mr. Cramer, joining hands. The burning gas jet in the parlor was lowered to a mellow twilight and the music-box set going, when Dr. Rogers took his seat just inside the curtain and was immediately entranced, and was so held by his guides to the completion of the work in hand, but by no means silently or disinterestedly, for from time to time, as it progressed, "Pat" kept us advised of the nature. of the proceedings, with repeated assurances of ultimate success. He also described some of the spirit-workers and communicated the desire on the part of one of them to give me his picture on a smaller sheet, which, after being depleted of a corner, as usual, was passed in to him. The size of this was seven by eight and one-half inches, and "Pat" informed us that, in Parlors. Much important work was accom- order to keep it from "flopping about" under treatment, he had availed himself of some pins in his medium's pooket and pinned it to the carpet, in which state it was subsequently found. It is needless to recount all that happened during the sitting, which occupied three-quarters of an hour, the hands of Mrs. Rogers being meanwhile loy-cold, and Miss Anderson being # part of the time in a deep sleep or trance. The music-box was mostly playing, with an occasional alternation of singing, the light lowered. a little and afterward gradually turned on so fullness, when it was announced that the two pictures were done, and we were permitted to examine them. Notwithstanding the fullness of my faith I

shapes and shadows of persons who are either dead or absent."

Addison himself fully believed in what we now call the materialization of spirit-forms; that is, the possibility of a man who, by vacating his earthly body had become a denizen of the spirit-world, making himself visible to those who remained in such bodies. This belief he founded, to quote his own words, on "the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations." To this he adds that not only the historians and poets, but the philosophers of antiquity, favored his opinion, and then he refers to Lucretius as above mentioned. "Could I not," says this classic author, "give myself up to this general testimony of mankind. I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact."

New York Items.

We recently noticed the fact of Mr. H. J Newton's efforts to establish in the minds of skeptics the reliability of the materialization phase of Modern Spiritualism, with Mrs. Wells, formerly of Maine, as the medium. Thus far the effort in this direction has been a perfect and Mrs. Newton, which we regret we were unable to attend on account of illness. We understand, however, that the occasion was a very satisfactory affair, as quite a number of spirit-forms appeared, to the delight of all present, while the medium was imprisoned within a screen, as before described in the BANNER. Mrs. Eugenie Beste, the musical medium, is located for the present at 180 West 44th street. By reference to Judge Nelson Cross's article in the present issue of the BANNER-in addition to what has been previously said in regard to the wonderful mediums for spirit-drawingit will be seen that this entirely new phase of mediumship, ignoring the bogus ones of the past, is to rank high as a convincing proof or evidence of direct spirit-return. The gentleman from the West, who got the portrait of his spiritwife, informed us that he valued it very highly, saying that no amount of money could purchase it from him. We fully endorse Judge Cross's statement,

Mr. Charles Dawbarn, of New York, will lecture for the Spiritualists of Worcester, Mass., Nov. 21st and 28th. The themes of his lectures will be, 1st, "True Manhood"; 2d, Our Responsibility to the Nineteenth Century"; 8d, "Immortality and Beyond"; 4th, "Man and Spirit." The skeptics of Worcester should be specially urged to attend these leotures, as Mr. Dawbarn's original thought is attractive to the independent thinker.

Bead the card of Mrs. Dr. E. M. Faxon, on our 4126 17 1

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825 On Sunday, November 21st, there will be delivered a lecture in Paine Hall, Boston, on the life and services of VOLTAIBE, the celebrated Liberal French Philosopher. A collation will follow the address.

Dr. James R. Cocke has an announcement on our fifth page, to which the reader's attention is specially directed.

The Children's Progressive Lyceum continues its meetings successfully at Onset Bay, under the efficient management of its regular Conductor, D. N. Ford.

The Anniversary.

The Spiritualistic Societies of Boston Unite for the Celebration of the Thirty-Ninth Anniversary. Full List of the Societies and the Delegates who are to Arrange for the Celebration:

First Spiritualist Ladies' Aid Society-Mrs. John Woods, N. C. Decker, Mrs. Albert Wood, Spiritualistic Phenomena Association-D. J. Ricker, Foster Edwards, F. B. Woodbury, Boston Spiritual Temple Society-Richard Holmes, W. A. Dunklee, Mrs. Mellin. Parker Memorial Hall Society-W. J. Coville, Mr. and Mrs. G. Young.

Boston Spiritual Lyceum-Benj. P. Weaver, Mrs. S. D. Francis, Mrs. V. Havener.

College Hall Society-Eben Cobb, Dr. H. B. Storer, Jacob Edson.

Eagle Hall Society-Prescott Robinson, C. M. A. Twichell, Mrs. Loomis Hall.

A meeting of these delegates was held on Tuesday evening, Nov. 9th, at the Ladies' Aid plished, and the best spirit of fraternity and brotherly love prevailed.

The following persons were chosen to nominate the various committees, each committee to consist of three persons ; On Hall, Music, Refreshments, Lectures and Mediums, Finance, Advertising and Printing : Mrs. Woods, Mr. Dunklee, D. J. Bicker, Mrs. G. Young, Benj. P. Weaver, Jacob Edson, Mrs. Loomis Hall, or one person from each society.

This Nominating Committee meet at the house of Mrs. John Woods, 40 Oarver street, on Thursday evening, Nov. 18th.

The financial department of the Anniversary. was arranged to please all societies interested. An adjournment was finally taken to Thursday evening, Dec. 9th, 1886, at Ladies' Aid

BANNER OF LIGHT.

ders, through which the form was discernible a narrow band, holding a jewel from which rays of light radiated upward, bound the forehead. and an exquisitely-wrought lace ruffle enciroled the neck. To call the whole beautiful is faint praise. It was at once a glory and a testament. All present were grateful beyond the power of words, and Mr. Cramer shed tears of joy as he looked upon the realization of his long cherished dream and pronounced the likeness perfect. It seemed as if

"To his eye There was but one beloved face on earth, And that was shining on him."

In anticipation of success, he brought with him a cabinet size photograph of his late wife, now nearly two years agone, which by a close comparison with the picture, made it evident that he was under no delusion, although, as had been predicted, the latter had a younger and fresher look. There could be no mistaking the resemblance ; every feature was the same in both, and a stranger having sorutinized the one could not fail to recognize the other,

But we must not lose sight of the smaller picture, which, if less of a wonder, is entitled to no less praise. It was of Monica, an ancient Egyptian, of the priestly hood order of a prehistoric period, who once materialized at Mrs. Williams's, giving his name, and now communicates through Miss Anderson, promising much valuable information in the near future. He is represented in his priestly hood and robe of white, and the face, strongly characteristic of the race, has an expression of great earnestness, intelligence and force.

I need not say how dearly it is held. It is the seventh and last likeness given through the intervention of Dr. and Mrs. Rogers, whose vital forces are so severely taxed in the operation as to quite unfit them for ordinary test and slate writing manifestations for some days afterwards, so that counting the preliminary sittings, which also exclude others, and the period of rest consumed in restoring their lost vitality, the production of a life-size portrait showing head and bust is a work of at least two weeks. A like life-size orayon drawing of a young lady made some weeks ago and now temporarily in their possession, was only able to be made after more than four weeks of daily sittings with the gentleman at whose instance it was given.

It must not be inferred, however, that even by/a willing compliance with the most rigid conditions, all persons could be thus favored. for such is by no means the case. These are pictures whose value is not to be counted in money, nor are they able to be given save through elements which spring from all that is best in our human nature, to find accordance in their intermingling with the celestial, so that this crowning achievement may indeed be regarded as of the spirit, spiritual.

Even greater things than these have been promised through the intermediation of Dr. and Mrs. Rogers, for whom it is safe to predict a marvelous career. NELSON CROSS. New York, Nov. 12th. 1886.

In Re Mrs. Wells.

To the Editor of the Banner of Light :

S.

On'the evening of the 6th Inst., at the invitation of Mr. H. J. Newton, the President of the First Society of Spiritualists of this city, I attended at his house a séance for materializations, at which Mrs. Wells, of this city, was the medium.

Mr. Newton, feeling that the conditions under which this phase of spirit-phenomena was produced at other seance-rooms were not satisfactory to him, some little time ago arranged with Mrs. Wells to sit at his house for this phase of the phenomena, in a cabinet to be designed and constructed by himself; and as Mr. Newton believes that he has established test conditions that preclude personation by the medium, I presume an account of the results obtained will be interesting to your readers.

The cabinet consists of a framework covered with dark woolen stuff. There are two frames, each six feet square, constructed of pine slats about three inches in width, and one inch thick. These constitute the front and back of the cabinet. There are three other frames. each six feet long by three feet six inches wide. two of which constitute the ends, and the third is placed in the center. These frames are fastened together at the four corners with pin hinges, and the center frame is set in with tenons, so that it can only be removed by taking down the frame. These frames when set up make a cabinet six feet long, six feet high, and three and a half feet wide, divided into two compartments of equal size by the cross-frame in the center, which is covered with a piece of new and strong shad net, securely nailed to it on the side facing that part of the cabinet not occupied by the medium.

ALL SORTS OF PARAGRAPHS.

In a poem recently published in England occur the following beautiful lines, embodying a truth of which all, at some time, must have been conscious : A few stones piled together long ago, Haif failen again to ruins, have a charm To hailow all the world. The sweetest sounds Are those most near akin to silence : Buch as sea-whispers rippling at the prow When the loud engine ceases; mulled bells, Or echoes of a far-off wave of song In mellow minsters ; and the sweetest thoughts Are those in death, which none can ever hear Amid the mighty voices of the world. —Portland Transcript.

San Francisco will observe November 27th as Arbor Day, and the school children of the city will plant forty thousand trees.

If your grandfather, who is ninety-one years of age and can read without glasses, has recently out and shocked ten acres of corn in one day, and then loaded up a couple of hundred pumpkins to show the boys that he was n't the least bit tired, do n't let the news-papers get hold of the affair. An exchange thinks this is n't the fall for believing in such feats.—The Ran-dolnk (FVs.) Radical. dolph (Wis.) Radical.

Grapes are the latest remedy for obesity. The patient is given a pound of grapes to eat the first day, and this amount is increased till he can eat five or six pounds a day. Other food is gradually lessened, and the diet at last consists wholly of grapes.

A famous woman has just died in Paris-the Baroness de Forget, formerly Josephine de Lavalette, who helped to rescue her father on the eve of his execution. Few episodes in French history are more famillar than the pathetic story of Mme. Lavalette disguising the condemned Bonapartist in her own clothes, and sending him out of the Conclergerie on the arm of young Josephine, then a girl of thirteen.

A BATCH OF THEM.—Motto for Miss Liberty : "Fat Lux!"—Heraid.—A mince ple thirty feet in diameter would be required to satisfy the Batholdi Liberty's mouth.—Springfeld Union — If the Liberty statue light is discontinued, we are authorized to say that the Original and Only Genuine Liberty will continue to abune at the old stand... Restor Record to shine at the old stand.- Boston Record.

Light for Thinkers, Chattanooga, Tenn., congratulates its readers that an increased attention to the phenomena of Spiritualism is apparent in the South and elsewhere, and that its columns are becoming more a receptacle of the phenomenal facts than hither to; remarking, "there is nothing more essential than facts." and that " next to witnessing them, to report their occurrence is more useful than philosophy."

Germany has a population of 46,840,600, against 45,-234,000 by the census of 1880.

An excited English speaker recently perpetrated the bull, "Sir, she was man enough to resist Russia," and another leader said : "The voice of England, which sounded so clearly at the last general election, would not be lost sight of."

A deposit of pure asphaltum, from fifteen to twenty feet thick, has been discovered near Thistle Station in Utab. It is worth \$40 a ton, and the expense of mining is only forty cents.

Whiskey makes men fight, it is true, but they usu-ally fight other drunken men. The champion of beer does not stand in the temple of fame; he stands in the police court. Honor never has the delirium tremens. Flory does not wear a red nose, and Fame blows a horn, but never takes one.—Bob Burdette.

The catch of fish by American fishermen this season is reported as the smallest, with one exception, since 1818.

Sir Richard Burton, the famous traveler, now in his sixty-third year, will resign his consulship at Trieste, and retire to private life.

Harvard opened a quarter of a millennium ago with nine students. Even in those days a college had to have a nine.—New York World.

PREMONITION OF DEATH .- On Saturday, Nov. 6th, a member of the civil service at Ottawa, Canada, named Boulin, fell from a building he was superintending and was killed. Before leaving his office that day, he is reported to have stated to one of the clerks. that he was insured in a benevolent society, and, as he was going to die within twenty hours, wanted to know how much he should will him.

The Vermont Senate was less friendly to the woman suffragists than the House, and killed the limited woman suffrage bill which was passed by the lower branch.

> THE PREACHER'S DILEMMA. preacher, while offering a prayer le had not had time to prepare, Got stuck in the middle And gave up the riddle. And sat himself down in the chair.

· But the worsbipers, save eight or ten,

Dr. Wallace at the Lowell Institute.

Dr. Alfred Russel Wallace delivered the third of his Lowell Institute lectures in Boston on the evening of Monday, Nov. 8th. The attendance was very large, considering the counter attractions of President Oleveland's presence in Boston, etc.

considering the counter attractions of President Cleve-land's presence in Boston, etc. His subject was "Oceanic Islands." These are dis-tinguished from continental islands by the absence of both mammalia and amphibia. Never having been connected with the main land, they furnish one of the best means of studying the distribution of life. Dr. Wallace, in a clear and foroible manner, traced the gradual development of the fauna and flora of some of the most important of these islands. From this he drew the conclusions that each group of animals or plants was represented in proportion to the facility of transmission, and that peculiar forms are developed only where intercommunication is difficult. On the evening of Thursday, Nov. 11th, he spoke on "Continental Islands."—his fourth address in the pres-ent contree. These Islands, the lecturer said, always exhibited characteristics similar to those of the adja-cent continents. They lie within the limits of the thousand-fathom line, and have a tolerably complete series of sedimentary rocks. Their fauna contain am-phibla and mammalia. From these islands we can learn in what period and in what manner changes in species have occurred. They are divided into two dis-tiluct classes, recent and ancient. The recent ones are within the one hundred fathom line. Their animal and vegetable life is very little different from that of the adjacent continent. They may have peculiar species, but never distinct genera. The ancient ones, on the other hand, lie between the one hundred and one thou-sand fathom lines, and have species and genera of their own.

sand fathom lines, and have species and genera of their own. Great Britain is the most notable example of a re-cent island. That is was once connected with the continent, we know from the submerged forests dis-covered about its coasts and the burled river ohan-nets which have been found in Sociand at a depth of two hundred and sixty feet. The lecturer gave a de-tailed description of the fatua and flora of the island, and pointed out the respects in which they differed from those of the continent. It has no peculiar spe-cles of animals, but of birds it has. One of these, the red grouse, is a striking illustration of the changes that are produced by altered circumstances. In Eng-land its color is dark brown. In Norway there is a species known as the willow grouse, which has the same structure as this, but its color is light gray. When England and Norway were united, these birds were all of the same color; but as Great Britain be-cour best suited to the bird in its new environments. Brown, which harmonizes with the heather covered hills, its haunts, supersected it. Madagascar is the best example of an ancient island. It is rion in its zoology and its botany. All of its spe-cies a very peculiar-so, much so that naturalists have often been inclined to consider it as one of the original continents. The larger mammalia, such as lions, rhinoceroses and elephants, are not found there. But the smaller species abound. The matural history of this, and also of Australia," was the subject of Dr. Wallace's fifth lecture on Mon-day evening, 15th inst. New Zealand and Australia," and secorribed in detail. Australia is rich in mamma-lions. For a long time it was doubtful whether it was to be regarded as an oceaulo or a continental island. The natural history of this, and also of Australia, formeriy a broad band existed, connecting New Zea-ind with the continent, and that a cretaceous sea di-vied Australia into two parts. This lecture completes what Dr. Wallace classes as the phenomena of islands, considered from Great Britain is the most notable example of a re-

of colors in animals.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief :

From J. H. Allen, 75 cents ; Lizzle Richards, 50 cents; H. M. S., \$1,00; J. O. B., \$5.00; D. B. A., \$5,00 ; A Friend, \$1.00 ; Jonathan Hatch, 50 cents ; Mrs. R. Barstow, \$1,00.

Mrs. R. Barstow, \$1,00. That was not an insignificant concession on the part of the Protestant Episcopal Convention at Chi-cago, recently, when it was resolved to permit a change in the wording of the Apostles' creed from "He descended into hell" to "He went into the place of departed spirits." While this undoubtedly con-forms more nearly to the phraseology of the Greek text from which it was derived, the great mass of wor-shipers who weekly recite the creed in Protestant churches have grown up in the belief that the human soul, after the death of the body, passes at once to its final dwelling place, an abode either of pure happi-ness or unmeasured woe. The admission by a great church council, in its authorized confession of faith, of the possible existence of a transition state, marks a chance in the temper of theological thought which deserves more than passing notice.—The Evening Star, Washington, D. C.

Mrs. Coolidge, spiritual healer, whose adver tisement appears in another column, is-we are informed-doing a very successful and helpful work at 668 Tremont street, Boston. She is not a "metaphysician" who ignores Spiritualism, but a lady of rare spiritual gifts, who acknowledges her mediumship, and uses it to her patients' great advantage.

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MRS. BLISS will hold a Séance for Materialization at street, corner Glenarm. Dorchester, on Saturday evening, Nov. 20th. Admission 75 cente. On Wednesday evening, Nov. 24th, at the same place, MR. C. H. BRIDGE will give a Test Séance. Admission 50 cents. iw N20

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The Writing Planchette.

The end frames are covered with pleces of the woolen stuff heretofore mentioned, and three strips of the same material cover the front, all being tacked to the frame at the top, and the center strip also being tacked from top to bottom to the central partitioning frame.

The cabinet stands in his rear parlor, the back against the glass doors of a book-case filled with books. As the sitters are facing the cabinet the medium occupies the right hand compartment, and the spirits are requested to be gracious enough to come from the left hand compartment. I have been thus particular in describing the cabinet, for it is only because of this that there is anything worth relating.

On the evening in question there were six-On the evening in question there were six-teen persons present, who, both before and after the searce, thoroughly examined the cabinet. Mrs. Wells being in the room all the time and not leaving it. The light was sufficiently bright for me to easily recognize the features of every person in the room during the first, perhaps, two-thirds of the searce, and after that, at the request of the control, was lowered. Before the lowering of the light forms came from the left hand compartment of the cabinet, and spoke in whispers, none seemingly being able to speak with a loud tone.

to speak with a loud tone. I might say that those present were arranged in two rows, the front row being about five feet from the cabinet. I had a seat in the back row, opposite the center of the cabinet. I was called to the cabinet by one of the per-sons who came from the left hand compart-ment, before the light was lowered. I took here hands in mine—also took hold of her bare arm. It was not an etherealization, but a genuine materialization. She talked with me and I with her. with her.

mith her.
In all sixteen forms, male and female, presented themselves, twelve of whom came from the left hand compartment and four from the first hand. Three that came out from the left hand compartment and four from the left.
These test conditions have satisfied Mr. New-tom of the genuineness of full form materialization, and all present last Saturday evening appeared to be equally well satisfied. I believe it is the purpose of Mr. Newton to continue the same information in the saturday evening appeared to be equally well satisfied. I believe the same information of the genuint constituent is stored all offer a supervise of Mr. Newton to continue the saturd is an opportunity to witness the phenomena under the section of the contained of the purpose of the interface of the section is the section of the purpose of the section of the section is an opportunity to witness the phenomena under the section is provided in the section of the purpose of the interface of the section is the section of the purpose is to interface of the section of the purpose is the interface of the section of the purpose is the interface of the purpose of the interface of the purpose is the interface of the purpose of the interface of the purpose is the purpose of the interface of the purpose is the purpose of the purpose of the purpose is the purpose is the purpose of the purpose of the purpo

Still bowed ; so he jumped up again, And with self-indignation And much agitation : "Excuse me," he added; "Amen !" —Columbus Dispatch.

The old cartwheel dollars of our fathers will continue to be worn in the church contribution boxes, as they drop with a more soul-satisfying thud than the paper certificates.

Little Flossle's grandmother said: "Flossy, you talk too much. You do n't hear grandma jabbering every minute." "No, gran'ma, but you know you 've lived a good deal longer in I have, and had time to get most of the talk out o' you."—Chicago News.

According to the New York World " Tom" Hughes is a resident of "Hell's Kitchen "! wherever that is. Perhaps the Audover theologians can inform us.

Zambesi advices of a late date say that the Austrian explorer Hinkelmann has been captured and murdered by a native ohlef. The ohlef had Hinkelmann's ears amputated and his heart cut out, and presented them to the oldest member of the tribe. Hinkelmann's companion, a young Englishman, contrived to escape.

The Hotel Onset now makes a fine appearance from the bay, with a larger frontage, two and one half stories, high and an addition of about thirty rooms.-Onset Bay Dot.

Dr. Boyd-Carpenter, bishop of Ricon, when laying a corner-stone recently, was invited by the architect to become an "operative mason" for a few minutes. "No." said he, "I cannot be an operative mason, but I am a working Carpenter."

The Boston Herald's reviewer of Joseph Cook's "Orient" says: "Mr. Cook never omits an opportu-nity to blow his own trumpet. Modesty is not more one of his virtues than veracity is. Even the best of the work here brought together is superficial and unphilosophical. Mr. Cook uses his memory more than his reason. There is a great show of other men's thinking, but very little of his own. Mr. Cook is a rhetorician, an entertainer with smart phrases, not a thinker, not a helper to men where they need to have things made clear for them."—The Index.

Superintendent of Indian Schools Biley has returned from a visit to the reservation in the West and Southwest, and makes an encouraging report as to the success of the educational branch of the Indian bureau the past year. The increase in attendance has been very large, and a number of new schools have been opened.

Gen. Booth, of the Salvation Army, has opened his campaign in Chicago. This is one of the bymns in which he led (

"We are soldiers of J. O., And we sing and pray do we, Till the day of Jublice-Haileiulah !"

The bigots are after Rev. Dr. Woodrow again. The Presbyterian synod at Talladega, Alal, condemns his

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

Mr. Frank T. Bipley, of Boston, lectured and gave tests to a large audience in Baltimore, Md., on the evening of Wednesday, Nov. 16th. The efforts of his guides were well received, judging by the applause given. The tests through his instrumentality were very fine, and pronounced correct. So writes a cor-vergence of the second s respondent.

Mrs. S. A. Jesmer-Downs would like to make en-gagements to lecture Sabbaths, in Vermont and New Hampshire, this fail and winter; will also attend innerais, if called upon to do so.

Junerais, it called upon to do so. Dr. Dean Clarke, speaks for the Spiritualistic Phe-nomena Association in Boston next Sunday afternoon, and in Chelsea in the evening. He wishes immediate engagements for the last three Sundays of December. Address in care of this office.

Maricas in care of this times. Mrs. Helen Stuart Richings spoke, Nov. 7th, to good acceptance for the First Society of Spiritualists, meeting in Colgan Hall, 10th and Walnut streets, Louisville. Ky. The Courser-Journal gave a very pleasant reference to her address.

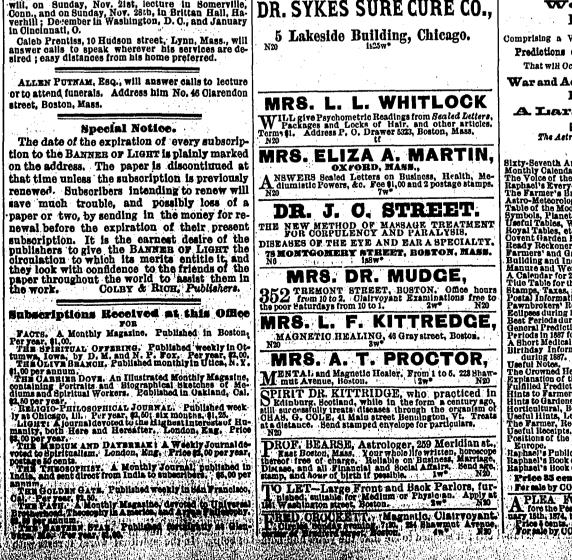
Mrs. J. R. Pickering is at present in Boston, stop-ping at 207 Shawmut Ave., Room 5.

Mr. J. Frank Baxter having filled the past week his Mr. J. Frank Baxter naving hied the past week his engagements at Cummington, Stafford and Williman-tic, and this week in Poquebnock and East Hartford, will, on Sunday, Nov. 21st, lecture in Somerville, Conn., and on Sunday, Nov. 22to, in Brittan Hall, Ha-verhill; December in Washington, D. C., and January in Cincinnati, O.

Caleb Prentiss, 10 Hudson street, Lynn, Mass., will answer calls to speak wherever his services are de-sired ; easy distances from his home preferred.

Special Notice.

street, Boston, Mass.



The Writing Planchette. SOLENCE is unable to explain the mysterieus perform-intelligent answers to questions asked either aloud or men-intelligent answers to questions asked either aloud or men-intelligent answers to questions asked either aloud or men-ished the results that have been attained through ifs agency, and no densetic circle should be without one. All investigators who desire practice in writing mediumalip should avail themselves of these "Planchettes," which into a stain the observe the size of the stain if the stain the asked in outsining the desired result, or cause the instrument to move, independent of any mus-cular effect of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is most impossible that one cannot operate it. If one be not successful, let two try it together. If anothing happens the first day, try it the next, and sven if hait an hour a day to several days are given to it, the results will amply remu-menter you far the time and patience bestowed uponit." The Planchette is furnismed complete with box, ponell and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentatraph Wheels, 60 cents, secure-yenced in a box, and solvey mail, postage fore. Motion to united State and Quada, PLANOHETTER cannot be sent through the mails, but must beforwarded by sepress only, at the purchaser's sequence. Motion to be conducted the purchaser's secure-weaked in a box in a day of the mails, and the bor wards by sepress only, at the purchaser's secure-weaked in a box in a day of the mails, but must

Received from England. RAPHAEL'S ALMANAC: OB, THE

PROPHETIC MESSENGER

AND Weather Guide. **FOR 1887:**

Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month During the Year.

War and Accidents! Sedition and Riot! Heat and Thunder!

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BY RAPHAEL, The Astrologer of the Nineteenth Century.

CONTENTS.

The Astrologer of the Ninsteanth Contury. OONTTENTES. Sixty-Seventh Annual Address. Monthly Calcodar and Weather Guide. The Volce of the Heavens. Raphael's Every-day Guide. The Farmer's Breeding-Table. Astro-Meteorologio Table. Table of the Moon's Bigms in 1887. Symbols. Planets. Moons. Bigms, etc. Useral Tables, weights and Measures. Koyal Tables, veights and Measures. Koyal Tables, veights and Measures. Koyal Tables, etc. Covent (starden Measures; Fish Table. Beady Reckoner and Wagos Tables. Manute and Weather Tables. Manute and Weather Tables. Manute and Weather Tables. Acaiendar for 200 years. Tide Table for the Frincipal Ports. Stamps, Taxes, and Licenses. Periods uning 1887 for observing the Planets. Genoral Fredictions. Periods in 1887 for gathering Medicinal Herbs. A Short Medical Directory for Different Diseases. A Bhort Medical Directory for 1860. Fulfiled Predictions in 1886. Hints to Farmers. Horticnitural, Rosanics, and Herbal Guide. Useful Hints, Legal and Commercial. The Farmer, Reccipts, etc. Heridized The Herocytyphic for 1866. Fulfiled Predictions in 1886. Hints to Farmers. Horticnitural, Boanicol., and Herbal Guide. Useful Hints, Legal and Commercial. The Farmer, Reccipts, etc. Horticnitural, Boanicol., and Herbal Guide. Useful Hints, Legal and Commercial. The Farmer, Reccipts, etc. Heridisci Book of Fate. Prefections of the Planets in the Nativities of the Rulers in Europ. Raphael's Book of Jate. Fride: Bist of Dreams. Haphael's Hook of Fate. Fride: Bist of Dreams. Haphael's Book of Jate. Price 35 cents, postage free, i i i j Fermie by COLBY & BIOH. A PLEA FOR LIFE. Address delivered be-A fore the Peace Convention, held in Boston, Mass., Jan-nary 1811, 1874, by LTHANDER S. BIOHALDS, Price Scentz., Formale by COLBY ANOH.

Message Department.

6

Public Free-Circle Meetings

Public Free-Circle Meetings Are held at the HANNER OF LIGHT OFFICE. 9 Bosworth street (former.y Montsonnery Place), every TUESDAY and FEIDAY AFTERNOON. The Hall (which is used only for theso shances) will be onen at 2 o'clock, and services com-monce at 3 o'clock precisely, at which time the doors will be closed, allowing no ogress until the conclusion of the stance, vacent in case of absolute necessity. The public ere cordially facility. The heat of the public ere cordially facility. The heat of the reservers published under the above heading indi-cate that spirits carry with them the characteristics of their earth life to that beyond-whother for good or evil; that they who pays from the earthly sphere in an undereloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not compart with his or her rea-bon. All express as much of truth as they precive-mo-more.

and all express as much of truth as they perceive-no more.
and it is our earnest desire that those who may recognize the messages of their spirit friends will verify them by informing us of the fact for publication.
and the spirit friends will verify them by informing us of the fact for publication.
and the spirit from the friends in earth-life who may recognize that it is a peasure to place upon the altar of Spiritual-life who may free that it is a peasure to place upon the altar of Spiritual-life who may free that it is a peasure to place upon the altar of Spiritual-life who may free that it is a peasure to place upon the altar of Spiritual-life who may free that it is a peasure to place upon the altar of Spiritual-life who may free that it is a peasure to place upon the altar of the spiritual it where for all parts of the country. (Miss Shelhamer desfres it distinctly understood that she fiver no private sittings at any time, neither does also receive visitors on Tuesdays, Wednesdays or Fridays.)
and the spiritual to the addressed to the medium in any Lewis B. Witson, Chairman, Lewis B. Witson, Chairman, the spiritual of the spiritual is any time, the spiritual of the spiritual spiritual spiritual of the spiritual spir

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report of Public Séance held Oct. 15th, 1886 Invocation.

Oh I thou Supreme Intelligence, thou Soul of all Wis Oh I thou Supreme Intelligence, thou Soul of all Wis-dom, thou Source of all Love, we turn to thee with praise and adoration at this hour; we send forth the incense of our hearts in grateful thanks for all that life is and hath been to our experience. Oh I Brauti-ful Light, radiating throughout the universe in splen-dor and kindling worlds and systems into being, we recomize thy power and acknowledge thy potency; we would be receptive of divine truth and understand more and more of thy laws. To this end we would come into association with the blessed and true of the higher life and draw from them inspiration that will kindle, our souls anew with fervor, zeal, and a better un ferstanding. May we see clearly and hear distinct-ity the tidings of great joy that may be brought to us by thy messengers of peace; may we give to them sympathy, love and apperclation; may we strive to learn from them charity, kindly dealing and all things that tead to elevate the spirit of man until it shall bliess and beautify all to whom it may come. Amen.

Questions and Answers.

through the mediumistic agency of Peter? ANS.—It is recorded in spirit-life that Peter posse-sed powerful mediumistic qualities; that through the bent of his own peculiar organism he attracted to himself a class of spirits who had the power, under certain conditions, of mak-ing use of great physical and vital force, in material life, to such an extent as to produce wonderful manifestations, the source of which was unknown, and mysterions to both Peter was unknown, and mysterious to both Peter and those around him, and which led the out-side world to look upon this man as an occult being -a person possessing strange powers; one whose good will, rather than his enmity, was to be courted. It has further been re-corded by certain historians of ancient times who declare that they have only presented to spiritual inspection the true narrative of the life-events and work of Peter—that at the time the wonderfully miraculous occurrence in re-lation to the death of Ananias and Saphira took place, Peter was under the powerful in-fluence of this band of spirits, and through him or his organism as a hattery or force him, or his organism as a battery or force, this manifestation occurred, which produced such a strong electric current as to force the spirits of these two from the body. Q.-[By John McLeod.] Will Spirit Pierpont

blease give some light on the following subject: Where one person, by treating the brain of another by the laying on of hands, etc., pro-duces clairvoyance and clairaudience in the latter, is the lucidity so conferred the result of the molecular activities of the brain of the subject being changed? or is the transferred lu-cidity the result of an influx of spirit power from an exalted sphere?

-Man is a dual being, possessing two sets A.- afain is a dual being, possessing two sets of powers or of sensations. Man, physically, has the sense of sight, of hearing, of touch and other perceptions. Man spiritually possesses these same senses, independent of the physical, yet complete in their operations when they are be physically blind; the nervous sensations connected with the optics are perhaps, to an ex-tent, deadened or inactive, but not destroyed ; nower of sight is there, but it needs to be A skillful physician, applying his agencies to the nerves of sensation, whether they be of an electrical or magnetic nature, or bather thus the aventication of the senset be of an electrical or magnetic nature, or whether they be supplied from some herb of the field, it matters not, may perhaps pro-duce the effect, through his operation, of quickening the optic nerves and bringing to them the power of perception, and the conse-quence is that the blind man is made to see. So it may be that an operator, a mesmerist, or a magnetic healer, operator, a mesmerist, or a It may be that an operator, a mesmerist, or a magnetic healer, operating upon the brain of another individual, supplies to that brain some active agency which is required to call the inner or clairvoyant sight into life and activity; the magnetism he supplies, the electrical force brought through his hand, as an instrument of the will power, which is of itself a spirment of the will power, which is of itself a spir-itual force operating upon the subject, may produce the effect; it brings the molecular ac-tivities of the brain into more potent operation, quickens them, and the interior sight is un-folded, the blind man is made to see. Some-times, however, it happens that the operator is merely a machine, and does not possess the pomerely a machine, and does not possess the po-tent forces or agencies required for the unfold-ment of this interior sight, is himself acted upon by unseen intelligences who through his agency supply to the brain of the subject those forces needed to bring clairvoyant sight into activity. Sometimes it happens that the oper-ator is not used at all, although the result may seem to him to have here produced through his seem to him to have been produced through his agency, for invisible agencies, coming to the subject, find the moment and the condition fa-vorable for their operations upon his brain, and they bring a potent force which quickens into active perception the sight of the subject and leads him to behold the wonders of an invisible world.

lished fact, and that the excarnated spirit can, under certain conditions, such as those known to the mesmerist, take control of a mortal brain

and use it according to his will. I found that it was possible for a spirit out-side of the mortal to so govern an incarnated will as to make the subject a mere puppet, just as it is possible to the educated mesmerist to as it is possible to the educated mesmerist to perform the same phenomenon, but I under-took to work in that line, and I found myself unable to do so. When on earth I had no diffi-culty in controlling certain minds, in influenc-ing certain wills, making them subject to my own power and desires, but I did not find my-self able to work so readily with what is known as a medium. I found I did not possess the will or the information although I had the wigh. or the information, although I had the wish; it seemed as though my own brain was held in check by some potent force above and beyond me. I felt the power, but I could not discern its source. I came here, Mr. Chairman, and was pleased

to find the spirit known as John Plerpont in charge of this circle. I remembered that once he was interested in phrenology, and had stud-ied that science pretty closely, and 1 sought him to ask for information as to how I should proceed in making my wishes known to earth; for although I had been a student of psycho-logical law here, I seemed to be a very novice in its operations on the other side. He invited In its operations on the other side. He invited me to go with him to different places, and to come here and watch his operations on the brains of "sensitives," as I used to call my subjects when on earth. I found that he was taking advantage of his former knowledge of phrenology—exerting his magnetic powers up-on various organs of those sensitives. I became interested et once Interested at once. I noticed that when one of his mediums be-

came passive to his influence, he acted upon one special organ of the brain. If he wished one special organ of the brain. If he wished that medium—or this same one that I am now controlling—to become yielding to a certain power, influence, or thought of his, he made passes over one organ of the brain, and at once the medium fell into a passive condition. If he wished that the sensitive should become resistant to any force, external or invisible, he made passes and sent his magnetic power upon the organ of firmness, and the medium imme-diately grew stern and unrelenting to whatever force, or influence, he desired her to resist, and this gave me a new idea; it presented to my this gave me a new idea; it presented to my mind facts in relation to the science of phre-nology, led me to consider whether that and the law of psychology are not intimately re-lated, and led me to study deeply into the sub-

I have not the time, Mr. Chairman, nor have you, to discuss these points. 1 will not attempt to, though here I speak of them, as opening out a great field of instruction, of study to the

thinking mind. I told you that I promised friends I would return, and I am here—not as assuming author-ity, for I have learned some lessons that have struck deep into my soul since 1 passed out to the other life. I have laid aside a presumptive position, and taken up that of a student who is willing to be led and to listen. I am interested in the study of planetary life

and influence, and I want my friends to know that I am busy following out those lines of thought; though I shall be glad to come into contact with them at any time, and converse on the subjects which are of interest to them There is much I would like to say, if this

were the place; but it is not, so I forbear. Tell my friends that I now take my stand as

Tell my friends that I now take my stand as an earnest advocate of spiritual truth; that I am ready to overthrow my former opinions, especially those publicly expressed that were advorse to the science of Spiritualism—that I find to be a scientific fact in the universe—and I hope the time will come when I will find a brain sufficiently negative to my influence, so that I may express through it ideas and that I may express through it ideas and thoughts that are rushing over me from the great universe of thought, and that they may be given to the world; for I feel that we have many subjects here for discussion that are of the utmost importance to mankind. LaRoy Sunderland.

Hannah White.

[To the Chairman :] Do you open the doors [To the Chairman:] Do you open the doors to an old lady, sir? I never knew what it was to speak in meeting, and I may not express my-self very well, but I have so long desired to come to my friends and tell them of the great immortal life of which I am a part, that I felt to day I must step forward and give my expe-rience. My name is Hannah White. I lived in Boston. I have boys in this city who are work-ing out their own lives. I want to tell my boys that their old mother is with them, bring-ing her love and seeking to make their way happy and their hearts contented.

subshine; neither was that of their parents; they had to plod along and dig out a way for their children, until they were called to the higher life. But the experience of our dear ones is more easy, more beautiful, and they are making the way pleasant for their chil-dren; so I want them to feel it is all for the best, that nothing is done in vain. Every earn-est effort to do right meets, at some time, with a blessing and success, and if my boys and all who knew me in times past, and who loved sometimes to come to my home, will feel that I am there and that all their dear friends who have passed from earth are with them at all hours, and they are never alone; that sunshine; neither was that of their parents: at all hours, and they are never alone; that some kind friend is by in every moment to bless or to encourage; that is, if this thought can be made a part of their home-life, I know it will assist each one in resisting evil, in trying to do right, in pressing forward conscientiously with their duty, because if they feel that the loving eyes of mothers and fathers and friends are upon them they will not care to be negligent or to do wrong.

ing more to bring, for I grew feeble and unable to perform those duties which had once occu-pled my time, and so death came as a release from a worn out body. I entered the spirit-world surprised to find it so full of activity, so filled with fair table. filled with friendship, with familiar faces and pleasant associations; it was different from the Ideas I had of a future life, but yet so restful, so full of satisfaction that I could not feel sad that I had been mistaken in my opinions. I feel

it is all right. I wish I had known of these things before I I wish Lhad known of these things before I left the earth, for that would have brightened my life and made its hardships seem less severe, but I am glad that what I did believe proved to be false, for this other life that has come to me is so superior, so much more filled with what one really needs and must have. I would like to send my love to my friends; they are in Lynn, Mass. I would like them to know that I live and that I have changed my oninioms: that I have grown out of them: and

opinions; that I have grown out of them; and when I think of them it makes me feel as I did when looking at an old, worn-out dress that I could not make any further use of, that I had

thrown away. I hope my dear friends will learn of these truths, and will really understand them. It will be so much more pleasant for their lives; it will give them instruction to know of the real life beyond the earth, and I come, hoping they will receive my message and in gaining that become interested, so as to look further, for something more that will feed their souls and instruct their minds. I come with love, and I bring the love of many dear spirit-friends to the friends on earth.

Paul Stetson.

[To the Chairman :] How do you do, stran-ger? [Glad to welcome you.] You are kind to greet me in this way, for I have never met any one who is here ; yet I have friends on earth, friends whom I love and whom I wish to reach. I come from Detroit, that far-off city, where there is much of excitement and of bustle, and, consequently, not so much knowledge of spirit-ual things as I could wish. I have no doubt there are many in the old place who know of these things and understand

them, but I also know there are a great many who are in utter ignorance of them, and, what is worse, seem to have no desire to learn, and I have been trying for a good while to make an impression on some of my friends, that they may know of my return and feel a little active interest in what I am doing, and give me greeting, but I have not suc-ceeded. I have felt forced back again and

ceeded. I have feit forced back again and again, because my friends were so concerned in outward life that they gave no thought to the spiritual. I was not a very spiritually-minded man myself, so I don't know that I ought to complain of others. I spent my time in looking after material things; I put my whole mind into my business; I gave all my energy to that, hoping to build up a good capi-tal that would be very useful to me in later years. years.

Perhaps if I had expended less effort in that Perhaps if 1 had expended less enort in that direction I would have been in the body now. I cannot say, though I think it is likely. I know that some of my friends thought so, and even now occasionally they will speak of my fate as a warning to others who are disposed to push ahead without taking time for proper rest and recreation: Well, while they can point to my fate as concerning the mortal form, yet they have not the power to penetrate the veil that hangs between matter and spirit, and follow my career into the other world. I wish they had; I want them to gain that power; I want them

to see me as I am on the spirit side, surrounded by good friends and wise teachers, trying to make more of the new life than I ever did of the past, seeking to understand more of myself than ever thought it was possible to do when on

I feel very kindly toward my friends; I would like to do them some good. I am not prepared to help them spiritually, as are some of the wise, good spirits who come to you, who seem to know just how to befriend and elevate to a higher plane of benevolence and holiness, so to speak, but I am disposed to do the best I can, and if I can use my influence and magnetic powers in any way to open the eyes of a mortal friend or stranger, I will be very glad to come in that

line. I thank you, Mr. Chairman, very much for giving me your attention. My name is Paul Stetson.

Joseph Cartis.

rience. My name is Hannah White. I lived in Boston. I have boys in this city who are work-ing out their own lives. I want to tell my loys that their old mother is with them, bring-ing her love and seeking to make their way happy and their hearts contented. I know their experience is not always full of sunshine; neither was that of their parents: years-and I felt that I ought to manifest at some time, that all who knew me may under-stand I am not dead. Of course it follows that if I am alive and Of course it follows that if 1 am alive and able to report in this way, every other soul must be alive also, and have the same power at some time to do that very thing; so I think if one spirit succeeds in demonstrating the fact of spirit communion for himself he also demon-strates the possibility of it for all others, and that immortality is established for human com-probension Well, sir, I will not undertake to preach, that is not in my line; I was better adapted to at-tending to little material affairs. If you had any produce you wanted to have looked after and sold to the best advantage, I was able to attend to it satisfactorily; or if you had any little commission work to give why I might little commission work to give, why, I might have been able to look after it. But I am not in the preacher's line at all, so you will pardon me if I don't say very much that is exceedingly clever. I am interested, sir, in old Portsmouth, R. I. The place attracts me more, perhaps, than your big cities and your beautiful places, because somehow I feel as though I belonged to it. It Its expansion folt there. I don't know as there is anybody round who cares to hear from me, but perhaps they do; perhaps it will help 'em along a step if they know one old familiar friend has returned from the great beyond and made himself known; perhaps it will get 'em a little interested in the eternal things that are the portion of the spirit, and if it will, I shall be very glad I have come back. back. There are a great many friends around me on the spirit side, that are all anxious to make themselves known and to speak, so that those whom they left here will know they have a tongue, a voice, energy and consciousness. I hope they will have the obance; but I will speak for 'em, and say they are all well, and getting along splendidly in their new homes above. I am Joseph Curtis.

every individual whether to rise higher and higher day by day, profiting by experience, and gaining new powers constantly. Q.-Does a neglect to fulfill one's duties while

in this life prevent him from advancing upon his entrance into spirit life, and necessitate his return and continuance in the earth-sphere in order to retrieve his delinquencies?

In order to retrieve his delinquencies? A.--No individual neglects his duty on earth but what he feels self-condemned on passing to the spiritual world; and as he casts off the material form, finding his sensibilities in-oreased, grown more tender and keen, this con-demnation will deepen, and the spirit will find that as he neglected his duty here he is not prepared to ascend into the commanship of high. that as he neglected his duty here he is hot prepared to ascend into the companship of high, dutiful and faithful souls on the other side of life; therefore he will be held in contact with physical life; he will know that here is a field of action which he should explore; that here on earth lies the duty which he left unfulfilled, and he is constantly attracted to it and cannot the property of the second second second second. and he is constantly attracted to it and cannot rise in the scale of spiritual life if he desires to, because this is his true plane, and he will lin-ger in contact with it until he finds an opportu-nity of perfecting his work and doing some-thing for the benefit of his follows: Having performed all that is nearby his follows: performed all that is possible for his fellows he will then feel a sense of freedom, realize that he has done his best, and the fetters which have bound him to the earthly plane will be swept away and his soul will rise to higher scenes and more lofty associations.

Daniel Temple.

[To the Chairman:] How art thou, friend? Does thee allow all strangers to enter? [All are welcome.] I thank thee. I have seated myself in this meeting before, but not feeling moved to speak I maintained silence. To-day I feel the prompting of the spirit, and think the time has come for me to say a few words to friends who are yet on the mortal side. I re-jolce in life. Death has lost its sting; it hath no terror for my soul, for I have passed through its shadow and have entered into the sunlight its shadow and have entered into the sunlight of a clear life.

I have been surprised, even astounded, at the life I have found in the spirit. It is not what I had thought; it is not what I have spoken of to others; but it is a life filled with power, use-fulness and labor-yet one that is peaceful to

I was a man of years ; eighty five seasons had rolled over my head ere I bowed it beneath the stroke called "death." And compared with that long experience, I am in the spirit but a little child ; yet mine eyes are open, and I can

In the onlid; yet mine eyes are open, and I can see the light, even though I do not understand. I bring peaceful greetings to friends, and tell them that there is a happy life beyond the val-ley, where all will meet again in kindred asso-clation—in loving communion. I have been welcomed by dear ones who crossed the river before I made the passage. I am at home with those dear souls. My earthly home was at West Bradford town-

ship, Pa., and sometimes it seems to me it is there still. On "First Days" I attend meet-ing; I mingle with those who are yet in the flesh; I talk to them, but they answer notthey are silent; yet I feel at home, not encum-bered by the feeble body, but strong in spirit, and I would have them know that I am with them. Daniel Temple.

Mamie Thorpe.

[To the Chairman :] Idon't know why I came in here. I have looked in a few times before, but I thought I could not come; somehow to day I seemed to be drawn rightin. and I don't how why have the set of the drawn

know why. Perhaps it was because the flowers looked so beautiful to me. I don't feel right. I have been away from my body over two years, and I have not felt right at all. I didn't want to come here to speak to-day to a crowd of people, and I do n't now. I do n't understand it. I would like to get away. I have not been very far from my old places these last two years, but I try someold places these last two years, but I try some-times to get away. I see men and women away off, and they seem to be so happy; it is all sun-light around them, and I try sometimes to get away up where they are. 1 do n't know whether it is up or straight ahead-it seems as though they were higher than I, and I think I would like some of the sunshine too, but I can't get it, I just seem tied down, I do n't know why; no-body else is, by any chains around them. Can you tell me about it? [You'll meet spirit friends as soon as you go away from here, and they will give you instruction.] I have n't any. I dc n't like the old life: it is n't pleasant; but 1 do sometimes try to put thoughts into the heads of some I used to know, and make them feel better and try to do better, but they do n't seem to turn much. I would like to tak do n't seem to turn much. I would like to talk to them; do you suppose I ever can? [Yes.] Will 1 feel different? [Yes.] Well, then I'm

glad I've come. I know how I died. It wasn't any fault

tion of it as yet, because it is very extensive, I have been busy working over a little corner that has been-well, I do a't know whether it has been given to me, or whether I have earned it; anyhow it seems to be mine for the present. it; anyhow it seems to be mine for the present. I am looking it over, getting it into ahape, and preparing it for the coming of my friends. After I get along in that work I shall go ahead and try to discover something more, and if my friends will give me an opportunity, I will be glad to report to them concerning my findings. Much obliged to you, sir, for listening to my chatter chatter.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct, 19-Continued, Mrs. L. J. Staples, Daniel J. Pick-ering; Martha Jordan; Johnnie McArthur. Oct, 22.-John Hague; Phincas E. Gay; Mrs. Hattle L. Emerson; Betsoy Carnes; Henry Mason; Eliza Mitcheli; Cordelia Jones; Harrison Joy; Samuel Williams; S; B. Nichols. 17 11 A 198 14 1

THE MESSAGES GIVEN

As per dates will appear in due course. Nov. 5. -Samuel Woodman; Polly Oatman; John Nolan; Janie Harper; Frank Milis; Ellen Driscoll; Ella John-

son. Nov. 9. — Dr. 8. B. Brittan; Ellen Snow; George Tuttle; Josephine Lakey; James Banderson; Martha Bilmson...

Verifications of Spirit-Messages. MARTIN CONWAY.

In the BANNER OF LIGHT of Oct. 2d I found a spirit message from one MARTIN CONWAY (given at your public scance June 25th), who was said to have died at Orlando, which is the county seat of this county. I. wrote to the Postmaster at Orlando in reference to it, and forward herewith my letter and his reply.

Fraternally yours, F. A. GROVE.

1. 64

P. M., ORLANDO: Dear Str-Ishall be under many obligations for answers to the following questions. If you do not know, will you take the trouble to inquire for me? Was there are of the following the structure of the structure of

for me? Was there an old gentleman named Martin Conway, formerly living in Orlando, who died sometime in April last? Had he a home there? Was his house burned? Did he die from exposure to cold and wet just after the burning of his house? Has he relatives or friends living there? I will be very thankful for your

living there? I will be very thankful for your answer, and will, if desired, give you in the future my reasons for making the request. Yery truly yours, F. A. GROYE. P. B.-Please give me the name of the Recorder of Deeds and Collector of Taxes of Orange Co. G. The following is the reply :

The following is the reply :

My DEAR SIR: The facts in Mr. Conway's case are just about as you state, so far as I can learn from his son, who is now a resident of this place. He was Post-master at Wilcox at the time of his death. The postoffice with contents was burned, and he cled, it is supposed, from fright and exposure. His son is here, R. H. Conway. F. J. Shine is Recorder of Deeds, and J. R. Montague Collector of Taxes. Very respectfully, E. W. SPEIR, P. M.

GEN. HOBERT E. LEE.

In the BANNER OF LIGHT, Ost. 16th, is a spiritmessage (given Sept. 21st), and addressed to H. D. Phillips, Marietta, Ga., from R. E. LEE. From the description Lotela, the Indian maiden, gave, I concluded it must be from Gen. Robert E. Lee. U.S. Army. I forwarded the same to H. D. Phillips, and received this reply, dated Oct. 31st, 1886 :

received this reply, dated Oct. 31st, 1886 : "Your favor of 25th inst., enclosing slip containing communication from Gen. Lee to myssif, received. Thanking you for the same, I, too, can say (with you) I am and always have been an admirer of the charac-ter of Gen. Lee, but not of the cause he esponsed. His communication to me, through the BANNER OF LIGHT, shows clearly to me his identity, and also the spirits' cognizance of our every thought, for not a sin-gle mortal has ever heard a word of my projects, or plans and desires, as referred to by the General. On the same day; Sept 21st, the General gave me a lengthy communication, through a writing medium in Cincinnati. Thanking you again, I remain. frater-nally yours, Marietta, Georgia." I give the above reply verbatim, for publication in

I give the above reply verbatim, for publication in the BANNER, as a substantial proof of the truthfulness and reliability of its spirit-messages, and the inestimable value of the Banner of Light Free Circles. FREDEBICK HAASE.

National Military Home, O., Nov. 8th, 1886.

GEORGE HALE.

In the BANNER OF LIGHT; Sept. 18th. I find another communication from my spirit brother GEORGE HALE, which is true and correct. Spirit Lotela, who delivered the message, spoke of another spirit being with him, and repeated the name "George Hale," but evidently it was Judge 8. Hale, who passed on from this place, where he left a sister, a son and other relatives, who still reside here. Lotela's description of his personal appearance, his age, and time of leaving earth-life, correctly apply to the Judge-and I doubt not it was he. O. P. HALE. Kenosha, Wis., Nov. 1886.

How A CHILD'S SOUL EBBED AWAY .- A litue giri, six years of age, residing at 30 Heste street, New York, was so severely burned by the explosion of a lamp one evening that she died the next morning. The last scene is thus described by a Herald reporter : " Thus she lay slowly breathing for seven hours. Her face was so swollen she could not open her eyes. The light of this world was forever shut out from her. About half past 2 A. M., she showed signs of returning consolousness. The physisigns of returning consciousness. The physi-clan felt her pulse, ominously shock his head, gave some more instructions, and turned to go away. As he did so the little oresture moved her body. She turned half around. The dim light of a candle shone on the blackened face. The swollen lips pursed out, and, in a clear, sweet voice, the dying child began to sing the hymn. hymn, ' Nearer, my God, to Thee.'

LaRoy Sunderland.

LaRoy Sunderland. I made a promise to my friends, that-did I find this Spiritualism true, did I find, after the dissolution of the body, that the spirit had power to return and communicate through other brains-1 would make it known to them. I handled these subjects, I may say that I studied them closely. Mesmerism and Spiritu-alism were closely allied in certain of their manifestations and in certain of their ramifi-cations throughout the department of nature. I sought to reconcile them, and to explain them on one and the same basis; yet I came to the conclusion that mind, independent of matter or of form, could not possibly control or govern other minds or other forms of matter. Sometimes I doubted; sometimes I wondered; and masy times I expressed an opinion. Some-

Johnnie Evans.

Johnnie Evans. [To the Chairman:] Do you want to see me? I was only a little newsboy. I used to have a whole pack of papers every day, and I did n't know whether you'd want me to come in here or not. The man that's all dressed up, over there, said I could push in ahead if I wanted to. I'm dressed up, too. I'm looking pretty fine, I tell you; I've got a new pair of shoes, and I've got on my best clothos. They look nice, too. Do you want to know my name? [I should like to.] It is Johnnie Evans. Can you find my mother? [We shall print what you say, and she may see it.] Are you goin' to put it in the paper? [Yes.] My mother lives up in Worces-ter; her name is Sarah. Will you tell her I've got back, and am feeling awful good. I've got all over the sore throat. Oh I it was horrid. I do n't have it at all now; it's all gone, but it was awful for a while. I just choked and 'choked, and couldn't swallow a bit. Then I went off where they do n't sell papers; any-how, I do n't, and I go to school. I've been get-ting up a good ways. I guess I'll manage to keep ahead of the class, do n't you? My mother used to say that when I got a lit-tle clder I should go to night school if I wanted to; and she did send me to school all she could; but I did n't go all the time; sometimes I had to stay, home; I did n't have. any shoes, sall the time, to wear to school. I do now. I don't care whether I have any shoes now or not, my feet don't got cold.

Report of Public Séance held Oct. 19th, 1888.

manifestations, and in certain of their ramid.
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mine; yes, I suppose it was, in one way; but was n't sick, I was just put out of the body. felt bad at first about that, but afterwards I did n't. I only felt sorry for George. It makes me feel bad now, when I think of it. I've got some relative on earth, but I do n't know as they want to hear anything about me. I did n't keep my own name, and I do n't think I 'll tell it. I do n't want any one to feel bad over me;

It. I don't want any one to feel bad over me; that is n't what I am here for. I suppose I may give you the name I was known by; it is Mamie Thorpe. I lived in Baltimore. I don't mean that I really belonged there, but I was there. I knew a good many there, and sometimes I think I shall have to stay there always, for it think I shall have to stay there always, for it is so hard to get away; but I've come here; I don't know where it is, or how far away from that city, and all the time I seem to feel a pull-ing, as if I must go. Did you say I would not feel so? [You'll feel a good deal better.] Will I? [Every step forward helps you.] I didn't know that this wassuch a step.

John Humphrey.

[To the Chairman:] Well, that was a poor, forlorn creature, and I hope, Mr. Chairman, you have brightened her up a bit; I think you have, for she seems to feel a little better. I do n't know where she came from; I do n't care; she is one of the Lord's poor creatures, and we ought to give her a little sympathy. Now I sup-pose you think; sir, I'm a preacher. Well, I'm not.

My business in coming here is that of trying to reach friends. My name is John Humphrey, and while I send my remembrances and words of good cheer to all my friends. I especially wish to get into communication with an old chum of mine by the name of Tom Mitchell-Thomas, of course, but always Tom to me. He has been in sort of hot water since I went to the other side, and he las an unfortunate habit of falling into hot water again and again, almost as soon as he gets out. I feel a little charity for him, and wish I had the opportunity of pulling him out

wish 'I had the opportunity of pulling him out and keeping him there. It seems to 'me if. Tom will hunt up 'a me-dium and 'let 'me come to him, we can have a real good talk, such as we used to have, and per-haps he will get some advice that will help him along. He has been somewhat discouraged of late, and thinks the world is turned against him. 'Now I don't think so. I think' we'all have to meet more or less of the shadows; and sometimes the world as to nee.' I went

The doctor and purse stood transfixed. "The other patients in the silent, darkened ward, leaned on their elbows and drank in the sweet melody. The first verse completed, she gradu-ally sank back on her pillow. Her strength began to fail and with it her voice, and only the humming-like distant music of the air of the bymn could be heard.

How sweet, yet weird, that humming sounded! The candle lent its meagre light, the big clock in the corner told out the seconds as the sweet little soul passed out to the new life."

Passed to Spirit-Life

From Bristol, Conn., Bept. 26th, 1886, Mr. Azel T. Bobnson.

The funeral services were conflucted at the residence of lisson. Timothy Robinson, by the pastor of the Congrega-ional Church. Rev. Mr. Anderson. The Spiritualist choir, of which Mr. Robinson was a member, mada mora impress-ve the services with musical selections, which were samin-by suica to his life and faith, and, which were samin-a spirit that evinced deep emotions of love and escent fur a spirit that evinced deep emotions of love and escent fur the services which were and escent for a selection of the service and the spirit that evinced deep emotions of love and escent fur the service of the service and th

him. At the conclusion of the services at the house, a large delegation from Franklin Lodge 66, F. and A. M. took charge of the body; and, under Masonio ribs, deposited in mother earth the remains of their, esterned and endeaved brother.

mother each the remains of their restructs and restriction that borther. Mr. Bobinson was a resident of Bristol for more than that a century. As a citizen he was highly esteemed for his de-nial disposition, his sound judgment and starling integrity. He was many times called by his townamen to positions of responsibility and trust, the duties of which he war dis-charged with the strictest fidelity. Which he was due to a shason, he enjoyed the implicit condence of the fraternity.

Charged with the strictest fidelity. As a Alason, he enjoyed the implicit condence of the fraternity. At the time of hit death he held the onice of "Tresture" of Pranklin Lodge 66, a position to which he had been annual by elected twenty-seven concentive; times, and from the members of which he was the precision of many forms of kindness and respect. As a Bpiritunist he was one of four fildt earnest support ors. With great he was one of four fildt earnest support of the seventy of the base of the sevent of the sevent of the Compounce Spiritualist Pienkin A secolation of Westerni Opp neetfout fenricen years. With pleasure he ortenide a seven ing hand to hose needing the wrater in the sevent with charty as cloar manifed the faults of the wrate, it he was new wrater and outspoken in his belief, that friends who had travel that those the ond the grave wree able and with charty as that the board of the part of the wrater of the wrater that whon his pligrimage here should end as wrate the way come of no a higher and more parter if the sevent wrater that whon his pligrim as here should end as wrate we come of no a higher and more parter if the sevent we come of no a higher and more parter if the sevent we come of no a higher and more parter if the sevent as the two here on Surnett Aventus (Dispinast, O). The sevent

day morning, Oct. 26th, at 415 offlock, Mut. day morning; Oct. Mth. ar 411 forelock: Three (South and Construction) of the second s

NOVEMBER 20, 1886.

BANNER OF LIGHT.



Banner of Bight.

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BOSTON, SATURDAY, NOVEMBER SO, 1886.

Spiritualistic Meetings in Boston:

Banner of Light Circle-Room, No. 9 Boswerth Bireed-Every Tucsday and Friday afternoon at 30°clock. Admission free. For further particulars, see notice on eizh page. L. B. Wilson, Chairman. Boston Spiritual Temple, at Berkeley Hall.-Sertices every Sunday at 10% A.M. and 7% P.M. Richard Holmes, Chairman; Wm. A. Dunkiev, Trassurer, The Ladies' Industrial Society will meet fortnightly the coming peason at Langham Hall, No. 4 Berkeley street. Beater Medicard and the Reckeley and Apple-

P.M. Ladles' U by appointment.

First Apiritual Temple, corner Newbury and Exeter Nirecta.-The Spiritual Fraternity Society will bold public services on every Sunday P.M. at 24 and evenings at 7%.

Ings at /3. **College Hall. B4 Easex Ntreet.**-Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cohb, Conductor.

Engle Stall, Gild Washington Mircei, corner of Engle Stall, Gild Washington Mircei, corner of Engle, Juniays, at 25 and 75 P.M.; aslo Thursdays at 3 P.M. Ablospeakers and test mediums. Excellent music. Freecott Robinson, Chairman.

Frescott Roomson, Chairman. Spiritualistic Phenomena Association. Berke-ley Hall.-Meetings Sundays at 2% P. M. Address all communications "Spiritualistic Phenomena Association, 1631 Washington street, Boston, Mass." D. J. Ricker, President.

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

1931 Washington Street.- The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Tor-

Ladies' Aid Society meets overly a standy. For, Secretary, MRS. J. F. DILLINGHAM, assisted by Mrs. Fales, will hold meetings-a prominent feature of which will be test scances-on Sunday evenings for the present. Langham Hall, corner Berkeley and Tremont % ireets.-Meetings each Sunday noon. Dr. Aspinwall,

Conductor.

Chelses.-The Ladies' Social Aid Society meets in Fre-mont Block, 120 Winnisimmet street, on Friday afternoon and evening of each week. All are invited. Mrs. E. A. Frait, Fresident; Mrs. M. A. Dodge, Secretary.

The Boston Spiritual Temple Society at Berke. ley Hall .- Mrs. Nellie J. T. Brigham's last Sunday morning lecture was listened to with profound attenmorning lecture was listened to with profound atten-tion by a large and appreciative andience. The ex-orcises were opened with a song by Dr. C. T. Buffum, and an invocation by Mrs. Brighlam, at the close of which the latter read several questions, and adopted as her, subject, "The Fail of Man; How, When, Where? His Atonement; How and When?" Re-marking that she did not call it a fail, but a gradual rising from lower conditions, she employed as an illus-tration the tide in its flow, wave following wave, each stronger than the last. Although these may try to re-ede, those following carry the tide higher until the fullness shall come. If we take the written history of man we see a development from age to age. History itself is a developer, as the record of others' acts ad-vances our own. She altuded to this country and its development as a nation as evidence of advance; the persecutions of the early settlers, such as that of the persecutions of the early settlers, such as that of the persecutions of the early settlers, such as that of the Quakers. one of whom they hung on Boston Common; the Baptists, when Roger Williams was banished to Providence; the early Methodists, the Universalists, and later the Spiritualists. With all this man has pro-gressed, has risen, and like the wave overcome and pushed forward those preceding. You need not go back in darkness and shadow to find the golden age, it is before you. Manifestation after manifestation back in darkness and shadow to find the golden age, it is before you. Manifestation after manifestation will be grander and more sublime. The blade, the stalk, the ear, and then the full corn in the ear, is the mode nature chooses to develop, and as heat and cold move in waves, so does man to a fuller and more per-fect development. The next subject was on the "Fire of Spirit; Is it Real or Symbolical?" Fire is a purifier, and as such is good. Afflictions are like fire, and bring forth fruits of righteouspeess. Suffering, from every cause. bringer

is good. Affilictions are like fire, and bring forth fruits of righteousness. Suffering, from every cause, brings compensation. What would you choose for a purifier? There is the air, there is the water, each to a certain extent purifies; but there is nothing as a purifier that will compare with fire. It destroys the germ of dis-case; it removes the dross from gold. The symbol, as applied to the spirit of man, is to cleanse the spirit. It works inward, like fire, until it ranches the cause. It has been said that by calling on Jesus you will be pu-rified through his power. In all the spirit, world not one can be found who has not had to do his own cleansing. Jesus illustrated this by showing that those who had dram amaking rood would stand approved : "Naked. can be found who has not had to do his own cleansing. Jesus illustrated this by showing that those who had done mankind good would siand approved: "Naked, and ye clothed me; stek, and in prison, and ye visited me," was the evidence he educed of purification. Is there anything better than that? Those who stand by their creeds and plead them will wish that there was a probation after death for them to correct some of their mistakes in this life. Fire, then, is symbolical

In reply to the question, "Has the spirit an organ-ized body? if so, what constitutes it?" the speaker said : Some seem to suppose there is a celestial ward robs from which all are supplied. As a waterproof in the rain, or an overgarment in the cod, the body is to the spirit. When you enter your homes you lay aside those garments; so when you enter the celestial home you lay aside the physical body. Then shall we, like a bird, expand our wings and soar away. "Kye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the riches and the glory there"; yst each has an organized body. You ask of what it is composed. It is an ultimeta and wasener nois-en nor ear nearo, neiner nath it entered into the heart of man to conceives the riches and the glory there"; yet each has an organized body. You ask of what it is composed. It is an ultimate, and we cannot analyze its composition. Your spirit body will be perfect in form and organization. Crippled are, the wrinkled brow, the staff, are evidences here of decay, but none are there. Age rounds out life here to ap-pear in perfection there. Age here gives beauty to the spirit. Concerning spiritual glifs and the better way to cultivate them. Mrs. B. quoted Paul's injunc-tion: "Covet carnetity the best gitts." Paul was dumb and speechless when he saw the vision, and was directed to a medium to have his eyes opened and his speech restored. Covering makes you receptive. Desire for any phase makes conditions through which you will receive. Is it your mission to do this, or that 7 if you have a mediumship the phase will open; the mission will find you, and not you the mission. The above was followed by a poem, and the meeting closed with a song by Dr. Buffum. *Evening.*—After the usual singing and invocation, Mrs. Brigham announced as her subject, "Material-ism and Spiritualism," and said : In materialism we touch the thorny stem of the bush that bears the beautiful and fragrant rose of Spiritualism. Athelem is cold and negative; there is no life in it. Bigotry is not confined to the seeds; the materialist having formed his ideas, admits nothing that would remove any errors he may have received. There is not a living being that does not feel a spiritual force; all seek for something higher and greater than them-selves when fear and trouble surround them. When looking on the grandeur and sublimity of nature's operations, we see there is a power greater than them-selves when fear is due to the seed in a dubli and fragrater in a dubli and fragrater in a dubli and sublimity of nature's operations, we see there is a power greater than them-isoly and the grandeur and sublimity of nature's operations. We are asked if selves when fear and trouble surround them. When looking on the grandeur and sublimity of nature's operations, we see there is a power greater than man. We are asked if we believe in God, and if so where is be? May I ask where your own spirit is? Is it in the brain or in the heart? I say it is all through the body, and so I say that the Universe Astronomy points out the paths of the planets, and shows harmouy of motion in them. Some power gives regularity to their movements, and that power is somewhere. Because we do not know a thing is true is it unrue? It is said there is but one life, and all is over. I say there is but one life, and that is continu-ous. Death only opensa door to it. Friends, com-panions, or children have passed the door; have they been forgotten? The memory lives and you ask for them. Will you give those who ask the stone of materialism and say all are gone and lost? Bome Spiritualists attend a scance, witness a phe-nomenon, believe it, talk about it, go again to see it and look no further. Such are Materialists. Spiritu-aliem is philosophic, is spiritual, is religious. There is nothing, as a religion, that is so beaulting as Bpirit-ualism. It teaches man to do right, and if sorrow comes it open the gates of life to the son! Physical manifectations are stepping stones to a higher ground of spirituality. She compared the different modes of reaching the same end to the boring of Hoosac Moun-tain when working from each side. The object of the work was attained, though the laborers worked from different standpoints. Mrs. B. closed the services with a poem on subjects work was attained, indugi the laborers worked from different standpolnts. Mrs. B. closed the services with a poem on subjects presented by the audience. A vote of thanks was of lered and unanimously adopted for the angelio minis-trations through Mrs. B, the two Sundays past. Dr. Buffom sang. "There's no more night than day." Mrs. Sarah A. Byrnes speaks next Bunday and the following for the society. Wr. A. D.

cannot grow without bringing them forth, as they are the unmistakable signs of spiritual activity. Love, which is higher than all gifts, is a grace, and without it all gifts are van, as fail to fidelify, not belief) is also a grace, and without it all attainments are vain, and may become servants of evil. The whole discourse was of an intensely practical character and formed a good introduction to the series to be continued indefinitely. In the alternoon numerous interesting and important questions were propounded in writing by members of the audience and replied to very satisfactorily. The evening lecture on "Harvard University and the College of the Future" was an ununually fine effort on educational topics. The ideas promulgated were largely in accordance with those of Dr. Bu-chanan as set forth in "The New Education," though the language and method of treatment were decidedly original. This lecture has been fully reported and will shortly be published. Sunday next, Nov. 21st, Mr. Colville's subjects will be at 10:30 A. M., "The Word of Wisdom Considered as a Spiritual Gift"; at 3 P. M., Answers to questions presented in writing; at 7:30 P. M., "Mr. Gladstone, Ireland, and Home Rule." Voluntary collections are made A. M. and P. M. for the defrayal of the necessary heavy expenses. Free seats for all comers. Mr. Colville can lecture out of Boston on Wednes-day evenings; terms strictly moderate. Engagements solicited at no great distance from this city. Address all communications 668 Tremont atreet. THANKSGIVING PRSTIVAL AT 668 TREMONT STREET.

THANKSGIVING PESTIVAL AT CC8 TREMONT STREET THANKSGIVING PKSTIVAL AT 663 TREMONT STREET. Wednesday. November 24th, at 7:45, Grand Musical and Literary Enterialnment, introducing a fine array of taient, including Mme. Fries-Blahop (soprano), Miss Arabelta Pearce (contraito), Mr. Paul Schindler (vio-linist), Mr. Rudolph King (plaulst), Miss Emma Gui-denstein (reader), and many others. Mr. Colville will give a short address appropriate to the occasion, and an original poem. Supper will be served after the en-tertainment. Admission twenty-five cents, including refreshments. Thursday, November 25th, Children's Festival at 8 r. M. Members of the Lyceum are cordially invited, and any young people or friends of the young who participate in the exercises will be conferring a favor which will be gratefully aoknowledged. W. J. Colville's receptions on Mondays, at 7:45 r. M.

Which will be gratefully abknowledged. W. J. Colville's receptions on Mondays, at 7:45 P. M., are free to all. Everybody welcome. Friday evening lectures at 7:45 P. M., also free to all. Collection for charitable work only. Subject, Friday. Nov. 19th, "Chaldea; its Ruins and its Astrologers."

Boston Spiritual Lyceum - Paine Memorial

Hall .- Last Sunday our school numbered sixty-five. Hall.—Last Sunday our school numbered sixty-five. The removal of the school from the large hall to In-vestigator Hall has been of great benefit. Many who did not feel able to ascend three flights of stairs are greatly pleased with the change. After the usual pre-liminary exercises, the literary part of the day's pro-gramme' proved the best of the season; the readings were exceptionally pratseworthy. Miss Lulu Morse was warmly greeted, and after reading two selections was warmly greeted, and after reading two selections was warmly greeted, and after reading two selections was ware. Miss Arel Block. Miss Hattle Dodge, Miss Emma Ware, Miss Amy Peters, Mr. Eidridge, Louisa Morris, Master George Remby, Joseph Axe and Mrs. S. D. Francis were the participants in the exercises. A Literary Association, formed among the young peo-ple, promises much good for the Lyceum. The last meeting was at the home of Francie B. Woodbury. The Annual Fair opens at Ladies' Aid Parlors, 1031 Wash-ington street, Dec. 20th. All Spiritualists who desire to assist in maintaining the Lyceum are request-ed to contribute for the tables. Contributions will be thankfully received by the Secretary, or any officer or member of the school. Little Myra Hargrove, who was present at nearly every session of the Lyceum last year, beloved by all, passed to spirit-life last Saturday evening. During her lines she often alluded to the spirit friends she saw around her. May the consola-tion of the ministry of angels rest and abide with the bereaved parents. FRANCIS B. WOODBURY, Cor. Sec. C. P. L. The removal of the school from the large hall to In-Ists' church has been occupied by Mr. J. Frank Bax-ter, who with his timely topics and enlivening music called forth considerable enibusiasm. Mr. Baxter's discourses have been radical, yet so constructed and delivered as to command respect. His spirit delinea-tions have been the general subject of discussion. The past week has been one of much excitement in this "borough" of Windham, what with Mr. Baxter's crowded houses and excretes, the earnest attempts at revivalism daily among the Methodists, and the church meeting of the Orthodox friends to depose their pastor, the Rev. Mr. Free, on a charge of preaching "defective theology." Mr. Free is, and has been, too liberal for his church, as a whole, and it he leaves will, as usual in such cases, do so with great following. Heresy (?) seems naturally to obtain everywhere. Is it not the order of nature? the decree of God? On Saturday evening, Nov. 13th, Mr. Baxter, as-sisted by the Misses Taft as violinist and planist, Miss vocalist and Master Leavit as solo cornetist, gave a very unique enterlainment gratuitously for the benefit of the First Association of Spiritualists, which netted a good sum, despite the storm, and afforded many the opportunity they had desired to hear him in greater variety of song and recitation than that of his Sunday services affords. Mr. Baxter closed his present engagement here on first two Sundays in April, 1887. On next Sunday, the 21st, Miss Ewer, of Bangor, Me., will lecture, and during the following week will arrange for parlor séances. She is preceded by good recommendations as a test medium.

bereaved parents. FRANCIB B. WOODBURY, Cor. Sec. C. P. L. 45 Indiana Place, Boston.

Spiritualistic Phenomena Association.-The services of last Sunday in Berkeley Hall opened with

a selection of vocal music by Mrs. Edwards and Miss Wakefield, an invocation by Mrs. Edwards and Miss Wakefield, an invocation by Mrs. Abby N. Burnham, and a supg by Miss Ida F. Burnham—her first appear-ance in public as a vocalist. Mrs. Burnham, as the fact that little Myra Hargrove, daughter of Dr. Har-grove, who was to take part in a tableau, in connec-tion with her discourse, and to represent an angel from heaven, had a few hours previous passed on to be in reality what it had been expected she would on that platform only represent. During her remarks Mrs. Burnham was frequently nearly overcome with emotion, especially when alluding to having so re-cently been enzaged in preparing little Myra for the part she was to assume before the audience that af-ternoon; but the guides of Mrs. Burnham well sus-tained her in a discourse that was admirable through-out. At the close of the address Mrs. Willard gave some fine tests which were promptly recognized; it was the first appearance of Mrs. Willard on our plat-form, and we hope to see her otten. Mrs. Loomis Hall g-ve some fine psychométrio readings, the correct-ness of one of which was fully acknowledged by a genileman present, strongly illustrating Mrs. Hall's powers. Next Sunday, 21st, Mrs. Carrie E. S. Twing, Mrs. Looa selection of vocal music by Mrs. Edwards and Miss

Next Sunday, 21st, Mrs. Carrie E. S. Twing, Mrs. Loo-mis Hall, Mrs. J. F. Dillingbam and Mrs. Willard will occupy the platform.

College Hall, 34 Essex Street.-The three ses sions of services were well attended at College Hall last Sunday. In the afternoon Eben Cobb, the manager of the meetings, opened the services with some fine sentiments, followed by Dr. Storer, Mrs. Bruce, Mrs. Odiorne, Jacob Edson, Mrs. Chandler, Arthur McKenna and Mrs. Colt. They were all well received by the audience, each differing from the other, some of them in pithy speeches. others in giving psychometric tests of character and events in the lives of individuals who passed up articles they had about them. A stranger from a distance passed up an article for Mrs. Odiorne to read, and she gave bim in a marked degree many events in his life cor-rectly, which were truly remarkable; whether it was done by psychometry, or spirits who through her mediumship make known the events, the result is the same, also as satisfactory to the man. Little Miss Lulu Morse gave two recitations greatly to the enter-tainment of the audience. Mr. and Mrs. Eben Cobb seem to be highly successful in their meetings; they make them quite instructive as well as interesting and harmonious. Com. last Sunday. In the afternoon Eben Cobb, the Langham Hall .- The meetings conducted by Dr Aspinwall, of 283 Columbus Avenue, are proving a grand success. That of last Bunday was opened by grand success. That of last Bunday was opened by the Doctor with an address in which be gave his views of the laws governing spirit-return. He was listened to with marked attention, and at its close a feeling of much satisfaction prevailed in the audience. Dr. Thomas and Mrs. Dr. Cutting gave tests and made well chosen remarks, and both said that they wished to speak publicly of a recent scance they had attended of Mrs. Bessie Huston's at 283 Columbus Avenue, where the conditions were undoubted, and the mani-festations wonderful. Tests were given by Mrs. Col-lins, Miss Garner, Mrs. Rich, Mrs. Conant, Mrs. Ou-ningham, and some of the young mediums. The meet-ings will be continued each Sunday. All are invited.

Cleveland Notes.

To the Editor of the Banner of Light:

The formal opening of the Children's Progressive Lyceum at their new Hall (G. A. R.), 170 Superior street, under the conductorship of Eibert W. Gaysucces, under the conductoranip of Liners W. (ay-lord, took place Sunday, Nov.7th, in the presence of a large audience. Mr. Gaylord, by his very genial and pleasant manner and kindly ulterances, impressed all with his suitableners for the position and endeared him at once to the children. All feel that the Ly-ceum is fortunate in having so capable a person to fill the position.

ceum is fortunate in baving so capable a person to fill the position. Banner Presentation.-- During the exercises, which wore particularly interesting, Miss Birdle Tracey pleasantly surprised the Lyceum by presenting the Guardian, Mrs. Jennie Davies, with an elegant plush banner, the sift of herself and a few associate lady friends. On it were the words, "The Children's Pro-gressive Lyceum of Cleveland, Ohio." surmounted by a spray of flowers and leaves, worked in gold and sil-ver tinsel by the White Sewing Machine Co., and gen-erously donated to the Lyceum. The Guardian re-sponded to the neat presentation speech of Miss Tra-cey in an improvised poem, followed by the new Con-ductor and your humble scribe with appropriate re-marks. The exercises were interspersed with yoad instrumental music of "Bricel & Pae's Ideal Or-chestra."

music by the Russell Family and Lyceum cuoir, and instrumental music of "Brice) & Pae's Ideal Or-chestra." *Mr. J. W. Fletcher.*—Toward the close of the session the Conductor introduced this well-known lecturer to the audience, and his half-hour address gave them a capital idea of the talented speaker's style, many in the audience hearing him for the first time. Mr. F. closed by reciting "Billy's Rose" in a highly artistic manner, eliciting hearty applause, after which a handsome collection was taken up, and several pledged themselves to support the Lyceum starts out under its new Conductor's mangement with bright prospects. "Grant" at the People's Theatre.—In the evening of the same day Mr. Fitcher gave his illustrated lec-ture on "Grant." The audience was light, owing to the inclement weather. Next Sunday the subject is to be "Ireland and the Irish." The people of Cleveland are much disappointed that Mr. Fletcher did not touch the subject of Spiritual Philosophy will speak to the general public of Cleveland, either at the People's Known here, will no doubt draw a large audience. Nov. 22th and Dec. 5th comes Dr. H. F. Merrill, the wonderful platform test medium. Although the Doo tor visits here for the first time, his reputation having precede him he will have a hearty welcome from the Spiritualists, and the public at large are on the *quivios* for such phenomena as this distinguished medium presents.

presents. Wm. F. Nue. of New Bedford, our friend, your friend

and everybody's friend, has just arrived in the city or his return trip from the South and West, and is to re main with us over Sunday. He is always welcome here. Cordially yours, THOS. LEES.

Willimantic, Conn. The past two Sundays the rostrum in the Spiritual-

ists' church has been occupied by Mr. J. Frank Bax-

ter, who with his timely toplos and enlivening music

To the Editor of the Banner of Light :

Spiritualist Meetings in Brooklyn.

Conservatory Hall, corner Faiton Street and Bedford Avenue.-Services every Sunday at 11 A.M. and 78 r.M. Lecturer for November, Mr. J. J. Morse, of London, Eng. Tests by Mrs. Dr. J. W. Wright, of New Haven. Haven.

Avon Hall, Bedford Avenue,-Mr. John Slater Sundays, 3 and 8 P.M.

Passed On.

To the Editor of the Banner of Light:

Beth Vose Albee, aged 48 years and 4 months, residing at 34 Myrtle Ave., Brooklyn, N. Y., took his de-parture from mortal life to the spiritual realms on the 26th of October last.

26th of October last. For twenty years Mr. Albee had been a Spiritualist, advocating its truths in the quiet and business walks of life, where in fact much of the most effective work has been and is being done. From the ranks of the Methodist church in his native town of Rockland, Maine, he stepped out to embrace and advocate a religion founded in fact and sustained by reason. For some years he resided in Pittaburgh, Pa., where in his own home, through the mediumship of a young lady, a Catholio, he and his friends witnessed many astonishing manifestations. Once convinced, he iturned to a study of the philosophy of life, and wove into the web of his existence the enduring fabrics which are carried beyond the sound of the weaver's shutile, and like many whom we are missing from our ranks, he found in life a golden opportunity, and in death a pleasing deliverer rather than an unwel-come enemy.

in death a pleasing deliverer rather than an unwer-come enemy. He left two children by his first wife, now growing to man and womanhood, and his second wife, to whom he had been married buit twenty two months. a widow. Bhe like himself learned the divine truths of Spiritualism, and in the hour of bereavement has received the comforts and help which come from the spiritual world to those who open the way for such blessings. Brooklyn, Nov. 11th, 1886.

Cincinnati, O .- On our third page will be found an abstract report of J. Clegg Wright's meetings on Sunday, Nov. 7th, as made by the Cincinnati (O.) Enquirer. We are informed that Spiritualism is at this time receiving a great deal of attention in that city, and that Mr. Wright has been given a warm and kindly reception by the friends there.

Newburyport, Mass .- Mrs. J. F. Dillingham was our speaker on Sunday last. Mrs. Glading comes next Sunday.----The Ladies' Aid Society has not only voted \$15 to the sufferers by the Eastport fre, but will join with the American Yacht Club in holding a charity ball for their benefit as well. H.

Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street.-The Peo-ple's Spiritual Meeting every Sunday at 2% and 7% P. M.; siso Thursday afternoon, at 3 o'clock. Frank W. Jones, Conductor.

Metropolitan Church for Humanity.-Services each Sunday morning at 11 o'clock at No. 251 West 23d street. Rev. Mrs. T. B. Stryker, pastor. All cordially in-vited.

Grand Opera House, 23d Sircet and 8th Ave-nue.-Services every Sunday at 11 A.M. and 7% P.M. Con-ference every Sunday at 2% P.M. Admission free to each meeting.

NEWARK. N. J.-The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Haisey street. Mrs. G. Dorn, President.

POST-MORTEM CONFESSIONS:

Being Letters Written Through a Mortal's Hand by Spirits Who, When in Mortal, Were

OFFICERS OF HARVARD COLLEGE:

With Comments by

ALLEN PUTNAM, A.M. Author of "Natty, s Spirit," "Bible Marvel-Workers, "New England Witchcraft Explained by Modern Spiritualism," "Agassiz and Spiritualism,"

This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far famed attack upon Modern Spiritualism in 1857 miscalled The Harvard Investigation. These let-ters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to poster-ity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet thoir contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timeliness, aims and operations, pres-ent and prospective, of Modern Byritualism fitself. It is a unique and instructive work, by one thirty-four years a Byiritualist and eighty-four a mortal. INDEX. INDEX.

CHAPTER 2. -History of the old Roman Empire-The Transition from the Republic to the Au-tocratic Form of Government, Harvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Felton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Doctor. CHAPTER 3.—The Influence of the Christian Faith upon the Destiny of the Empire-How it should be considered by all thoughtful minds.

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Introduction; Planetary Influences; Openersof the Gates;

OUR EMPLOYMENTS HEREAFTER What a Hundred Spirits, Good and Evil.

NOVEMBER 20, 1886.

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Say of their Dwelling Places.

IMMORTALITY,

BY

J. M. PHEBLES, M. D.,

Author of "Beers of the Ages," "Travels Around the World," "Spiritualism Defined and Defonded," "Jesus -Myth, Man, or God ?" "Conflict between Spiritual-ism and Darwinism," "Onrist the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Loctures, "sto.

to Face, "" "Parker Memorial Hall Lectures, "etc." This large volume of 800 pages, 870, —rich in descriptive phenomens, lucid in moral philosophy, terse in expression, and unique in conception, coutaining as it does communica-tions from spirits (Western and Oriental) through mediums in the South Sca Islands, Australis, India, South Africa, England, and nearly every portion of the civilised world-ranks as the most interesting and will doubtiess prove the most inducential of all Dr. Peebles's publications. This volume contains twenty-one chapters, and treats of:

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Historical Revelations

OF THE BELATION EXISTING BETWEEN

CHRISTIANITY ₴ PAGANISM

Disintegration of the Roman Empire.

BY THE

ROMAN EMPEROR JULIAN

(Called the Apostate), THROUGH THE MEDIUMSHIP OF T. C. BUD-

DINGTON.

Historical Revelations, or a Comparison between the Es-lations of Paganism and Christianity since the disintegra-tion of the Roman Empire, by the spirit purporting to be the Emperor Julian (the Apostate), is one of those pecu-liar spiritual works that come likes meteor in a dark night or a thunderbolt from a cloudess sky. Fisshing its light upon the spiritual darkness of the mo-dizeval agree, it gives to this generation a hint of the spiri-nal forces which have long been trying to lift the pall which has abrouded the religious world for centuries. No person in Religious History has been more villad and misunderstood than Julian, and probably there are few so well able to illuminate the spiritual gloom which settide upon the world siter the overthrow of the old Xim-pilre.

settion upon the world after the overturow of the old Em-pire. Coming at this period when the foundations of Ohristian faith and its relations to the spiritual life are being scru-tinized as never before, and especially when the phenom-ena of Ohristian Spiritualism are perplexing and con-founding the beholders the work of Julian should and will' be welcome to all classes who desire to know the truth,

CONTENTS. OHAPTER 1. - The Political Status of the Empire.

CHAPTER 4 .- The Influence of Christianity upon the na-

tegration of the Empire,

SINCE THE

Parker Memorial Hall.-Bunday last, Nov. 14th, W. J. Colville spoke three times in Parker Memorial W. J. Colvins spoke three three in in rarker memorial Hall to large and delighted audiences. The morning discourse opened a series on spiritual rifts, and dealt with gifts in a general sense. The main drift of the lefture was an earnest appeal to all not to banker after any particular endowment, but to strive to dis-cover each one his own especial gift, and them dili-gently empare in the work of its exercise. A rather severe criticism was made on certain popular methods of "development," some of which were facetionaly compared to attempts at making round men fit into square holes, and thathing ducks from her's eggs. Bpiritual rifts can be recognized and exercised, but they cannot be created, and therefore all gaivanic at-tempts at loring them into existence can only result in sisappointment or deception. One gift is not more valuable that abother, as various rifts are beeneary to the supplying of buman beeds. Sectors after truth, and all desirous of bementing himanity, should prive stimely express with first its own , aske, but the themely of but and that fit which which early and the themely of buman beeds. Sectors after some others, threes, writher, are higher than 'gifus, and these are the asturalization of the spirit, and the spirit Hall to large and delighted audiences. The morning

First Spiritual Temple, corner Exeter and Newbury Streets .- Mr. James Hamlyn again occupled the platform on Sunday, Nov. 14th. The guides gave as the subject in the afternoon : "Inspiration," and in the evening, "Liberty," both discourses being well delivered and earnestly listened to.—The an-nouncement for next Bunday will be made in the daily names of Saturday napers of Saturday.

Lynn.-The Spiritualists of Lynn, Mass., had the manifest pleasure of listening to two highly entertaining and instructive lectures last Sunday by Dr. Dean Olarke. In the afternoon he gave a profound discourse Clarke. In the alternoop he gave a profound discourse upon matter and force-showing how by the action of various forces matter is evoluted from the elementary to the chemical or mineral kingdom, from the mineral to the vegetable, and from that to the animal, making it clear that in each change from lower to higher there is the manifestation of a corresponding higher form of force.

it clear that in each change from lower to higher there is the manifestation of a corresponding higher form of force. He admitted that it might be true, as physicists claim, that vital force in plant and animal is trans-formed physical energy, but denied that materialists furnish any conclusive proof that Will force charac-teristic of animals and man is correlated to any of the known physical forces. Will-force and all mental attributes he affirmed cannot be traced to matter nor any of its attributes. The phenomena of mind and its consciousness are the manifestation of a bigher force which we term spirit. This proves its supremacy by subjugating all forms of physical force to its control. As the phenomena of matter prove the existence of material forces, so the phenomena of Modern Spirituals moteoutely prove the existence of spice or spiritual force: The one is as much a matter of scientific demonstration as the other. In the evening Dr. Clarke answered various ques-tions patisfactory manner, and among other questions paid his respects to so-called "Christian Beinder that has respects to so-called "Christian Beinge that faitering to the pretensions of this new form of medical (f) superstition, Stafford, Ci-Following P.O. Petensions of this.

seven teachers and scholars. The subject of the les-son was, "Why do we come to the Lyceum?" Reci-tations: "Charley's Ophion," by Robert Pace; "The Tippler's Experience," by Maud Underbill; "The Clown's Baby," by Luella Crawford; "Little Breech-es," by Eldora Parsons; "Little Moments," by Ger-trude Pace; "Chatterbox," by Grace Drollner; "The Robin," by Mamie Whipple; "Dialogue between the King and Page, on the Arrival of Columbus in Spain," by Mr. Algernon; "At the Gate, or Ten Cents Admis-sion at the Camp-Mo-ting," by Ble Parsons; "The Smack in School." Master Parsons; "The Labor Question," Harry Coverdale; Poem. "Beauty," Miss Ober-Kircker; "Recitation," Allie Coverdale; "The Dilatory Scholar." by Bvan Morton; original poem, "The Water Course," by Mrs. Severance. The scholars and teachers seem much interested in their work and the Lyceum is steading growing. It is now six months old, and from a wee totting it has become a healthy child. In the future we are in hopes of re-porting many good things accomplished by the Chi-cago, Ill., Spiritual Lyceum. CYBENUS.

The Chicago, Ill., Spiritual Lyceum, At the session of the Children's Progressive Ly

ceum, Sunday, Nov. 7th, there were present sixty. seven teachers and scholars. The subject of the les-

Brockton, Mass .-- Under the management of the Ludies' Aid Society the people of Brockton were re cently favored with an exceedingly interesting and instructive lecture upon "The Philosophy of Spirit," by the bighty inspired speaker, Dr. J. O. Street of Bos by the bighly inspired speaker, Dr. J. C. Street of Bos-ton. The close attention given throughout its delivery by an intelligent and appreciative audience was suf-ficient evidence that the truths uttered made an im-pression that will not soon, if ever, be effaced. At its close an appropriate selection of music was given, and then the guides of Dr. Street gave apt answers to questions, to the satisfaction of all. The exercises at an end, many of the audience warnoly greeted the speaker and personally thanked him for the light he had thrown upon their minds respecting matters that had until that evening been dark and perplexing. AN OLD SPIRITUALIST.

Haverhill, Brittan Hall .- Last Sunday was one of peculiar interest because of the presence of Mrs. Adeline M. Glading, of Philadelphia, whose visits are Adeline M. Glading, of Philadelphia, whose visits are far less frequent here than is desired. On this occa-sion she spoke to large gatherings, chiefly upon sub-jects presented by the audience, with ready and clear utterance, indicating an inspiration of a high order. Following her address were given delineations of a most satisfactory nature. At the close of the meet-ings large numbers lingered to express their satisfac-tion with the remarks they had listened to.—Next Sunday Edgar W. Emerson of Manchester, N. H., will occupy the platform. E. P. H.

Amesbury, Mass .- Sunday, Nov. 7th, the people of Amesbury had the privilege of listening to two unusually able and interesting discourses delivered by sually able and interesting discourses delivered by Mrs. Clara A. Field, of Boston. Mrs. Field is one of the most gitted and logical speakers we have upon our rostrum. Her. lectures embody ideas, and her arguments are keen, clear, incluive and incontro-vertible. There are few speakers who can approach her in that direction. It is high time that Spiritual-lets appreciated the importance of securing the ser-vices of such speakers as she is for the advancement of their cause on the platform. MRS. DR. NEWTON.

Norwich, Ct .- We have been much pleased with the spiritual and intellectual ministrations of Mrs. H. S. Lake and her husband, Mr. W. F. Peck, the two 8. Lake and her husband, Mr. W. F. Feck, the two Sundays they have been with us; both are excellent speakers and noble workers in the broad field of pro-gression. They remain with us through November. Being comparative strangers in the East, we earnestly recommend them to all societies in need of good speak-ers.—Mrs. H. S. Little follows them for the month of December. We assure her a cordial greeting. MRS. J. A. CHARMAN, Scretary.

Providence, R. I .- On Nov. 14th we were treated to a right royal feast from the inspired lips of Mrs. R. Shepard Lillie. Questions asked by her hearers formed Shepard Lille. Questions asked by her hearers formed the subjects of her lectures, which were received with frequent applause. The sweet singing of Mr. and Mrs. Lille shorded much enjoyment, as well as min-istering consolation and comfort to some berawed souls. We are happy to again state that Mr. and Mrs. Lille will occupy our platform the remaining Sundays of November. MARY E. A. WHITNEY, Marker E. A. Sould Cor. Soc.

Cleveland, O .- Mr. J. W. Fletcher is announced to lecture in the Reople's Theatre, Cleveland, Nov. 14th, on "Ireland,"-He speaks in Springdold, Nov. 18th and 22th ; In Dayton, O.; Nov. 20th and Dec. 7th ; In Academy of Music, Buffalo, N. W., Dec. 17th and 18th. Address 335 Broadway, Lawrence, Mass.

THANKSOIVING. - Friends and patrons are invited to attend and contribute to the "Thankselving Treat" for the "Billdrein of the "Forth Street, Union Hission. Donations of cash, Eood Globing, on "Will be thank-fully rederved and duly seknowledged. Direct to "Fhillip Davies, Barl and Washington street, Roston.

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 CHAPTER 5. —The Rise of Rationalism in modern Europe, and its relations to Uiviization. CHAPTER 6. —The Cause of the Antagonism between Ba- tionalism and all Heligious Systems of the present age based upon Christianity. CHAPTER 7. —The Spiritual Movement of the present age, and its relation to the coullet between Rationalism and Religious Traditions. CHAPTER 8. —The result of the efforts of advanced spirita- to instruct the people of earth in the prin- ciples of Spiritual Science. 	
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