

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

BOSTON, SATURDAY, NOVEMBER 27, 1886.

NO. 11.

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Original Essays.

FORCE, AS' A HELPER OF HUMANITY

BY HENRY M. STEWART. "Watchman, tell us of the night, What its signs of promise are, Traveler, o'er yon mountain's height, See that glory-beaming star.

Watchman, will its beams alone Gild the spot which gave it birth ? Traveler, ages are its own; Bee, it bursts o'er all the earth."

In my last essay I tried to give the readers of the BANNER OF LIGHT my impressions concerning Force, and its Fountain, SPIBIT. In this paper I desire to write about Force as a bower, sustaining and moving all things, and of man and woman as center points and objective receivers of its activities, growing under the eternal law of evolution.

I speak of impressions. I do not regard inspirational mediumship as something exceptional. Certainly there are different degrees of it, and this arises not alone from the inflow from the mind-world, but also from the organization and condition of receptivity of the speaker or writer.

All humanity, on all the earth's continents and islands, receive inspirations from the interior heavens. This fact, coming out of a universal, continuous and eternal principle of action, inherent in SPIRIT, does not especially attract attention. It is only when an organization, a man or woman, becoming receptive of ultra facts and truths reaching that condition by pure and refining pre-natal influences, and, it may be, refined by discipline, trial, temptation and, suffering, holds in his or her hands greater thoughts and ideas of truth than have entered into human consciousness, and sows them in the workl as the seeds of God; to germinate, grow, bloom and ripen in later times to uplift humanity. In the true inspirational medium there is no place for personal pride or vanity. Such a person feels, in all humility, that he is but a transmitter, a conducting wire between the universities of God in heavenly worlds and humanity on earth.

These inspirations do not seem to be confined to religious truth, but as well give scientific truth. and while Confucius and Buddha and Jesus have given force, and power to the consciousness of the sflections, Watt, Arkwright, Fulton, Morse, Edison, Pyndall and Wallace have in science received light and power from vast societies of liluminated minds in the heavens. It seems to be an eternal law of SPIRIT that the higher shall uplift and bless the lower; and this brings me to the subject upon which I desire to write : All forms below man kind are helpers of humanity.

I think it is a recognized fact that all exter-

would see a world on fire-fire that glows and | receive it. It is certainly a cause of gratitude | sparkles, but does not burn : currents, and rivers, and oceans of fire, tinted with all the colors of the rainbow. Every atom and molecule of metals and minerals receiving the triple sun ray, outrolls its wealth of life, which, flowing to the world's surface, enters and feeds the terminal cells of the rootlets of the vegetable world, in its million fold forms and modifications-the vegetable world which, with its fruitage, feeds, and helps, and uplifts humanity, and flows also into crystalline atmospheres.

It may be well that we should inquire into the position of vegetables, animals and man, relating to the immortal world of mind. The roots of the tree of life in vegetables are downward ;

in animals in a horizontal direction; in the higher order of animals in a position inclined; in man the roots of the tree of life point upward to the interior, spiritual and celestial heavens. From his brain the nerves, the branches of the tree of life, radiate and subdivide, passing downward to millions of terminal cells.

And this is a demonstration that the principle of evolution is an everlasting and omnipresently acting principle of truth.

In the consideration of the way and manner of action of the world below and around us, in its upflow to nourish and thless the divine sons and daughters of Infinite Spirit-all humanity -I advance the following theories as approximations to facts and truths

1st. Every atom and molecule of being, from the least to the greatest is electrically polarized-has positive and negative poles : like poles being mutually repellant, and unlike poles mutually attractive.

2d, That this polarity is universally the method and principle of movement and action.

This polarity is familiar to us in the common metallic magnet. It is manifested in other forms by results. The action of the sun-ray on water, when above the temperature of freezing, is to vaporize it and pass it into the atmosphere. Will not the theory that the ray so changes its polarity that its molecules are mutually repellant, and so divide and subdivide that the water becomes of less specific gravity than the air, account for this change? Any theory that fully aluoidates and renders probable a fact may be a true theory.

The molecules which constitute the perfume of flowers and fragrances appear to present mutually repellant poles, divining and subdividing into parts numerous beyoud comprehension. They appear to have repellant polarities. Disagreeable odors have the same action. The purgent fluid given to the Mephritis Americana, as a means of defense, will fill perhaps a square mile of atmosphere with unpleasant odors.

The generation of steam by heat affords another instance, and its power is evolved by the any purpose, and never would. I could not last two being positive and negative conditions in thunder storms. There seems to be as much vapor in the sky-a blue and cloudless sky-as center form and the polarity is changed; the watery molecules come together and descend in water-drops. The melting of metals presents the fact of changed polarity effected by heat. The most refractory metals are vaporised in the electric flame. When their constituents do not chemically unite with oxygen or grone, as in gold, mercury and platina, the vaporized metal returns to its first polarity and condenses as a metal. Thus the electrical sun-ray moves all things within the great sun-sphere, and all movement is mediately or immediately toward the human race. These positions ought to be examined by the religious world, and in the light of them new and higher conceptions of truth formulated. It does not seem probable that a being so divinely endowed as man can suffer forever for the errors of a day, whatever they may be. SPIRIT cannot suffer ; the suffering appears to exist in the discord of externals, which are monitors and educators "to bring us to Christ." All forces and forms above humanity are helpers of humanity. Not locally above; I do not mean that. I mean SPIBIT, emancipated from material forms. No, not quite that-spinit appears to have always and forever a material form graduated in refinement, to meet the wants of its actual condition-but SPIBIT individualized as man, beyond its first or rudimental condition, and correlated, refined matter; the heavenly world of spirit still individualized, harmonized and directed by wisdom ; the light of spinir, receiving the perpetual inflow of love, or essential life, directed by the divine light of spinir and energised by power. Immense societies of advanced intelligences. our brothers and sisters, beloved children of the All-Spirit-the heavenly Father-Motherblending in love and wisdom, are perpetually chining down in light, and pouring an outflow of love upon all humanity, perpetually. It is a startling realization of what is dimly taught in the Christian Church, the continuous outpouring of the Holy Spirit, proceeding from the Father-God and the Son, his children. All are not receptive of it ? . Certainly not. If any one, under a warm noonday summer sun, plunge into the cold darkness of a cavern, the ann will pot shine for him, But whether humanity shall know it as a fast or not the everlating truth remains. Many do know it, and that consciousness will enfold and exist is all the human race. Slowly yet anrely the black cloud of ignorance, resting like a shadow on the world, is melting away! The steps of evolution are slow and delinerate. It is cause for gratitude that so few, as yet, realize the Immanenerand power of the Free mind-world Westing a Not unital there is some alter world winter of the still there is world prostably manually also an alter world prostably

to the Perfect Giver that that condition is so largely extending. It is with truth, the bread of life, as it is with material food. Not that which is received and imperfectly digested is best, but that which is fully digested and assimilated.

The world moves, and the hells of error can not arrest the movement, for the motive power is irresistible-is Omnipotence. Penn Yan, N. Y.

INCONSISTENCY OF THE DEMONIAC THEORY.

BY H. SCOTT.

One never gets through, however much he may tire, of contemplating the multiform and varied phases of human minds, and of considering the motives and influences that contribute to their formation. I have long since ceased quarreling with men and women about their opinions and views that differ from my own, but especially in matters pertaining to theology or religion, and have tried to content myself with allowing every one to follow the light of his or her own reason, as it may come to because I have experienced the utter futility of all attempts at innovation on minds that have passively subsided into the conclusion to deleothers arrive as their own.

It has, however, been my lot to listen to a sermon, which amused rather than edified or disturbed me, from a Methodist divine who was far above mediocrity, when learning and ability are the considerations-which sermon has brought to me a desire to indulge in a mild criticism of his positions, he being of the class whose memhers are supposed to do other people's thinking for them, as just noted.

Why he got so far away from his text ("Ye are dead in Christ") as to discuss Spiritualism, legal prohibition, and other foreign topics, I do not know, but I was glad of it for more than one reason, one of which was that he treated the curse of the liquor traffic in a masterly way, and, therefore, probably did good. Of Spiritualism he remarked, that he had heard a great deal about rapping, table-tipping, ropetying and untying, and other feats, but had never for himself seen any of it. He thought it possible that there might have been visitants from spirit-realms to earth ; he could not deny it; but, if so, they were either devils or "damned spirits," and, therefore, they could only approach kindred spirits of earth, through whom to make their manifestations! No redeemed or happy spirit had ever left the realms of bliss to come back to this sin-cursed earth for sun-ray; heat, electricity and magnetism, (the tie constituents. The change of polarity appears than twenty years before, when one of his pre- appear from my sight and only the good redecessors, from the same pulpit, said, in a revival meeting one night; "This church is thronged with the spirits of your departed friends; they are here to try to influence you to come to the mourner's bench and to carry back to heaven the glad news of souls redeemed and happily converted to God." I met him on the following day and asked him what his authority was for affirming that the church was thronged with departed spirits. He answered that his authority was the word of God : the Bible was full of it. A group of reflections arise. Which of these reverend gentlemen was right? or was either? and what were their means of knowing? Which view of the question shall the honest inquirer take ? If the gentleman I more recently listened to was right, as he affirmed he was, then am to regard my departed wife, my beloved daughter, son and mother, and other dear friends, who have come to me and made their identity known beyond all possible question, as "damned spirits" from the infernal regions. coming to me with lies to deceive and entice me down to the same perdition; or, on the other hand, that devils have come to personate my dear friends for the same hellish purpose. If he was right, then we are to look upon Mouse and Elias on the mount of transfiguration as having been let loose a moment from the flery pit and the companionship of devils, to deceive Christ, Peter, James and John, and through them the generations of earth to follow. In the same way, the appearance to John on Patmos must have been either a "damned spirit," or a lying devil, for he is written as having said : "I am your fellow-servant ; one of the prophets." And when good old Samuel came forward at the call of the "witch," we can only conclude that the iron gate had been thrown open a brief moment to enable him to show himself: and so of all other Scripture instances of celestial visitations. I do not think the reverend gentleman ma-tured his subject, or reflected rationally. The Christian theory is, that the universe is gov-erned by an all-wise, all-powarful, omnisolent and omnipresent God, who shuts and no man opens; causes and parmits all things and all events; knows the number of our hairs and notices every sparrow that falls to the ground. But are we to conclude that after all God is less than all-powerful, or that being all-powerful, he has yet caused to be a power or being more potent and willy than simmelf ca-pable of thwarful his purposes? Or must we adopt the other theory, and believe that God permits and causes devils and "damped spirits" to raid the earth to beguile and maked the largest portion of mankind, down to darkness and torment forevermore, so that his name may be glorified, while the good and happy are not permitted to dome back with words of love and encouragement to the denizens of earth yet groping in this vale of tears h These thoughts emain the dispassioned and unistent stern if or of swert individual. To make doot in of dispoint, as applied by the Church to spirit an invertee of the denizens of earth yet groping in this vale of tears h These thoughts emain the dispassioned and uniference atten-itor of swert individual. To make doot in of dispoint, as applied by the Church to spirit uniference of yet individual. To make doot in the dispoint of yet individual. To make doot in the dispoint of yet individual. To make doot in the dispoint of yet individual. To make doot in the dispoint of yet individual. To make doot in the dispoint of yet individual. To make doot in the dispoint of yet individual. To make doot in the dispoint of yet in the spirit function of an individual. I do not think the reverend gentleman ma and strongth roturned. wider as aprost Laitabl

" THE VALLEY OF THE SHADOW OF DEATH."

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[The following sketch, written by George W. Keith, M. D., and descriptive of what he once saw during the day of his greatest physical weakness and prostration while suffering from what was considered by his friends to be a very dangerous illness, will be of special attraction to all who are interested in those syldences of immortal life which are brought back from over the border-land by narrators who have-according to the Christian parlance-been within the "valley of the shadow of death," but who Spiritualism shows to have been but partially dissociated with their earthly bodies to which they have finally returned to live yet longer in the mortal sphere. The writer states that he has in this recital presented the facts as exactly and concisely as possible, and that these spiritual sights " were not the result of ballucination, or illusion, as my friends and all who saw me will testify that my mental faculties were clear and normal all through my sickness. I dictated the preparation of all the remedies I made use of, and was my own physician."-ED.]

All through the forenoon I struggled against the force of disease which threatened to take away my life, exerting my will, expanding my lungs, and using every endeavor to fortify my feeble body against the strong power that them. I am the more inclined to this course seemed determined to destroy it. About two o'clock in the afternoon my condition seemed worse, and all the symptoms indicated a speedy termination of my life. But the time for me to gate thinking to a class that makes a trade of go to the world beyond had not arrived. Just it, and then to adopt the conclusions to which as the sun was setting my fever abated some-

what, a feeling approximating rest came over me, and I felt confident I should live to see the light of another day, for all through my sickness the period of greatest suffering had been during the daytime and between eleven o'clock in the morning and four in the evening. My wife, who had not yet passed the period of convalesence from an attack of malarial fever (somewhat less severe than mine), worn and weary from anxiety and watching, seeing me assume a restful appearance, fell asleep on her couch. Everything about the room seemed quiet and peaceful; I grew passive and receptive, and mentally asked for help from the great invisible powers-recognized though not comprehended-and in response to my prayer "my eyes were opened" and I saw-first, scores, of acquaintances and friends in the body, who passed before me in review, and following came a number of "mine enemies," those who had "despitefully used me and persecuted me." and I was enabled to see the character and relative position in the scale of human development of each person, also their status of individuality, which indicated the sphere of life to which they belonged and the relative place or position in the life beyond to which they would be attracted. I saw no positive evil in anyone. For an instant, as some of them appeared, there would seem to be a dark cloud of evil nal forms of force come to the world in the repellant power of its millions of millions of lit- but carry my mind back to a time more around their heads, which would quickly dis-

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(Blues) by which Six encoded The advised in the

of one form of force,) playing like angels of love, mercy and power in the sunlight falling in a rain-storm. But let an electrical storm on the world, is sufficiently patent to common observation; and the world has largely brought them into service. The future will extend their benefactions, for we are in the primary school of their adaptations and activities. I think it is not wise to anticipate them. They will come as fast as they can usefully be received, and any swifter movement would endanger the train moving on the railway track of life.

It will help us, perhaps, to note the fact (scientifically established) that the sun-ray holds interior, invisible rays of great and unusual potency. The prism reveals, by refraction, invisible spectra of light, much more powerful than the visible spectrum. This fact has enabled the photographer, in the manipulations and adaptations of matter, to take nearly instantaneous pictures. How many internal rays there are is not known to me. Two may be noticed, namely : the spiritual ray and the colestial ray. They may be so named and desoribed. The external ray fails upon but does not penetrate the surface of things.

To write out. my meaning more fully, let me assume that all material entities are threefold -external, intermediate and inmost-and that this universal trinity of existence is true of all forms from atoms and molecules to planets and suns. The inmost and central appears to be Brinir; the intermediate, spiritualized or refined matter; and the outmost, matter. The external sun-ray seems to be related to matter ; the spiritual ray to the refined intermediate matter, which, is an external form of the central SPIRIT-the everlasting fountain of all force. SPIRIT thus acting at the center of all formation, reveals the omnipresence of the All-Spirit; and in its sternal and irresistible power to advance all things onward and up ward, it reveals the omnipotence of the All. Spirit. Does this view deprive spirit of intelligence ?. Oh, no I. Spirit is intelligence. It would, seem that the central or celestial sun ray dalls around the spirit at the center of sot upon and descend to every atom of the Sarth' constituents metals, minorals, yegita-bles and animals mult in this to a solution at an intermediate, or spiritual body, in thumanity, being Accounterpart of the physical body, organ to organ; cell to cell, and atom to atom, has soul senses; generally hert, but sometimes active and comisant." Soul sight And Agency for the Research of Light, W. H. T Entry 0. 66 June 1 and the second secon

main. The degree of goodness and virtue, intelligence and wisdom of each person was manifested to me in the size and color of their mental faculties. Some of these spirits in the body appeared bright and transparent like glass, some seemed to correspond to the brightness of silver, some to polished tin, and others to mica. In only three of all I saw did the diamond brightness appear, and in these it was very small and only visible a part of the time. which signified the condition it represented was not firmly established. As the vision was

passing away, my heart was filled with fratarnal sympathy and love for each brother and sister in the multitude of beings I had seen.

In a few moments my vision was again opened, and I saw among the "many mansions" in the world beyond my own home. I can give but a feeble description of this beautiful dwelling place. My natural love of order, form, color, architectural beauty and symmetry was so gratified at beholding it, that my whole soul was filled with joy unspeakable and deepest gratitude. The material of which my house was composed was exceedingly rich, yet fine and delicate, unlike any wood or marble I had ever seen - more beautiful than silver or gold. At one moment it seemed all transparent, and then in an instant a soft purple shade would pass over it and I could only see the interior through the open door. I asked if I should enter and take possession, and immediately a soft light was thrown upon one of the great rooms, and in the centre of that room I saw a table with all manner of exquisitely shaped and beautifully tinted dishes and other table furnishings; but no food had been prepared. Quite a little distance from the table sat a small group of my dearest spirit friends, and one of the number, our dear, matronly Aunt E., arose, and waving me back made me understand the time for my reception had not come. Then, slowly, this beautiful "house not made with hands" receded and finally passed out of sight; and for a few moments I lay contemplating what I had witnessed and wondering if I really should recover from my sickness, where I was again surrounded by this spiritual illustization, and I saw our dear brother O., when was a fine musician when he lived in the body, sitting at a most marvelously constructed musical instrument, teaching his beantiful protone, a boy about twelve years of age, which I had seen before, to play. At first he tist not appear to notice me, but presently he turned quickly around and, starting up, greeted me with his familiar musical laugh, and said : "Oh, George, you are not coming now ; we do not want you yet, you are not ripel" and clasping his arm around his little companion, merrily laughing, they waltzed out of my sight. I felt greatly refreshed by these angel visite, and in twenty-four hours it was evident the orials had passed, and very slowly my health

NOVEMBER 27, 1886

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Written for the Banner of Light. WHEN DAYS ARE GONE.

TO E. B.

When days are gone, and months and gathering years And years on years have gilded past and fied, And generations silently have ceased To fill with action their brief part on earth-Successively in serried ranks forth marching Up to the crown and summit of life's journey, And thence descending to the quiet vale; When crumbling cities in the desert lie, Where late a land of plenty bloomed with life And following in the path of their decay Successive nations march with solemn tread, And ages slowly roll their golden cars, Filled with the gathered treasures of the past, Only to lie, oblivion's buried spoils; When myriads have life's open door essayed, And, passing, made their exit by the tomb, And the old earth rolls wildly in its course, Rounding its orbit with uncertain tread ; Btill shall we live, still shall the bounding heart Its life blood send with ever-quickening pace Into the sparkling palace of the brain, There to resound the grand, resplendent thought, Our lives and friendships shall endure forever. O. P. HATFIELD. New York.

free Thought.

WHAT DOES CHRISTIANITY TEACH ?

BY WARREN CHASE.

Every person who reads the BANNER OF LIGHT can see what spirits and Spiritualists teach; I seek only to show the contrast between what is thus taught and the doctrines and teachings of the Christian churches, or the leading and popular ones among the over three hundred sects. If these churches do not accept the Bible, Old and New Testament both, as the Word of God, and the rule and guide of a life that will be acceptable to God, and approved by him, then I do not understand the basis of Christianity. If they do as l understand them to do, then I look up the examples in that history of the persons who were most acceptable, and most highly approved and rewarded by the God of the Bible, and the Christian sects that teach from it. Here I find at the head King David, as the most perfect example of the character of the Bible God, because he is said in the Holy Book to be a man after God's own heart, that is, most like God in character and disposition. Such a man in our time and country would really not be suffered to live; next I look for the wisest man, and Solomon pushes up to the front. Whether his peculiar uxorial conditions and surroundings constituted his wisdom, I am not informed, but as I find the other distinguished and approved characters, such as David, and Abraham, and Jacob, had a plurality of wives, and as our Christian teachers assure us God is unchangeable, I conclude he approves of polygamy now. I can consistently oppose polygamy, because I do not believe in the Bible as the Word of God, but could not if I did so believe, as the Bible Christians claim to do.

The dealing of the Bible God with Job is evidence that his character is fairly represented in David and also in Moses, and his dealing with his chosen people, the Jews, is also characteristic with that of David, as is also that attributed to him in the origin, the life and death of Jesus. I mean the dealing with not in Jesus, and in making him a sacrifice of innocence for guilt, as in olden times the innocent lambs and kids were sacrificed for the sins of wicked men.

If I understand Christianity as presented to the people by its teachers, the Catholics, with the pope, cardinals, bishops and priests as teachers, and the Protestants, with Luther and Calvin, Cranmer and Wesley, Mather and Calvin, Cranmer and Wesley, Mather and progressive nature of the Orthodox church have Whitfield, Jonathan Edwards, Burchard and Finney (the great revivalists), Spurgeon, Tal-score of other evangelists as holy as the old Bible characters—all of whom pretend to be in ll of whom precen the service and in communication with the Bible God-teach that the Bible stories that transcend natural law are miracles wrought by their God to show his power over natural law, although he showed it in an obscure way to but few persons, themselves obscure. I heard Moody say in a sermon to over two thousand listeners, that God could and did make a whale swallow a man, and he could make a man swallow a whale, and whatever the Bible said was true and must be believed, because it was the word of God; he also endorsed the story of Noah and his ark, built, if atail, before the metallic age, and, of course built of logs and stuck together with pitch miraculously by God. All of these teachers do hold to the doctrine of miracles that transcend natural law, and that such have been performed and still are, whenever the whims of God prompt him to do it, or whenever the influence of his preachers is sufficient with him to induce him to perform a miracle, which he can do, as they teach, any time. To me it seems that they have not the influence that such men as David and Solomon and Abraham had; whether they are not as good or are more remote from headquarters. I do not know; but I do know that these old miracles were extremely ridiculous and often worthless, such as Samson's foxes and long hair, and Elisha's bears, and Balaam's animal, and many others. The same, in my opinion, may be mid of the fig-tree story, and the swine story, and pinnacle of the temple story, and mountain and Satan story in the New Testament; but as all is the word of God to Christians, nothing is out of course to them as it seems to be to me. Moody did not seem to know, or if he knew did not care to note the discrepancy between the Old and New Testaments in the Jonah story; the New says Jonah was in the whale's belly, etc.; the Old Testament says God provided a great fish. A fish is not a whale, and a whale is not a fish. Perhaps God did not know that a whale was not a fish when he gave the New Testament word, as science had not then discovered it. With our evangelists "the miraculous power of God" settles all difficulties in language. Worcester, Mass.

an involuntary (mental) prayer that he might not live to return." For years this poor lady, as shown by her confession to us, was a murderer at heart and transmitted to her child the character that led

not live to return." For years this poor lady, as shown by her for years this poor lady, as shown by her transmitted to her child the character that led to his death upon the gallows. Another woman, educated and well connect-ed, who had brought her husband a large for-tune, found him to be so penurious as not to be willing to allow her the necessaries of life, al-though he spent her money without stint in the gratification of his own tastes and vices. "When I was about to become a mother," said she to us, "my husband refused me money condition, and had I not risen from my bed after he was naleep at night and taken the money I needed by stealth from his pocket-book, my boy would not have had a single gar-ment at his birth." This communication was made to us by a broken-hearted mother whose young son (detected in stealing from his em-ployer) we were endeavoring to save from the legitimate consequences of his crime. This boy, in spite of light, intellect and high cul-ture, had, we afterwards learned, been an in-veterate thief from infancy, and could no more withhold his hands from that which pleased him than he could prevent his ears from receiving sweet sounds or his eyes from roving over the scenes that delight them. "Had I known anything of the laws governing hereditary transmission," said the mother." I would have wrapped my baby in swaddling clothes and laid him in a manger, or have taken him to the nearest stream and cash him in, rather than to have stamped upon him, by pre-natal impression, a character that will for-ever make honest living impossible to him." A woman of course cannot control the pro-children altogether, from taint inherited from the father, but all women can understand that oriminal or disbonrable impulses en-tertained and unchecked by themselves are likely to be reproduced in their offspring and bring them to grief and shame. We do not be-lieve at this period of the world's history that any intelligent man or woman can seriously dob

Foreign Correspondence.

From the Antipodes. To the Editor of the Banner of Light:

Sydney is a long way from Boston. When it is night here it is day with you; while approaching winter is beginning to wither the leaves on the dear old Common, the trees here are just covered with the blossoms of spring. But as the same sun makes day and summer for both in due season, so does the same light and warmth of the immortal life revealed in the facts and philosophy of Spiritualism make light and beauty in both Sydney and Boston. Still I am sorry to say in comparing the progress made here with that in Boston or San Francisco that spiritually it is largely a winter of discontent, while with you it is glorious summer. Materialism and general indiffer-ence to spiritual truth are everywhere manifest. Secularism of a very low order is at present attracting the most attention of anything out-side the regular churches. The broad and liberal spirit of many of our American churches is entirely unknown here. To under-stand the condition of the church here you must go back at least twenty-five years to find dits counterpart in America. Even Unitarianism is looked upon here as an ultra form of infi-delity. The one church enjoying the ministry of one of the most progressive and power-ful preachers I ever listened to has a hard struggle for existence. The bigotry and un-progressive nature of the Orthodox church have driven from it a very large number of the Francisco that spiritually it is largely a winter

and flowers of a tropical nature are abundant. The finest flavored oranges I ever tasted grow r in great abundance a few miles from Sydney, i up the Parametta River. The streets of Sydney remind one much of Boston, from the fact that they have been laid out along the builock paths of the early settlers. As I look out of my win-dow in Darlinghuist, a part of Sydney, I can al-most fancy myself in Roxbury, from the nature of my surroundings. What is known as the Public Domain here corresponds with Boston Common, though the Public Gardens are much iner, these being more like Central Park for size, and far transcendent in beauty and vari-ety. George street is the main business thor-oughfare, and corresponds somewhat with Washington street in Boston. It is two miles and a half long, seventy feet broad in some places and two hundred and seventy in others. It is thickly packed with shops—as stores are called here—with much of their goods outside the doors, under the vernadas that entirely cover the footpath on both sides of the streets. Every house in Sydney seems to be half veran-da, so that the people can live out of doors in the hot summer weather. The familiar horse-car of an American city is unknown, their places being taken with steam-trams, omni-buses and hansom cabs. When one hears the same language, and sees the same general style of dress worn by the people around, it is hard to realize that you are eight thousand miles from home. But when you hear the 'bus dri-vers calling out such names, and seem to be all that is left of the aboriginal inhabitants in Sydney. I wish I could write better things of the pro-gress of snitten liket and life. Though all

that is left of the aboriginal inhabitants in Sydney. I wish I could write better things of the pro-gress of spiritual light and life. Though all without is fair and beautiful to the eye in the natural world, spiritually here drift the dark and leaden clouds of doubt and ignorance of a better and a fairer world. I meet men every day, within and without the church, who say they believe that death ends all. The one great need of Sydney is a revival of spiritual truth and life. Through the "Divinity that shapes our ends, rough hew them how we will," I seem to have been brought here to open men's minds a little to the light of the higher self and spiritual realm. Others have been before, sowing good seed, such as Denton, Mrs. Brit-ten and Gerald Massey. I find some good fruit of their planting, and so I scatter the seed with liberal hand, in the full assurance that though one may plant, another water, that though one may plant, another water, the harvest at last issure to come. With love and good wishes to all friends in America, I remain yours faithfully, GEORGE CHAINEY.

Sydney, New South Wales.

Remedy for Diphtheria and Croup. o the Editor of the Banner of Light:

I am aware that the cure of which I shall speak has been in former years referred to in your columns, but as the dreaded diseases named above are this season alarmingly prevalent, amounting in certain communities to an

lent, amounting in certain communities to an epidemic, I think the remedy should once more be brought to the public attention : In a report to the French Academy of Med-icine, Dr. Deithell stated that the vapor of liquid tar and turpentine would dissolve the fibrinous tissues which choke up the throat in croup and diphtheria. He described the process of ireatment as follows: "Take a table-spoonful each of turpentine and liquid tar; put them into a tin pan or cup, and set fire to the mixture, taking care to have a larger pan under it as a safeguard against the spread of the flames. A dense resinous smoke arises, making the room dark. The pa-tient immediately seems to experience relief; the choking and rattle stop; the patient falls tient immediately seems to experience relief; the choking and rattle stop; the patient falls into a slumber and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached, and the patient coughs up microbledes, which when caught in a glass may be seen to dissolve in the smoke. In the course of three days the patient entirely re-covers." The above is a simple remedy, apparently, but the writer knows it cured a child after a Regular doctor had failed and said he could do nothing more with all his presumed medi-cal skill.

do nothing more with all his presumed medi-cal skill. In these days of multitudinous modes of treat-ment from the Allopathic and Homeopathic to the faith and prayer cure, and the so-called "Christian Science" and "metaphysical" prac-titioners, it would seem that no child ought to go to the spirit-home, but that full maturity ought to be the destiny of all—but of course it is not so. I am especially interested as to how the "Christian Scientists" and "metaphysicians" propose to get out of the dilemma which their frequent failure to remove these diseased con-ditions places them in-since if I understand ditions places them in-since, if I understand them correctly, they take the singular ground that no disease exists except in the imagina-tion of those who think they are diseased : It is notorious, however, that with the young child --who is, more than an adult, liable to be at-tacked by these terrible maladies-imagination does not enter into the case at all. does not enter into the case at all. The remedy of which I have spoken above has proved successful in many instances, and householders everywhere should bear it in mind. A prominent gentleman in Charles-town, who applied this treatment to his own child after the sufferer was given over as in-curable by his family doctor, suggests that be-fore burning the ingredients named all such articles in the apartment as will be likely to be injured by the thick amoke should be removed. articles in the apartment as will be removed, injured by the thick smoke should be removed, or covered up closely. This remedy is further claimed to act as a disinfectant, as well as a constitute areast ourative agent.

The Rebiewer.

"Post-Mortem Confessions," etc. To the Editor of the Banner of Light:

The unique little work just issued through your pub lishing house, by Allen Putnam, Esq., entitled "Post-Mortem Confessions by Officers of Harvard College," can hardly fall to be read with interest by all the ear Her Spiritualists in this vicipity, and in fact through out the country. For none now on the stage who were Interested in the great question of the reality of spiritreturn as early as 1857, can forget the excitement pro-duced in the public mind by the entrance upon the arena of discussion of prominent officials of the renowned seat of learning in our neighborhood. The sharp and confident assaults made by the distinguished "Professor of Greek," and seconded by his henchman of the Boston Courter, who both seemed to imagine that the whole "delusion" could be summarily stamped out by their learned ipse dixit ; the sturdy and unyielding defense made on the part of Spiritual ists; the challenge to a production of the questioned phenomena before a committee of Harvard Professors, and its prompt acceptance; the unsatisfactory results; the subsequent success before representa-tives of the press; the promised "Report" on the part of the Professors, which was to annihilate the whole spiritual movement—which Report, though often loudly called for, never appeared ; all these things, with many attendant circumstances, must be vividly recalled to numbers of old-time Spiritualists, who will be interested in what appears to be the final outcome of those events, as narrated by one of the prominent actors on the side of Spiritualism. More recent converts to the faith then so vigorously assailed will also find something of interest in these incidents of the earlier history of the great movement, and their significant results ; while even unbelievers and the most persistent opponents may learn from this little work some facts and considerations worthy their candid attention. The undersigned, being at the time editor of the

New England Spiritualist, was an active participator in the controversies of that period-controversies in which Spiritualism was most sharply and determinedly assailed with all the force which the learning, respectability and prestige of our ancient University could bring to bear, but from which it emerged unscathed, while its assallants shrank away in discomfiture and silence, to be followed at this late day by post-mortem confessions of error and wrong. I may, therefore, perhaps be pardoned for sharing somewhat in the jubilation of my venerable friend, the author of this pamphlet, at the outcome which he has been permitted at length to record and put before the public in these pages. I would also most heartily join with my old friend Dr. Gardner (now in spirit-life) in congratulating Mr. Putnam that he lives "to read and publish the long-looked-for report "I

Of course, the value and significance of these "Con-fessions" depends entirely upon their genuineness as communications from the distinguished persons referred to, now denizens of the spirit-world. Each reader will have to settle that question for himself, and perhaps it can be settled by no one except on the ground of probabilities-positive demonstration being out of the question. Mr. Putnam, as would be expected of one of his long experience and caution, appears to have taken due care to guard against the supposition that the messages emanated in any way from the medium's own mind. He did this by keep-ing the medium-Mr. Mansfield-in entire ignorance of the purport of his inquiries, as also of the names of the parties addressed. That some intelligent being or beings, aside from Mr. M .- invisible beings intimately acquainted with the matters treated uponproduced the responses, is sufficiently evident to any reasonable mind familiar with such phenomena and having confidence in Mr. Putnam's veracity-as all must have who know the man. Then it follows that either the responding intelligences were the persons they claimed to be, or some adroit impostor or impostors intimately acquainted with the facts. Those who can adopt the latter alternative, in view of all the facts in the case, are welcome to their conclusion; I shall not attempt to disturb it. But if the former be true, then Mr. Patnam is fully justified in claiming not only a demonstration that spirits can and do communicate, but that former prominent officials of Harvard College have sorrowfully confessed their egregious mistake in making war, upon Spiritualism and naligning some of its instruments.

Mr. Putnam, having been himself a graduate of Harvard, and a clergyman for several years of the liberal religious faith there taught, was the acquaintanceand intimate friend of some if not all of those officials whose course he had felt called upon to criticise and oppose; but this divergence of opinion seems not to

his pecuniary prosperity, and competence was ever ready to aid, by purse as well as by judicious counsel. those who were struggling with difficulties as instruments or exponents of an unpopular truth. His declining years find him, like many other victims of life's vicissitudes, in circumstances of deprivation and need. The sale of this pamphlet will be a means of contributing to his support and comfort. He has earned the gratitude of all friends of spiritual truth and progress, and I trust they will exhibit it by giving this little work a liberal patronage.

A. E. NEWTON.

Biographical.

Marie Francois Arouet-"Voltaire." At the time when the two hundredth anniversary of the birth of this celebrated radical philosopher is being remembered by various organizations in the United States and elsewhere. some tribute to his memory seems fitting and appropriate in a Spiritualist journal like the BANNER OF LIGHT. The highway, along which human thought can go forward with its present. measure of freedom has been indeed worn. smooth by the feet of martyrs who in bitterest. physical or mental pain, and amid the utmost. opposition of the conservative elements of their respective times, have steadily moved forward in unflinching fealty to the truth as it was given them to perceive it. "Voltaire," whose real name heads this sketch, but who wrote in the eighteenth century under the anagrammic pseudonym with which the public is best acquainted, is worthy a place in human remembrance for what he accomplished in this direction, and none, we conceive, has done better service to show him justice than John Morley, a ripe scholar (once Mr. Gladstone's secretary for Ireland), in a biographical essay regarding his life and work :

To English speaking nations the name of "Voltaire" is enveloped in a cloud of ignorance, partly due to the fact that its owner wrote in a foreign language, and belonged to a "race against which Englishmen and English literaforeign language, and belonged to a race against which Englishmen and English litera-ture always hold an inherited prejudice, due to five centuries of incessant war for national supremacy, and partly to the natural dislike of a people whose inspiration has always been bigoted Christianity against a man whose life was devoted to ceaseless attempts to destroy its dogmas. In his earnest belief that this ob-sourity is undeserved, Mr: Morley has under-taken to rehabilitate the name of the great French materialistic philosopher, and he is right in so doing. The man whose works have made him the Shakspeare of a great people, and who still, though dead, gives the lessons by which millions of children are taught to speak and write their native language, is well worthy of becoming to educated people of Eng-land and America something more than a naked name, associated with the single ides that, like an opium-orazed Malay, its owner ran anuck in unreasoning and unreasonable hatred against the Christian faith. A few of the callent points of the Morley bi-ography are worth points of the Morley bi-

ran amuck in unreasoning and unreasonable hatred against the Christian faith. A few of the salient points of the Morley bi-ography are worth noting. Marie Francois Arouet [A-r-o.v.e.t.! (e) f(cune) — another ar-rangement of the letters gives the famous pseu-donym] was born in the last decade of the seventeenth century, and lived long enough to see the coming of those democratic ideas of "Liberty, Fraternity and Equality," which, in 1769, bathed France in rivers of blood. While still a boy the genius of the notary's son made him the privileged companion of the great. "We are all princes or poets," he said, " on the occasion of one of those nights and suppers of the gods." But the boy was too proud and fiery for the sycophantic task of a courtier. Soon a piece of bright self-assertion drew upon him the malice of one of the proud though degraded cadets of the old swash-buckler Rohan family. The poet was caned by that nobleman's valets. He took infinite pains to obtain satisfaction ac-cording to the then received code, only to find his efforts frustrated by the unfailing patrioian measure of a lettre de cachet, by virtue of which he was confined a year in the Bastile. On his release the young poet went to England, where, under the turelage of Bolingbroke, he studied English oustoms and men, was an admirer of Newton, and became a follower of John Locke. Buglish customs and men, was an admirer of Newton, and became a follower of John Locke. Hobbs, the philosopher, was also one of his es-pecial favorites. It was his visit to England, as Mr. Morley plainly shows, that turned his attention to philosophy, and made him the preacher and expounder of a system of radical thought which he did not originate, but which, on the contrary, was prevalent among the no-

HEREDITARY, TRANSMISSION,

A woman who loathes or fears her husband will find that the ohldren born to her while living in a chronic state of terror or loathing will inevitably be fretful and troublesome in their infancy, disobedient and unmanageable during addissection, and most likely riotous, trescherous and erimiasi in their maturity." A very lovely and high-bred lady, who had the misfortune to have a son hanged for, mur-der, once said to us: "The drime of my own oriminal weakness in living with his ather, whose violent passions made my life a forture to give food for goald and scanda, my lawying him even while 3 hated him as Differing as a death I never saw him leave the based without woman who loathes or fears her husband

stition offered them in the churches here of stitution offered them in the churches here of the Orthodox type, he is not surprised at the intensity of the opposition rising up against it. Two large theatres are filled every Sunday evening to listen to lectures on the despotism of God and the immorality of Christianity. The pendulum pushed to the extreme end of the are of bigstry has now achounded to the the arc of bigotry has now rebounded to the other. It seems unfortunate that the grand principle of Free-thought should be taken up by people who confound it with no thought unless it is the denial of the thought of some one else in as dogmatic a spirit as that of the most narrow-minded religious sectarian. But as God makes the wrath of man to praise him it is to be hoped that these two forms of bigotry will, like the cats of Kilkenny, destroy each other.

A few gentlemen here, under the leadership of Mr. Thomas Slocumbe, convinced that in Spiritualism there is the spirit of religion, as well as freedom, have done their best, at much personal cost and labor, to maintain a platform for its propaganda. Under a six months en-gagement with this committee, known as the agement with this committee, known as the Sunday Platform Association, I sailed from San Francisco July, the 3d. The last thing we saw as our ship, the Mararoa, cleared the dock, and steamed out into the bay toward the Golden Gate, was a cluster of red, white and blue handkerchiefs held aloft by that successful and indefatigable worker. W. J. Colville, who, with a number of friends and members of the Gnos-tic Society, came to bid us bon voyage. You have chronicled the great work he has done on the Pacific coast, and I am glad to know that he is under engagement to follow me here. My first lecture was delivered in the Gaiety Theatre, a full report of which was printed in the last Harbinger of Light, the ed-itor of, which, W. H. Terry, having come over from Melbourne. It gave us great pleasure to meet with this, the most carnest and success-ful worker for Spiritualism in the colonies. He reports a steady gain and quiet wholesome inreports a steady gain and quiet wholesome in-terest throughout the colonies.

At Sydney a Progressive Lyceum is main-tained, and at Melbourne two are in active and prosperous work. As the lecture committee expect to employ part of the time of my en-gagement in Melbourne, I hope to scon see more of Mr. Terry, and in my next letter to give you a better report of the work being done in that div. that olty. Shortly after our arrival in Sydney, Mr. Col

Shortly after our arrival in Sydney, Mr. Col-lins, one of the secularist lecturers, commenced to denounce Spiritualism as a worse form of superstition than orthodoxy. Feeling called upon to defend what I owe so much to, I ac-septed a proposition to debate with him the re-spective merits of Spiritualism and Secularism. This I did in the Protestant Hall, the largest in Sadawaw before large and largest for four spective merits of Spiritualism and Secularism. This I did in the Protestant Hall, the largest in Sydney, before large sudiences, for four nights. The daily papers gave good and nasful reported and though many who attended the discussion seemed to be full of prejudice against the very idea of another and a better life. I mad the plasure of making them familiar with the constant array of facts that have rolled in shoat of time, and have every reason to believe that namy eyes were opened to see that a truth backed with such an array of facts, and sup-ported by so many with eases of uningeneable the workd. Its harbes is different in the works are maiden who went astray in the workd. Its harbes is of uningeneable in the workd. Its harbes is of the most beautiful places in the workd. Its harbes is different in site is the law of the earth we know, in the workd. Its harbes is different in site is the law of the earth we know, in the workd. Its harbes is different in site is the law of the earth we know, in the workd. Its harbes is different in site is the law of the earth we know, in the workd. Its harbes is different in site is the law of the earth we know, in the workd. The waters edge and filled with all integrid. Though we arrived in mid winter, is different is different is different in site is the site is a samp to lower, with an occasional refreshing shower. Fruits

Maine Medical Bill.

The Belfast (Me.) Journal of Sept. 9th contains a letter from G. H. Rich, Thorndike, which reads as follows:

a letter from G. H. Kich, Thorndike, which reads as follows: "I wish to make a brief statement through your pa-per as to the standing of Dr. A. J. Billings. of Free-dom, Republican candidate for Senator in Waldo Co., in relation to the Doctors' Plot law, so called, that came before the last Legislature in the shape of a bill and was passed over to the next house. The bill in substance reads: That no person shall be allowed to practice medicine in the State who is not a regular graduate of some Medical College or Department, and not in possession of a regular Diploms. It has been reported all over this country that Dr. Billings is in favor of this bill becoming a law. Now I have a writ-ten statement from him, and have also his own words stating that he is positively against such a bill and all other measures that tend to trample upon any one's rights, and he will yoke against and use his influence against such a bill; and he will so vote because it would be in keeping with his ideas of right and fair dealing. Dr. Billings is a firm believer in individual rights. He does not believe that any body of men have the right to say who we shall employ to do our preaching or doctoring. He regards such a right as sared to every man, and all who know him know he is a broad gauged man in the practice of medicine as well as in all religious matters. In conclusion I re-peat that Dr. Billings never was he favor of this bill and that he will oppose it to the last." The above letter has the right ring, and shows on the part of Dr. Billings never was he favor in the two

The above letter has the right ring, and shows, on the part of Dr. Billings, the true spirit of the medical profession, as it should be in a free country. This statement should be In a free country. This statement should be placed before every member of the Maine Leg-lislature are the proposed medical law comes up for action this session. I would also recommend it to the attention of all editors of newspapers in the United States, who feel that the cause of the people's liberty is their own, that they may re-fer to it for the benefit of their readers, as it contains some points which cannot be too often repeated or too strongly emphasized.

have been allowed to interrupt friendly personal relations or to destroy mutual respect. He was therefore doubtless the person best fitted to receive and to communicate to the world their humble posthumous confessions of error, now that their vision has been clarified in the light of a brighter sphere.

There is one characteristic of these messages as re ported by Mr. Putnam which to many persons of literary culture may perhaps be a stumbling-block in the way of accepting them as emanating from the distinguished individuals named. This is a lack of that literary finish which would be expected of persons so eminent in scholastic culture as were these gentlemen, with in fact something of a sameness of style in all. But to those who are familiar with mediumistic productions, and who have studied the laws and contingencies of mediumship, this will be no serious obstacle. For it is an almost (if not quite) universal rule, and doubtless necessarily incidental to communication through the organism of another, that the form of expression is modified more or less by the instrument used-the style of language and phraseology conforming in degree to the normal style of the medium. This law can be traced in the highest products of inspiration as well as in the commonest performances of writing mediumship. No scholar who holds to the extreme doctrine of the plenary inspiration of the scriptures, can fail to see marked differences in literary style between the writings attributed to the instrumentality of Moses and those of Isalah-between those of Matthew and John, of Paul and Peter-though all are claimed to have been inspired from one source. And this difference is attributed by the most orthodox divines to the differing personal characteristics of the various inspired instruments employed; Any defects in the literary style of these "Confessions" is therefore plainly no valid evidence against their genuineness.

But these Post-Mortem Confessions, and the anthor's comments thereupon (which have mostly appeared in the columns of the BANNER OF LIGHT within a few months), constitute but a part of this pamphlet. Per haps the more valuable part for many readers is to be found in the Supplement, or latter half, in which the venerable author sets forth his mature views on various topics connected with Spiritualism, more especially for the benefit of inquirers or candid doubters who may be induced to look into its claims. But these views are not devoid of interest for confirmed Spiritualists also.' Among the subjects discussed are those of "Planetary Influences," or the probable effect of the now pending perihelion of the great planets in producing favorable conditions for "opening the gates" between the two worlds; the "Openers of the Gates," that is, Who are the active agents in this opening?-"God," or proper conceptions of the Supreme Being ; the "Managers of Spiritualiam." or ,who have initiated and are guiding this great morement-and many more topies of general interest. Of this part of the work it is needless to say that all these subjects are treated with great candor, reasonableness; independence, and yet in a kind and conservative spirit which avoids giving.unneobsaary offente to any one. And it should be added that the whole work, even when dealing with the reprehensible conduct of the Harvard authorities regarding the young Divinity student, is singularly free from harshness or accepity the author being Willing to accord good intentions in their blind and ignorant action. In this he has set a good example to youliner and more impetuons advocates of bur cause. four years, thirty four (of which have been largely, devoted to the advocacy and defense of Modern Spit-levelop, Jn the eatier years he mad out of the site rars of the cause in New England, and in the days

bility and upper classes of his own country

It was on his return to France that he finally assumed his new name. An association was formed, according to customs commoner then than now, with the Marquise du Chatelet, one of the first women who proved that the female mind is capable of work in literary fields. This remarkable woman, in an age when female ed-ucation was wholly neglected, mastered New-ton's pilosophy, and published submable works. ton's philosophy, and published valuable works, elucidating his theories. This association lasted sixteen years, during which time "Voltaire" not only pursued his literary and philosophic work with article and philosophic work with extraordinary industry, but also found time to accumulate a fortune in business operations.

At the time of the memorable visit to Prus-sia, "Voltaire" was about fifty years old. Of this visit and all its unhappy details. Carlyle this visit and all its unhappy details. Cariyle has thoroughly informed the world. Into the details of his squabbles with Frederick the Great Mr. Morley declines to enter, on the ground that however pleasant it may be for many readers to be entertained with gossip about the foibles that shadow the memories of the great, he for one will not condescend to that method of earning popularity. "Why," he asks, "should men, from Moses downward, be so cheerfully ready to contemplate the hindthat method of carining population Moses downward, be so cheerfully ready to contemplate the hind-er parts of their divinities?" "The last twenty years of the philosopher's life were spent in Ferney, on the Swiss bounda-w of France, a place most conveniently locat-

Ilfe were spent in Ferney, on the Swiss bounda-ry of France, a place most conveniently locat-ed for one who might at any time be compelled to fly from a given jurisdiction... Here the pa-triarch maintained a semi-regal court, the news of which interested the world as much as that of any capital in Europe. Though as rest-less and impatient of interforence as ever, he there enjoyed a peace and rest unknown to his former life. He still continued his immense literary labors, an estimate of which may be obtained by glancing at the seventy-two vol-umes of poetry, drama, history and philosophy to be found on the book-shelves of every Frenchman who has literary tasts, be the floh or poor. He carried on a most voluminous cor-respondence with men of every rank, from kings down to the lowest who merited consid-eration. The extent of this labor, alonei may be imagined when one remembers that "near-ly seven thousand of these believe there are quite as many more " still in undiscovered ar-istence." and Fallbulle Bas

Mediumship of Animals. To the Editor of the Banner of Light ; all

On the fourth page of your paper of the 18th inst., there is an interesting account of what istermed "Canine Mind-Reading," showing that the animal knew more, than his master whose

mind he was investigating. A liki Permit me to suggest, that as animals are mediamistic, being sometimes clairforant. like the dog which was the pet of the late Mrs. J. H. Conant, as recorded in her blography and sometimes, clairaudient, they may also be subject to more by less physical pontrol, and the made to performing which appear to be quite beyond their capacity. beyond their capacity

Baston, Mass. Martin Martin Trans 211 and the second All photom of the second s The second secon

NOVEMBER 27, 1886.

BANNER OF LIGHT.

BANNER OF LIGHT:

Spirit-Cure.

In my statement concerning the spirit-cure

of a cancer on the person of Mrs. Jennie Roun-

dy, as printed in your last issue, I did not make

the report as full or as clear as the case de-

mands; that is, some of the facts are not set

I learn that the spirit came to Mrs. Roundy's

bedside in a tangible form, and spoke in a voice

that she understood, and then and there in-

formed her of what was going to be done; she

felt the spirit hand upon the cancer-not her own

I make this correction to establish the fact of

an independent cure performed by a spirit who

returned from the spirit-world; also that I may

not do an injustice to the spirit making the

Historical Revelations

OF THE BELATION EXISTING BETWEEN

CHRISTIANITY 🛢 PAGANISM

BINCE THE

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 Re-lations of Paganiam and Ohristianity since the disintegra-tion of the Roman Empire, by the spirit purporting to be the Emperor Julian (the Apostale), is one of those pecu-liar spiritual works that come like a meteor in a dark night or a thunderbolf from a cloudless sky. Flashing its light upon the spiritual darkness of the me-dizval ages, it gives to this generation a bint of the spiri-ual forces which have long been trying to lift the pail which has shrouded the sellyious world for conturies. No person in Keligious flistory has been more villfied and misundersteed than Julian, and probably there are few so well able to likuninate the spiritual gloom which settled upon the world after the overthrow of the old Em-pire.

Settled upon the work and sites 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 5.-The Rise of Rationalism in modern Europe, and its relations to Civilization.

CHAFTER 6.—The Cause of the Antagonism between Ra-tionalism and all Religious Systems of the present age based upon Christianity.

CHAFTEN 7.—The Spiritual Movement of the present age, and its relation to the conflict between Rationalism and Religious Traditions. CHAFTEN 8.—The result of the efforts of advanced spirits to instruct the people of earth in the prin-ciples of Spiritual Science.

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CHAPTER 1.-The Political Status of the Empire.

oure. A. S. HAYWARD, Magnetic Physician.

hand under control of a spirit, as stated.

To the Editor of the Banner of Light:

forth to the degree 1 intended,

Boston, Mass., Nov. 20th.

3

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY

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Comprising a series of Articles on the Conditions of Spirits, and the Development of Mind in the Rudimental and Sec-ond Spheres. By C. Hammond, Medium. Cloth. Frice Sec

THE CELESTIAL TELEGRAPH:

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Banner Correspondence.

New York.

BOSTON, SATURDAY, NOVEMBER 27, 1886.

A Modern Minister.

Banner of Pight.

If one would have a clear concept of what the modern minister is expected to be, according to the views of one of the most distinguished of them, he need but peruse the reported discourse of Phillips Brooks, delivered some time since to the students of Harvard University. After some preliminary remarks, he expresses a doubt whether the ministry could properly be considered a profession at all. It is, he defined, the work of appealing to humanity. He admitted that we are living in a time when a reaction has set in against religious forms, and for that reason he wished his hearers to bear in mind that the Obristian ministry is simply the condition of certain men who have been appointed to extend aid and the comforts of the church; it is simply anticipation of what all humanity is to be, and what is coming to pass for all mankind. A profession is the specialized activity of any man. In the first place there must be a recognition of the qualities of the man who is making his oboice of the profession; and in the second place, a recognition of the needs of society and the generation in which he lives.

Thus the recognized qualities discovered within and the needs of the generation in which he lives settle the question for a man in choosing a profession. if not a calling likewise. The speaker thought no one could make a mistake in his choice if he regarded both of these together. And, further than this, he is bound to live rightly in the profession he chooses, and to consider what the profession is in which his own character and life will be best developed. Besides this, he is bound to consider whether he can do good to his fellowmen-do something more, as cultivating character in the world. The question of making a living the preacher considered subordinate and secondary to the question of whether he is going to be cultivating his own personal life; and whether; by his selection, he can be of service to his fellowman and make the world better for having lived in it. He said there would always be needed a human connection between the divine powers which are at work in the world, and the earnest minister feels God on one side and sees his fellow creatures on the other side. A man cannot be a minister, he said, unless his life is open on both of these sides. The ministry, said he, involves religion, and religion involves God.

He admitted that the process of truth coming through one man and entering into his fellow-men and bettering their lives, does not go with or belong to any ordained set of men exclusively. He said, broadly and liberally, that every minister should recognize his ministry as only the specialized form of what all men are doing. He added, that "there is no man anywhere but what is bound to be a minister." Such a ministry he thought a practicable thing in this life of ours to-day. The conditions with reference to the ministry are, he said, greatly changed. It is almost fifty years ago, he added, since one of the old school ministers, a man excellently esteemed in his day, said to a younger man who was just entering the ministry: "I consider myself to have been very fortunate in having begun my ministry just at a time when it was most highly considered. I am closing when it has lost its prestige and people think very little of ministers." The preacher was forced to admit that the minister is not esteemed on account of his position today ; there is no prestige with him to-day. The time is passed, he said, when Christian ministers were supposed to be authorities on everything.

There never was a time, he said, when there was such a feeling for active work, simply beusa there ver was a time w so much intelligence as now, when there was so much good feeling in political life, and in the commercial world; and when any man comes along with the power to be a leader of his fellow-men, the world has never been so ready to follow such a man as it is in these days. He believed that the Christian ministry would, as it should, in the future take its place at the head of all specific reform, such as the temperance reform, organized charity, political reform, and every other movement which helps every fellow-man up to a higher plane of life. and that no ministry can take any place in the future that is not ripe for that work. He further said on the subject, that he could conceive of no reason why an individual who was thinking of entering the ministry should neglect or hesitate to do so from a fear that his views might change after entering it. He confessed he was unable to see who should decide what the details of a man's theology should be. Perhaps a free statement like this may please the government of the church to which Mr. Brooks belongs, and perhaps it may not.

BROOKLYN .- O. P. C. writes : " Having noticed an interesting article in a recent issue of the BANNER relating to the excellent manifestations presented through the mediumship of Mrs. E. A. Wells, I should like to add a little testimony thereto. One or two instances will here suffice to illustrate my point. Of the fact that independent forms materialized, we had already had abundant proof, the medium-Mrs. W .being shown to the sitters by a spirit form who held the curtains apart, and forms differing in size and sex manifesting and being recognized by friends present. Now at this point Spirit Ballou, the control, announced that he would illustrate to the sitters how it was possible, when the spirits found it necessary to econo-mize the forces, to transfigure the medium, and that he would do so at this time to educate us to the truth of this phase of phenomena. He asked that a gentleman should be designated to approach, the form that should advance from the cabinet, and gently placing his hands upon her shoulders, should step back with this form into the cabinet and observe what would take place. A female form then appeared, draped in pure white; the gentleman stepped up, but, through some misunderstanding on his part, did not enter the cabinet with the form.

The control, Mr. Ballou, did not like this, as he said that it was using up the forces without accomplishing the desired result, and he would repeat the experiment. The writer then asked permission to do what was requested, and it was granted. The form then appearing as before, I advanced, and placing my hands in a gentle manner upon her shoulders, followed immediately into the cabinet, and as she sank into the vacant chair she was instantly transformed into the person of the medium, clothed in the dark dress that she wore. This disturbed the forces and brought her at once out of the trance. She was considerably agitated, and apparently unaware of anything that had taken place. All present regarded this as perfectly satisfactory, and illustrative of a phenomenon as remarkable as independent materialization.

Another instance of utilizing power, but differing from the above method, occurred subsequently at a seance held by Dr. Rothermel.. The writer was called to the cabinet, and recognized the spirit form of an elderly man, who was-when in mortal life-my family physician. He placed his left hand in my right and the curtains closed, hiding him from view for the moment; the curtains were then instantly opened, and as I still retained the hand I expected to see the same form, when instead, a female form, much smaller than the previous, stood before me, I holding her hand in-stead of his, which I had not released. This one purported to be a dear relative of mine, long in spirit-life. These facts may remove stumbling-blocks from the minds of many of your readers, and open up a train of thought to some inexperienced investigators who have as yet scarcely a conception of the unlimited powers under spiritual control."

WATERVLIET CENTER. - Samuel McCleary describes an experience of his in psychometric readings, resulting from sending certain articles to Mrs. L. L. Whitlock, he never having seen her or knowing at the time that she was a medium, requesting her to submit the matter to some psychometrist. Mrs. W. first subjected it to her own psychometric power and subsequently to two others-all three agreeing in the essential points. That of Mrs. W. was especially clear and correct in all its details. He afterward sent to her in a sealed package a piece of cloth or lace fabric phenomenally produced at a materializing scance, unaccompanied by any information of whence it came. In Mrs. W.'s reading, Mr. McOleary informs us she said, "There is a great magnetic influence here, and I say positively it was given you by spirit power."

Of the seance at which the fabric was obtained and of the manner of obtaining it Mr. McCleary says : " It was in Brooklyn, and the medium an old friend of mine who formerly lived near me in Albany. He, with two special friends and their small families, resolved themselves into a circle to meet at the house of Mr. Rowerth, for the purpose of obtaining materializations if possible. After meeting every Sunday evening promptly at 8 o'clock for three months, they began to see hands and occasionally faces. At the seance I refer to there were but few beside mysell present. The room was darkened, and whatever light there was was produced by spirit power. After music and invocation a pair of scissors, by direction of the controlling spirit, were laid upon a chair, and the medium, deeply entranced, entered the cabinet. After

singing, various demonstrations of spirit presence were made, which to me appeared to alternate between transfiguration and materialization. In each instance the form that presented itself was clothed with a white

find all of my questions correctly and satisfactorily replied to, including descriptions and names of my departed friends; among others the name and description of my father in spiritille, who was not mentioned in my questions, my former name being changed by marriage. My spiritual question was answered in a beautiful poem, giving accurate characteristics and present conditions of some of my earth-friends, of all of whom Mrs. Martin had no knowledge. The envelope containing the sealed questions was returned with the answers just the same as it left my hands, being sewed securely by a machine. This my friends as well as myself consider to be a great spiritual test."

Ohio.

NATIONAL MILITARY HOME.-Frederick Haase writes : " In the lecture given at Lake Pleasant Campmeeting, by Prof. J. R. Buchanan, printed in the BANNER of Oct. 30th, he remarks : 'There will yet be found a land free from ice within the Arctic Circle,' etc. I sometimes have psychometric impressions, coming unexpectedly, and have been impressed since 1871 that the globe on which we live is hollow : that within it is a globe surrounded and separated from the one we dwell upon by water, the inner globe corresponding to the inner being or spirit of man. The inner globe is highly magnetic, and is lighted, warmed and enlivened by an aural light, which streams out at the openings of the external shell, or the north and south pole, Arctic and Antarctic Oceans; that in both of these circles are extensive Islands, free from ice, inhabited by human beings of superior form and intel-lect; also having a profusion of animals, trees, shrubbery, flowers and vegetables. The inhabitants live in a harmonious, natural condition, and are of light complexion and middle stature-the adults are from four and a half to five and a ball feet high."

ASHLAND .-- A correspondent writes : "We have instituted a circle for development in this place, and have already accomplished more than we had expected, our converts even being made among the churchmembers : Consequently one of our local pastors, Rev. D. B. Duncan, Presbyterian, has felt called upon to attack Spiritualism with the usual weapons of misstatement and ridicule. The good work will go on, though." [Our correspondent puts us in possession of the full text of this remarkable "sermon," to which we shall revert in a future issue.-ED.]

Massachusetts.

WORTHINGTON .- Florence Sampson writes : " J. Frank Baxter lectured in the Liberal Church at West Cummington, Wednesday evening, Nov. 10th. It is a rare treat to have Mr. Baxter with us, in this far-away place among the hills. The house was well filled; the lecture was telling and effective; the singing was fine ; the tests were many and all recognized."

THE RISING OF THE WORKERS.

- Swing inward, oh i gates, till the morning Shall paint the brown mountains in gold, Till the life and the love of the New Time Shall conquer the hate of the Old; Let the face and the hand of the worker No longer be hidden from yiew, Nor the lands prepared for the many Be trampled and robbed by the few.
- And the throne of their god shall be crumble And the sceptre be swept from his hand, And the heart of the haughty be humbled, And a servant be chief in the land— And the Truth and the Power united Shall rise from the graves of the True, And the wrongs of the Old Time be righted In the might and the light of the New.

- In the might and the light of the New. Swing inward, oh i gates of the future, Swing outward, ye doors of the past. A giant is waking from slumber And rending his fetters at last— From the dust, where his proud tyrants found him Unhonored and scorned and betrayed. He shall rise with the surlight around him, And rule in the realm he has made.

Swing inward, oh ! gates of the future,

- Swing inward, oh i gates of the future, Swing outward, ye doors of the past, For the soul of the people is moving And rising from slumber at last; The black forms of night are retreating, The white peaks have signalled the day, And Freedom her long roll is beating, And calling her sons to the fray.
- And wore to the rule that has plundered And trod down the wounded and slain, While the wars of the Old Time have thundered And men poured their life tide in vain; The day of its triumph is ending. The evening draws near with its doom, And the star of its strength is descending, To sleep in dishonor and gloom.

Though the tail trees are crowned on the highlands With the first gold of rainbow and sun, While far in the distance below them The rivers in dark shadows run, They must fall, and the workmen must burn them Where the lands and the low waters meet, And the steeds of the New Time shall spurn them With the soles of their switchying feet.

- And the throne of their god shall be crumbled,

- TO CONQUER CRIME, DISEASE, AND

The President at Harvard.

The brief and pithy speech of President Cleveland at the banquet in honor of Harvard University revealed a mind of native comprehensiveness and firm grasp, and in point of yigorous simplicity showed that, in matters intellectual, more always depends on the original gifts than on the mere educational conditions arbitrarily offered. What he so unpre-tendingly advanced in relation to free government was especially, admirable. And it was all the more weighty because put in such plain terms. He expressed with clearness, and pre-cision the true and living relations of learning to popular government, and declared his belief also that such a government has all the greater

also that such a governmentum an the because of promise and prophecy of andurance because of the nearness of the rulers to the people. "The close view given the citizens of the acts and conduct of those to whom they have intrusted their interests, serves as siregulator and check upon the preasure and temptation in official place, and it tasches that diligence and faithfulness are, the true measures of public duty"-is a statement that richly deserved, the outburst of applause which, was, prolonged, by the assembly. And he struck at the root of the matter in adding, that "such a relation between the people and their President ought to leave but little room in the popular Judgment or conscience for unjust and false accusation and for malicious slander, invented for the purpose of undermining the people's faith and confidence in the administration of their government "

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While fair criticism of a public man is not "only expected but invited, every onenis en-A titled to has measure of protection which is "committent" with a common have of decendy. The second of the sec

robe extending from head to feet. At one time the materialized spirit or transfigured medium, thus robed, stooped, and holding up the white apparel, cut, with the scissors we had provided, a piece therefrom; it was this I sent to Mrs. Whitlock, and which she psychometrically read as above related."

WESTBURY. - L. Hakes writes, Nov. 12th : "I know there is much said about spirit communications being unreliable, even by honest and candid Spiritualists, but I think very much of the trouble comes through lack of close attention by the investigator. I am now past my eighty fifth year; I have been an interested investigator since 1851 ; have held circles far and near, and attended sittings held by various mediums - even children down to but four months old (a rapping medium)-and have never been prese of at any seance where a communication was given that was untruthful, although much was given that could not by any possibility be known to any one resent, for many events alluded to had not taken place. All the teachings so received were of the most beautiful and cheering character to the candid mind. I never have attended a circle where there seemed to be an 'evil' spirit present that did not dwell in the earthly body of some one of the company."

Rhode Island.

PROVIDENCE.-Benjamin Cross writes : "On the 9th of last July I attended a scance for materialization at Mrs. Allen's, 268 Washington street, this city. The spirit of a man ninety three years of age appeared, and was recognized by his soni An' old lady spirit came to her grandson, and calling for ! Isaac,' a gentleman In the company who was deaf, he approached her. Bhe asked if he expected to meet her; he answered, Yes.' She then asked why he did not bring his trum pet, that he might hear what she had to say. Spirit Mrs. Scholfield came, and sang dalightfully, and Spirit Lizzle Hatch gave a short address. A female spirit came to s lady friend, and took her to the plano; the lady played, and her spirit friend sang. My niece Lizzle came to me, my wife also came, and gave her name in full, and walked with me twice around the room. A gentleman present who is a medium fell to the floor in a trance, and a female spirit issued from the cabinet and manipulated him: He arose, and, while entranced, gave an address-the lady spirit (who is one of his controls) standing in materialized form by his side. Many strangers were present, whose spiritfriends appeared, and were recognized.3 The spirit of s clergyman came in clerical robes; a lady present recognized him as the Rev. Henry Harris, pastor of the Episcopal church at Brierly Hill, Staffordshire, "England, and said he baptized her in infancy, and was her pastor in after years, 'Mego,', Mrs. Allen's con-trol, having described him before he came out, the lady went to the cabinet, and waited his appearance. He had bold her; through a medium, to go to Mrs. Allen's, and he would appear in materialized form. He came out of the cabinet, and both kneeling he laid his hands on her head, and prayed over her. He then returned to the cabinet, but he immediately came again, and addressing the lady in a low voice; ersgain, and addressing the say in a low voice at-horidd hen to continue in the way she was going, as there was a great and gloridus work for her to do be-fore she passed over. The lady, Mrs. I. O. Field, is a private medium, and TF is as her request that I pen this account of the manifestations that over the art

is to the grant definition of the description of the sector of the secto TIGEBURG-MUS N. RAIS VIS President of the VIOLABURG-MUS N. RAIS VIS President of the Stanty, growing in popular five-and to won-der, for the second light of the provin-ity had spaced letter answerd of the Dr. Fischer Martin of Columbus, onto, and was ingly placed to Martin of Columbus, onto, and was ingly placed to

November Magazinez.

AMERICAN ART,-The second number of this new monthly is as exquisitely beautiful in its engravings and letter-press as the first, and in some points more so. The opening article treats of "An Artistic Home." followed by "Chats on Arts and Artists in Japan," American Cut Glass" and "Metal," all illustrated The frontispiece is a fine steel engraving ; subject, Birds." Published at 110 Tremont street. Boston.

JOURNAL OF THE AMERICAN AKADEME. - The main article is a paper by H. K. Jones, M. D., upon "Philosophy; and its Place in the Higher Education," appended to which is a report of the conversation following its reading. Orange, N. J.

FLORAL CABINET .- " Bulbs as Early Spring Flowrs" is the subject of the opening article, following which is the usual variety of seasonable matter upon topics of interest to the beautifiers of homes within and without. Published at 22 Vesey street, New York.

THE VACOUNATION INCULRER gives some instances of the prevailing contempt for truth among the medicos when it happens to stand in the way of the vacelne interest; and a good exhibit of the condition of the anti-vaccination movement throughout Europe. E. W. Allen, London.

MENTAL SOLENCE MAGAZINE .- Dr. E. B. Hazzard contributes the first of a series of articles upon "Christian Science; The Thing and the Name.". Sarah B. Butts gives an experience in support of her affirmation that disease "is but a seeming reality." In a lengthy editorial Mr. Swarts enumerates the titles adopted by the various cliques of curers, and endeav ors to satisfy "honest people" in their inquiry of " the difference between Mental Science and Ohristian Science." Obleago: A. J. Swarts.

THE INDEPENDENT PULPIT Continues its elaborated discussion of the need of a higher philosophy, noting in this portion, "The Moral Ladder, or Ascending Scale." An able defense of cremation is contributed by Ed. Strauss. Waco, Texas: J. D. Shaw. THE PATH.-The chief feature of this number is an article by Madame Blavatsky, in which she presents Theories About Reincarnation and Spirits." The remaining contents include "The Common Sense of The osophy," by Mohini M. Chatteril, "Hindu Symbol ism," and " Poetical Occultism." New York: A. H. Gebhard. Boston : Cupples, Upham & Co.

MENTAL HEALING .- The design of this new monthly is announced to be "of the broadest and most liberal character"; to be limited by no special "school" of mental healing, but to present the claims of all, leav. ing it to its readers to judge of the merits of each. L. M. Marston, M. D., Boston.

THE SIDEBEAL MESSENGEB gives in full an address by H. O. Wilson on "Our Knowledge of Comets." 'Popular Fallacies About Observatories," etc. Northfield. Minn.: W. W. Payne.

"Two little Quaker boys became sligry, so angry in fact that they would have liked to use the strongest terms in the language if they dared." They burled epi-thets at each other for a few minutes, and finally the bolder boy, with a gleam of rrate "scritement poured his bands sud in a tone of great "scritement poured his wrath in one elimax of language." "These burled his wrath in one elimax of language." "These 's you." he exclaimed emphasically as if he could say nothing worse. The other boy looked at him in therror struck islence ; then he safd sorrowfully." Laball 'go and tell mother that these worsd." "Ex."

23 P 🗳



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the varies spaces of opinion to which considered and the state of the second anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confor 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 Tuesday.



PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY.

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

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

"The Bright Beyond."

We shall commence the publication in the BANNER OF LIGHT for Dec. 4th of a new serial, titled as above.

It is, in itself-we are informed by Mrs. Della B. Morrison, of Winnetka, Ill., who forwards it to us in behalf of its medium-author-a direct manifestation of spirit intelligence, as it was written automatically through the instrumentality of a young lady who at the time the writing was going on through her hand, herself conversed freely with other parties present on matters of an entirely different nature: which procedure Mrs. Morrison says she has frequently seen.

The spirit writing gives an account of his passing from earth, his entrance into spirit-life, and his own and the experiences of others which have fallen under his notice since he entered the new sphere of being; and the narration will, we feel confident, prove of interest to our patrons.

Some Timely Thoughts on Duty.

A fresh discourse has been uttered by Rev. Reed Stuart, of Michigan, on the origin and many good points, and all eloquently put. We tentiveness which their greatly superior merit religion, when we note the absence of this low. excites. All things, he remarks, are rushing on to become something else. Everything is to be referred to that which precedes it, for its cause. Everywhere Nature is seen as an effect, never as a cause. The universe is a mill, set upon a descending whose exhaustless source remains eternally concealed among some inaccessible Alpine heights; everywhere displays of power, but the Power itself invisible; in graceful motion, in gleams of beauty. in silence and grandeur, world balancing world and atom balancing atom, the mighty flow of events goes forever on. Every truth is an open door to another truth. One chamber of wonders delivers us to another, each one fuller of surprises than the last. How silent, how precise, how spacious seems the night sky; but looking into the human soul another sky is beheld, a sky thick sown with stars of justice, and love, and truth. As much truth and justice and virtue and love as there is in the soul, just so much God is there in the soul. A virtuous thought is an inspiration of Deity. A virtuous deed is God rushing into form. Here and thus we part from those who profess to find the origin of all things in matter. It is difficult to think of a stream rising above its springs. If mind appears in the result, then mind must have been in the cause. A man cannot out a stick of wood without swinging his axe in harmony with the law which swings the worlds through space ; neither can a kind word be spoken to a sobbing child, nor a heart give a throb of virtue, but the act ranges itself on the side of those laws which are the manners of heaven, obedience to which makes the goodness and happiness of the angels. Begin where we may with monad or man, we are sure to terminate with God and the moral law. Every road, every path, every solitary trail leads at last to the capital of the mighty empire. To this lofty and pure strain our lives should be set, namely, that morality is not a convenience but a beautiful necessity, and that The Ought in the soul must be obeyed as implicitly as gravitation in the earth. Virtue is to the heart what health is to the body. Joy is in fact but another name for duty. The ethical laws written on the soul are identical with the physical laws written on the face of nature. When the heart does right, it confesses its allegiance to some sovereign heart. It was not experience that made this superpersonal heart; experience only discovered it. It was set up from everlasting, from the beginning, before the earth was. Revelation is the name of the disolosure of this law to the soul. Bibles are the attempt to interpret it. Religion is the consciousness that it is greater than all things else. Worship is the enthusiasm, the Jubiles of the heart which sight of this law awakens ; it is the soul celebrating its joy at the discovery that its private virtue and duty are related to the universal Virtue and Duty. This law is judge and orlige of all things Rvery institution, every signal, every matter every act of the man be the unit is gathered as

last by it. It is the measure of all forms of religion, of Judaism, of Christianity, of Catholicism, of every sect. The final question is nothow ancient are they? or, how numerous and respectable are they ? but-are they right? do they fully meet the demands of the moral law?

All religious have originated in the conscience; they were the attempt to interpret the law of right, which was found graven in the soul, into rites and churches. The nations have all had their Sinais, where some great soul first gave form, on table of stone, or ou parchment, or by the erection of an altar, to the sense of Ought within; and it became henceforth the outward guide of life. Every race has had its Moses-some soul which went apart, and beheld the Law gleaming through all things and yielded to its awful beauty in terror and joy. They were men; but as the race moved away from them and descended to the low plains of ritualism and habit, they gradually became shades and apparitions; and finally their coming and going, and all they said and did, became exceptional and miraoulous. The churches and rituals which bore the name and treasured the fame of these gifted mortals seemed powerless to produce such men, and hence they were voted to be, not human, but divine. But life is never permitted to crystallize and harden around any single name, be it ever so great. When Ought sits on the throne of the soul, it becomes heedless of all past riches and all past teachers, and enacts decrees in its own right without asking for a precedent or the authority of a name, however venerable and saintly it may be.

We are ever driven back upon the soul itself to find sanctions for right and reproofs for wrong. There come times when proof-texts are of no avail ; when we go back of what Paul and Isalah said to the Spirit which made them say it. Their word has no authority for us except as it is an expression of what we see to be true ; we are very sure that it would have been just as true if they never had said it, but if it had been left for us to say. It is no further from here to the Creator than it is from Judea or Arabia. Our religion is on the way to become mythology, unless we again learn to trust the oracle which we hear. The religion in popular use is all second-hand. We never made the rituals which we use in our worship. They are no part of our life. The saoraments are survivals of other religions than ours. They do not awaken our deepest and holiest feelings. We import all the meaning into them. If our American religion had not inherited them it would never have instituted them in their present form.

God is here, or nowhere. The soul outgrows all its teachers at last. We are rooted deeper than we know. Who can describe this Power within the soul, this absolute monarch which gives law to all things? What name shall we apply to this oracle, which shall neither limit nor mislead? Many names have been thrown out of the deeps of human experience to designate this Power : Jehovah, Jove, God, Odin, Conscience, Holy Ghost, Inner Light, and so on. But every name fails in part, and every name must forever fail because the reality is so flowing and boundless. Enough for us to know its sovereignty. Despairing of finding an adequate name for it, let us pevertheless believe that it is. Of what use is church or bible or sacrament to the soul which has no devotion to truth, no inner Ought to hurl it toward right? Millions of bad men have believed in the

trinity and the personality of God and the resurrection of Jesus. The world is hungry for men and women who will not dispute about the small and accidental things which have sprung up around the administration of the moral law. around church and book, but who are themsupremacy of duty, which contains a great selves incarnations of the law of right. Nothing can be substituted for the mastering sense never fail to come to the reading of the pulpit of Duty, this deity in the soul. We may almost discourses of this truly gifted man with an at- | despair of all reform in politics, in society, in alty to Duty from the hearts of so many of the reformers. When the inner light is permitted to go out, and we attempt to guide ourselves by precedent, and text, and regard for the main chance-it is as if one should light a candie, and turn his back on the sun. Nothing is more sublime than the sense of duty in our own souls; the sun is not more refulgent, the seasons not more constant in their return, the atmosphere not more exhaustless, the sky no more grand, the pillars of the firmament not more stable, the voice of God no more sweet and awful. All things now seem to be falling away from their old centres. But we begin already to look for a new rallying. Be assured the strongest will command. Man cannot live except by realities alone. Ought is king. His throne is not in conventions and parliaments: nor in church or book; neither in parties and majorities; but in the private Soul above. Believe in rectitude alone, and forever in rectitude, and whatever befalls can only be best.

Jews, at a time when human slavery was so strongly entrenched among the nations that utilitarian worth to mankind. The greatest even Moses, the great law-giver, could not abolish it, and the Israelites might well congratulate themselves that by whatsoever austerity of legal enactment, their fathers had in a barbarous age established the truth that man -wholly aside from all questions of sectarian belief-must have one day of rest in seven for the benefit of his physical and mental powers. That day of rest the people of the nineteenth century needed just as much as the overworked slaves of olden time, and he would not wish it abolished. All in community were but parts of the whole machine of the body politic, and if the Sabbath rest were taken away, the night of barbarism would return, for every classfrom the poor worker who would then be ground to powder, to the rich who would go mad in the never-ending effort for the surpassing of each other in the heaping-up of moneywould feel the terrible loss of the social balance wheel. He would, therefore, desire the keeping of one day of rest in seven to be made compulsory ; not for the sake of any particular religion, but for man's health and mental tone; but he would also have the Sunday blue laws now existing abolished in a block, not for the sake of the Jews but for all humanity, as contrary to the spirit of the age.

In the simple days when Sunday legislation had birth-and even to the seventeenth century when the blue laws were so apt in the framing-man's wants were not as in the nineteenth; it was no particular inconvenience to a man to rest one day, when all moved slowly around him; and if on the sea travel was necessary, so even it was permitted; and the operations of the statute were not in direct contravention of the regular procession of human affairs :

"But times [be said] have changed past recognition now. Human society has become such a complicated machine in which the individual is reduced to a mere peg or screw that not the least thing can be produced, nor the slightest work be performed, unless a thousand hands are set in motion. It takes a thousand people to prepare your breakfast ; the very milk which you are accustomed to mix with your coffee or tes passes from the cowthrough many hands before it reaches you. If you should attempt to stop this complicated mechanism, even for one single hour, it would burst into fragments, and you could do it as little as you can stop the functions of your organism while asleep. All the necessities of life, all our comforts, must be prepared beforehand, and how could you obtain them on Mon day if work should be intercepted on Sunday?"

In the old times of the Sunday law's prime a good day's sleep would recuperate the wornout organism of man; most of the work was done in the open air : men were not imprisoned for six days in the unventilated cells of a factory, or in the gaslit departments of a counting-room ; neither did they feel so keenly as now the necessity of escaping once in a while the sweltering streets of a metropolis, and of seeking the pure air of the surrounding country.

Hence naturally arose a new definition of the "necessity" attending travel, as specified by the statutes; indeed, human interests had so expanded and intensified, "our legitimate wants of today are so manifold, that it would take the proverbial wisdom of a Solomon to deoide what is necessary labor and what not."

The treatment of his theme brought him to the decisions that there must be one day of rest out of seven as a sanitary and social need; that it must be made compulsory or it would not be kept; that the Sunday laws handed down from the past impeded the general prosperity and were utterly obnoxious to the spirit of the present age; and that he favored their abolition, but wished some other legislation, more in harmony with the nineteenth century introduced which would provide a legal date of rest and save to humanity the world's seventh day breathing space.

which day of the week must it be? In har- giving Day, to use scriptural phrase, people sit | Hall before going to Pemberton Square to be mony with his liberal attitude on such matters | down around their own tables to "eat the fat throughout, we find Rabbi Schindler addressing | and drink the sweet." It comes at the end of the following words on this point to his hearers :

day in seven had found its birth among the be heartily glad to see a movement of this kind in progress. We know that its object is one of foe to human advancement and happiness is ignorance. How can the American people, as a nation, look for prosperity and peace when it has among its numbers millions who are uneducated, and hence, to a marked degree, orlppled in their powers to fully discharge the inherent duties of free men in a republic ? In every city and town in the United States may be found classes not only ignorant of the first principles of an ordinary education, but also unskilled in every department of labor. The North as well as the South is afflicted with the presence of many persons who live only to prey upon society, being unable to earn a manly independence of mind and a decent livelihood for the body, because of their woeful ignorance of industrial and of intellectual science.

This is a condition of things deeply to be deplored, and we are thankful that the public thought is beginning to be so profoundly stirred upon the subject.

Education in its broadest sense, as applied to the needs of every-day life, and social and national duty, will, we believe, prove to be the lever that will lift the toiling masses out of the slough of ignorance, poverty and despair.

The questions involved in the movement referred to above are far reaching, and strike deeply to the heart of humanity. The issues embodied in them will continue to make themselves heard until society considers itself responsible for the present condition of ignorance on the part of some of its members, and rouses to a consideration and an adjustment of this wrong.

The Herald in its report from which we have just quoted, goes on to remark :

"Senator Blair, who was expected to be with the committee, telegraphed his inability to be present, owing to an important engagement at Baleigh N. C. where he was to address a State colored convention on federal aid. The committee are most earnest in their advocacy of the question and have the fullest faith in the ultimate success of the movement. They are determined to push the measure, and believe that, with the concerted action and influence of the educational forces in the country, any partisan prejudice, or the desire to kill the measure by delaying its further consideration, will eventually be overcome. Whether the present bill is enacted or not, they have every as-surance that the much-called-for federal aid will not be long delayed. It is not improbable that steps will be taken to call another interstate educational convention such as was convened in Kentucky by call of Gov. Blackburn in 1883. The plans of the committee, while conservative, have been most carefully considered and are unanimously approved. Though it is not known whether they intend to favor the calling of a second interstate convention and memorialize Congress, it is certain that, at the meeting of the coming national school superintendents' gathering in Washington, the subject of federal aid will be most thoroughly discussed."

We wish this committee every success. Our spirit-friends have constantly averred that it is only a question of time when "Federal aid for education" will be legislated upon in the halls of Congress. They have ever advocated the Blair bill, and are of opinion that it should have been passed at the last session of Congress. They maintain hope, however, for this measure, and predict that either this bill, or one very similar thereunto, will yet become a law of the land. With the many helpers, seen and unseen, whose best efforts are pledged to their cause, the friends of the above worthy project should feel encouraged in their labor of love for humanity.

Thanksgiving.

A festival comes around once more during the current week, into which is packed more solid good-cheer than into any other one occurring during the year, not excepting Christmas. It is indigenous to the soil of the New England heart, and has spread its roots abroad until And the question naturally suggested itself they now cover the entire country. On Thanks-

NOVEMBER 27, 1886.

Not Silenced by a Closed Door.

Prof. Egbert Smyth, of Andover, who was deposed by the bigots from his membership of the Prudential Committee of the A. B. C. F. M. at the Des Moines fight for eternal punishment as the chief condition for the eternal happiness of those who escape it, made a very candid and manly statement of the new theology taught at Andover to the body that had sought to degrade him for his larger liberality of view; and for it has received only the continued denunciations of his opponents, who appear to hate him with the true Christian (?) fervor.

Dr. Dexter, of the Congregationalist, has come out in the newspapers and said that these Andover professors are guilty of what is as bad as a "orime." Rev. Burdett Hart, of New Haven, speaks of the action of the Des Moines Calvinistic conclave as "a severe but deserved rebuke" of Prof. Smyth ; and he further proceeds to fortify his ground, as he thinks, by reciting the number of letters received from absent members of the board which upheld its action. Numbers of course settle it. When numbers count the other way, how is it then? And in what consists the peculiar merit of mere numbers?

But Prof. Smyth has one friend, Rev. Alexander McKenzie, who, in a lecture in the Town Hall of Andover on a literary subject, took occasion to express his views and his sympathies in the most manly manner. "Around a table in Boston," he said, "there meets every week a company of men whose eyes are over the whole world, that the Kingdom of Heaven may come to it. From this council there has just been separated a man of vigorous intellect, robust conscience, extensive learning, broad experience, and a heart full of humanity and charity. A better man has not crossed the threshold of that room. Now, by the mere force of numbers, more persons voting against him than for him, by the simple counting of individuals who chanced to be present, he has been thrust out of the council-chamber where he was never more needed."

Mr. McKenzie says he would give all his pravers for men who have committed the needless blunder of thinking they could silence a man by putting him on the other side of the door. Strange, he adds, that men should think they can stay the currents of thought, and turn life back upon itself. As well think to press the light of noonday back into the sun, and sink the sun behind the eastern hills. In life is thought, the thought is life. Life and thought move steadily forward. It is the lesson of history. And he declared that in this onward march the contemned Professor will bear his part, humble in victory, as patient in endeavor. Speaking or silent, said he, he will be heard.

Good (!) for Men-Bad for Animals!

At the convention of veterinarians in Chicago, Nov. 16th, a committee previously appointed to investigate the cattle disease prevailing in that city reported it to be contagious pleuro-pneumonia. After brief discussion the attention of the Convention was called to a consideration of a proposition that the methods adopted for the prevention of a spread of smallpox be employed, and resolutions were passed declaring the practice of inoculation to be extremely dangerous and objectionable, and recommending that it be prohibited by law.

To Women Voters.

We are requested by the School Suffrage Association to announce that women of Boston who wish to vote for the School Committee, and who have not yet registered, must present themselves in person at the office, 30 Pemberton Square, before Nov. 30th, and show a receipted tax bill, either for a poll, real estate, personal or property tax for 1885 or 1886.

Women who have applied to be assessed, but have not yet paid their tax, must pay it at Oity

Rabbi Schindler on the Sunday Laws.

Since a spasmodic effort is now being made in this community to enforce the blue laws of the old Puritan day, as still existing on the

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"In our modern age, which has released the Jew from the confines of the Ghelts, and has made him a citizen of the country in which he happens to live, we are placed between the two horns of the dilemma. either to sacrifice our historical Sabbath, and to accept the first day of the week as the legal day of rest, or to rest two days out of seven. . . . Our religion does not and must not interfere with society. If our Sabbath is not acknowledged as the legal day of rest, we must either yield to the wishes of the majority or sacrifice one day of work, upon the altar of religion. There is no other way.....

Bear in mind [he said in closing] the principle that one day's rest out of seven must be established and enforced by the whole legal force which the Commonwealth is able to command, not because it is a religious dogma, but because it is consonant with the physical and moral welfare of the community, and especially with that of the laboring classes, which otherwise would run the risk of being plunged into a slavery such as has never existed before. On the other hand, however, that the demands of the nineteenth century must not be disregarded, that we must have legislation for the present, for the immediate future, but need none for the past."

Federal Aid for Schools.

the harvest, when the bounteous products of the season are all garnered in, and it is more especially for these that we are all asked to give thanks in our separate families. However instituted, this old festival no longer belongs to church or state, but to the family. We have no day that is so wholly human in its celebration : none about which cluster so many warm and mellow affections; none that appeals so directly to the domestic sentiments alone. There is no flavor of ecclesiasticism left about it, nor has it the slightest public significance; it is thoroughly homely, private and individual. Therefore it is best for every one of us to make the most of it as his own. Now feast and be glad, and feast the more on the consciousness of kind and generous deeds done to less favored neighbors. Forget none of the poor and deserving about us. Make the time one of equal happiness for all. Into the darkest corner send the rays of an illuminating and warming sympathy. Smooth the rugged pathway of those who stumble over obstacles they cannot surmount. Then the heaped feast on the family board becomes all the more bountiful, and good digestion waits on appetite indeed. Then the blessings of oth-

registered.

Henry Ward Beecher's sermon last Sunday, in Brooklyn, N. Y., was listened to by a very full house, wherein the eminent preacher edified and enlightened his auditors by asseverating that Christians have failed to carry out Christ's teaching of universal brotherhood. He showed that Christ did not insist upon any oreed except right life, and treated all sects and races alike. He condemned the spirit which excludes or fails to sympathize with all who do not belong to "our faith," etc. Herein Beecher is right. Why, we have men and women in our own ranks to-day who have left the "dry bones" of the church, and yet censure those who are not favorable to their pet idea of organizing into a creed, instead of carrying on the work of Spiritualism per se, without any rotten timbér incorporated into the new edifice. No wonder there is so much division in 'our ranks under these circumstances. But it all comes from certain individuals who aspire to become leaders in the New Dispensation. This has been the case all along for the past thirty odd, years or more, yet the spirit-world workers - the real organizers - have gone right straight along in their glorious work, setting outside from time to time ambitious selfishness, and hence wonderful progress has resulted, notwithstanding there yet remain a few stumbling-blocks to be removed ere Modern Spiritualism will attain that position in the world which its facts so fully demonstrate it worthy of holding; yet it will accomplish its purpose, as it is the latest opening of the heavens for the benefit of the

A highly interesting seance occurred at the parlors of Mrs. M. E. Williams in New York on Monday evening, Nov. 15th, which several correspondents, reliable friends of ours who were present with us on this pleasant occasion, have put an account of on paper, which we shall print in the next BANNER, with some statements of our own in regard'to the disposttion of a small 'Chinese image we' presented to the Indian Maiden Lotela, and requested her to bring to her medium in Boston, to which Mr. Charles Dawbarn of New York adverted in our issue of Nov. 18th, headed "Bables to the Front," wherein Mr. D. said "there might come a postsoript to this history." It has since come, and the BANNEB readers shall have the benefit of the facts next week! The wonderful result of our simple lest experiment only goes to prove, when the proper conditions are strictly maintained, what material taines our spirit friends can accomplian - giving proof of doubt law as much superior to mind-reading as light is to darkhear out at our different fur-

BANNER OF LIGHT.

A Good Man Called Higher.

Mr. James Gordon, the subject of this sketch, passed to Spirit-Life from Cincinnati, O., Nov. 18th, at mid-night. He was a native of Hampstead, N. H., but at an early age he left this section of the country, seeking business interests in various places South and West, finally settling in Cincinnati, and becoming one of its most energetic and respected oltizens. He was a man of honor, whose rare probity and sterling character won for him the regard of all-even of those who could not agree with his own well pronounced opinions-and will cause him to be sadly missed in the community where he has been so widely and favorably known.

Mr. Gordon stood high in the order of Free Masonry -having attained the thirty-third degree some years since-the grandest principles of which he sought to bring into daily application in his benevolent life.

Some years ago the gentleman became an investigator of Spiritualism, receiving many evidences of its truth, and gaining a conviction of the reality of spiritcommunion, which he never failed to boldly and faithfully avow to sympathizer and dissenter alike, using his influence always in behalf of the cause so dear to his soul.

Mr. Gordon was a warm and devoted friend for years to Miss M. T. Shelbamer, the BANNER OF LIGHT medium, through whose instrumentality he had received countless communications of a characteristic and conclusive nature from his own beloved spirit-friends; and during the many long months of his painful iliness, these gentle messengers constantly administered to him in words of consolation and in influences of peace. He had unbounded faith in the watchful guardianship of these blessed spirits-among whom those intelligences known to the BANNER OF LIGHT readors by their writings through our medium as "Bene flee" and "Morna," were numbered-and he constantly looked forward to the day that should ushen him into the heavenly abode he knew they were preparing for him; only a few weeks ago Lotela wrote him of the joyful band awaiting him in his nearly completed home. His work in the body is finished ; he has gone to inhabit that abode of peace and love, where, freed from the sufferings and pains of earthlife, he will take up the work of the spirit, and labor unceasingly for the good of others.

On Wednesday, the 17th inst., services peculiar to the Masonic Order were held over the remains in Cincinnati, which were followed by remarks from those who had known the deceased, testifying to his sterling worth and high character.

On the evening of the same day, the body, surrounded with flowers and encased in a broadclothcovered casket, was placed on the cars on route to the home of Mr. Gordon's sister in Lowell, Mass., where it arrived on the evening of the 19th. At this latter place, appropriate and beautiful services, commemorative of the life and character of the deceased, were conducted on the afternoon of Sunday the 21st. by Miss Shelhamer, in accordance with a request made by Mr. Gordon to his sister a year previous. The exercises consisted of fine vocal selections by a trained quartette, a soulful invocation to the Father of all, followed by an inspired address full of loving consolation, and replete with the truths and lesson of Spiritualism, by Miss Bhelbamer.

At the tomb a body of Masons closed the service with a prayer by one of their number, followed by a few fitting remarks from the highest brother present, and the casting of sprigs of evergreen upon the casket. The floral tributes to the departed friend were elegant and appropriate; among the pieces we may mention an exquisite cross from the "Ancient and Accepted Scottish Rite," sent by the Masons of Lowell, an elegant pillow bearing the word "Rest," from one sister of the deceased, a beautiful wreath from another, and a massive crown from Miss Shelhamer. The entire arrangements of the funeral were in ac cordance with the Spiritual Philosophy, and nobly represented; the life and faith of the good man who has gone on to his reward.

Maine Medical Bill.

We have been requested to again call, attention to the Petition against the proposed Medical Bill, which Remonstrance was printed in the BANNER OF LIGHT for July 10th of the present year.

We learn that this petition was circulated onite exall the cities and towns in that State should be canvassed for signatures by public-spirited men and women, so that this obnoxious measure may not be allowed to become a proscriptive law such as now exists in twenty-nine States and Territories in this our boasted free America.

Portland and Bangor, as well as other oities, should roll up a list of names sufficient to convince the members of the Legislature that the people are in earnest | ent says proved to be a very oreditable affair. and do not wish to be enslaved by medical monopoly

BD We learn that The Index, of this city, the official organ of the Free Religious Society, will be discontinued with the end of the present year. Another similar periodical, however, will be published in Chicago by Mr. and Mrs. B. F. Underwood under entirely different auspiceswe hope; i, e., be placed on a financial basis. The Society held a festival and had a supper in the Meionson (Tremont Temple) Nov. 18th, in honor of Prof. Thomas Davidson of Orange, N. J. After the repast, Prof. D., being called upon, made interesting remarks. Taking for his subject "Every Man for Himself, Reason and Justice for All, and No Hindmost for the Devil to Take," he said that he had been raised as a Presbyterian, but that he had got bravely over

it. Religion tells us its own origin, said the speaker. In the earlier stages of human history different families were in a state of constant warfare. Then, after a while, finding that this constant warfare was not very successful, these people came together and made certain agreements. The real meaning of the word religion was the agreement of people as regarder the relations to each other, and it had no reference to the Gods at all. Religion, he thought, meant that each one was to do the best he could in accordance with his best thought." . Regret at the discontinuance of The Index was expressed in resolutions offered by Mr. J. M. Holland of Concord, when the festival closed with abudant hand-shaking.

THE SPIRIT MESSAGE DEPARTMENT has answers to questions touching catalepsy, its cause and cure, and life as a failure or a success; together with communications to their friends and relatives on earth from Mrs. L. J. Staples, of Concord; Daniel J. Pickering, of Bellingham, Mass.; Martha Jordan (to her mother); Johnnie McArthur (to his father); John Hague, of Philadelphia; Phineas E. Gay, of Boston; Mrs. Hattie L. Emerson, of Chicago; Betsey Carnes, of Portland; and Henry Mason, of Boston; the Controlling Spirit also thanks all who have been instrumental in making the circle table bright with flowers, and gives messages from the following intelligences who were unable to express themselves personally; Eli Mitchell, Springfield, Ill.; Cordelia Jones, San Francisco; Harrison Joy, Morristown, N. Y.; Samuel Williams, Boston; and S. B. Nichols, Brooklyn, N. Y.

"POST-MORTEM CONFESSIONS."-A. E. Newton, Esq., himself a veteran in the spiritualistic field of labor, contributes a review of the venerable Allen Putnam's new brochure to the present issue of the BANNER, (see second page,) which embodies within its well-weighed lines an interesting resume of the Harvard Controversy of '57, much appreciative reflection on the contents of the pamphlet, and an earnest appeal for its extensive circulation, in view of the worthy end sought to be subserved by its publication. The important question'is, will the Spiritualists of the United States aid this veteran worker, who is in destitute circumstances, by buying and urging the sale of this work, which, aside from every other consideration, is a highly valuable book in the interest of Spiritualism. It should be distinctly understood that the entire proceeds of the sale of this work are placed in the hands of Mr. Putnam.

ET Just as the BANNER OF LIGHT was being put to press-one day earlier than usual on account of the coming holiday this week-a correspondent sent in for a publication in this week's issue a communication in re a new metensively at the summer camp-meetings in Maine, but dium, Amanda M. Cowan, who has been de veloped as a materializing medium through the agency of Mr. G. T. Albro, the well-known manager of the Berry Sisters, which we shall publish in our next issue. This lady gave her first public sitting at 55 Rutland street, Boston, under the management of Mr. Albro, on Sunday evening, Nov. 7th, which our correspond-

ALL SORTS OF PARAGRAPHS.

In ancient story, it is told, That Midas' touch turned everything to gold ; But we to-day a stranger thing behold, Men turn to anything when touched by gold.

Late on the evening of Nov. 16th, a stage containing nine passengers that left Leadville, Col., in the morning for Aspen, was caught in a snow-slide on top of a mountain fifteen miles from Aspen, and the entire outfit was carried over a precipice two hundred feet high. A relief party from the home stage station succeeded in digging the passengers out of the avalanche. Four were uninjured, but Bobert Dwyer, Uhris Conn, Duncan O. Robertson, J. A. Bardwell and Lillie McPherson were fatally injured.

Were we as eloquent as angels, we should please some more by listening than by talking.

A quick tempered but solf possessed buil got on the rallroad track at Madison. Conn., the other day, and would n't get off when the Newport express same along. This is not the usual chestnut about the buil and the locomotive, for the train stopped rather than try conclusions with the abmini, and a brakeman was sent to get the, buil of the track. He succeeded remarkably well, but the buil was mighty close to his heels as he skipped over the nearest fence.—Ex.

The demand for black walnut has pretty nearly cleared out this wood in the forests of the North, but almost incredible quantities are said to have been discovered in Tennessee and Arkansas. Italso abounds still further South.

THE HOME COMING.-M. de Lesseps is off for home, and the next we hear of him he will be in the em-braces of his wile and his children. Tototte, Consuelo, Solanze, Hélène, Paulo. Bobert, Jacquinet, Giselle, Ismaïi, Mathieu, and Bertrand-we believe that's all.-Springfield Union.

Chester A. Arthur, elected Vice-President at the time of Gen. Garfield's election as President, and succeeding him upon the assassination of the latter, died at his home in New York, Thursday, Nov. 18th. He had been suffering from ailments for a long period, but his death was not looked for at this time. The immediate cause was apoplexy. His funeral took place on Monday morning, Nov. 22d. The intelligence of his decease was received with profound sorrow throughout the nation, over which this gentleman proved bimself-in the sad exigency which called him to the office-a dignified and worthy President.

Among the "hundred best books" the pocketbook ranks first. If it is sufficiently robust there will be no difficulty in selecting the other ninety-nine.—Phila-delphia Call.

We have heard a number of good things on 'dudes." but none better than on one who, for some incomprehensible reason, was married one day last week to a stout, healthy country girl. The dude was perfumed, wore frills in his shirt, had his hair curled. and he presented such a feminine appearance that the clergyman said : " I do n't want to make any mistake about this business, so which of you is the bride, anyhow ?"

"What is education?" asked a writer. Well, it is something a college graduate thinks he has until he becomes a newspaper man.—*Bxchange*.

The more able a man is, if he makes ill use of his abilities, the more dangerous he becomes to the community.

A Maine sea captain boasts of whistling "Yankee Doodle" to an audience of thirteen Americans on the leading tower of Pisa. It is understood that the tower shock with emotion.—*Record*.

Hon. Charles Francis Adams, of Quincy, Mass., died at 2 o'clock Sunday morning, Nov. 21, at his winter residence, 57 Mt. Vernon street, Boston, He was born in this city Aug. 18th, 1807; was the son and grandson of presidents, and in the late civil war, as U. S. Minister to England, played a most important part in the realm of diplomacy in preserving the Union from threatened dissolution.

While some people are still discussing the question whether anything can be done with the Indian except to exterminate him, a full-blooded Dacota Indian speaks to a Christian congregation from a Brocklyn pulpit, and by his personality hardly less than by his words pleads for justice and fair play for his people. Baston Journal. -Boston Journal.

Mayor Grace of New York has appointed two women on the Board of School Commissioners. That's ahead of Boston.

HARD TO PLEASE.

- When Gladstone pleaded from the stump, The last election season, His fores exclaimed as with one voice : "Oh i stop ; you're talking treason i"
- And now, when seeking with his ax To keep some fell disease off, They ory again with one accord : "Oh i stop your catting trees off i"

Well Deserved Success.

[From the New York World.] The great success of the Kunbe Planes is alone due to their brilliant and superior qualities for harmony, sweetness of tone, great power, and a thorough equali-zation throughout the entire scale, as well as their pliant touch. They are universally prononneed by the press and the musical profession as being unsurpassed by the instruments of any other maker. One of the most prominent qualities of the Knabe Piano, and one which is generally overlooked by the purchaser, is the superior workmanship that characterizes them, and it is conceded that they will retain their tone, and the general usages of wear, far beyond those of any other first-class maker. [From the New York World.]

Npecial Notice.

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

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Owen. Progress of Bpiritualism in Tennessee. Mr. Charles Chris-tian. tiān. An Incident in Mrs. Swain's Circle. Mr. J. W. Dennis. A Tennessee Molium. Mr. John Devault. A Coincidence. Mrs. O. E. K. Statuvoience. Mr. Mark W. Feiers. A Promise Fulfillod. Mr. John H. Herman. Extraordinary Séance. Banner of Light. Answering Sealed Lettors. Mrs. E. A. Martin. MECELI ANDORS

MISCELLANEOUS.

"The Three Kingdoms." Rev. Wm. H. H. Murray. (Copied.) The Brahman's Son. Richard Henry Stoddard. From Harper's Magazine.

EDITORIALS.-Mr. L. L. Whitlock: Our New Departures: What Do You Think of 1t? Our Musical Plan; "Earthly Watchers at the Heavenly Gates"; The Harvest-Moon Festival at Onset.

5

laws. Royal rights for all honest dealing individual should be the motto and spirit of a free country.

In due time notice will be given in the BANNER as to where the Remonstrance petitions above referred to should be sent, when signed, that they may be placed before the Legislature for consideration.

Now is the time to work in Maine to defeat the "doc tors' plot" bill, which is before the Legislature ready to be acted upon at any time after the members convene at the State House.

Among the many current events attended by what are denominated "strange circumstances," but which to those familiar with the rapidly-increasing tangibility of spiritual presences are readily explainable, are those connected with the decease, a few weeks since, of Miss Athaliah Gilbert, and reported in the Salt Lake Herald of Nov. 8d. The young lady was sixteen years old at the time of her demise. Three years ago she became intimate with a young man between whom and herself a firm affection was soon established. Accidentally the young man, John Cunliffe, the son of a neighbor, lost his life. Her father says that when the intelligence was brought to Miss Gilbert, she almost sank beneath the blow, and at his funeral her paroxysms of grief were so violent it was feared her reason would, depart. In time she resumed her accustomed duties, but seldom roused herself from a deep lethargy of sadness, and day by day her color and strength and the freshness of youth seemed to be ebbing away. A few months ago she alarmed her sister by feiling her, that "John " had, visited her cham-ber, and had told her shemust prepare tocome to him. Once again, later, she told her sister he had come to her with the same message, and she told her sister how she wished to be dressed at her burial, and whom she wished to dress her. Soon after that young Cunliffe's father came to Mr. Gilbert, sorely disturbed, and told him that one morning as he was lying down his son had come to him. and stood at the foot of his bed: Asking him what he desired, he replied : "I came to i, father, I am staying at Gilbert's, and I am going back there now. I have been there ever since I left you. Where else should I be?" Mr. Gilbert at-tempted to reason the old gentleman out of his notion, but he insisted that is was no dream or vision, but that his son had actually visited and spoken to him, and that in broad daylight."

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"FAOTS" FOR NOVEMBER, The current number of Facts contains undenlable proofs of the truth of Spiritualism in authentic, scoounts of phenomens, prominent among which are those of materialization. and of these that of "An Extraordinary Beance," Mrs. H. V. Boss being the medium, at Onset last summer, reprinted from the Barrish of Light dest summer, Bd. J. H. Herman, of Light appendix, Ind.; contributes an interesting account of the production of a lock of hair by an Indian spoils, Ind.; contributes of Imitations. Imitations and gountarfelts have again, appendix if is claimed, are of imitations. Imitations and gountarfelts if a departments, miscellaneous and educ (If all fermines) and waste, It is claimed, are set of the departments, miscellaneous and educ (If all fermines) and the production of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of hair by an Indian control of the graduation of a lock of the second of the graduation of a lock of the misches of the manufacture of the reprint of the graduation of the graduation of a lock of the misches of the second of the graduation of the reprint of the graduation of the graduation of the reprint of the second of the graduation of the reprint of the second of the second of the reprint of the second of the second of the reprint of the second of the reprint of the second of the second of the reprint of the second of the second of the reprint of the second

He Allen Patnam, Esq., has now established his residence at 670 Tremont street, Boston, where he can be addressed by parties desiring his services as a lecturer, etc. He will also, if called upon or written to, attend funerals.

Movements of Mediums and Lecturers

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

O. E. Watkins is at his home at Svivester, Mecosta County, Mich., where all desirous of witnessing inde-pendent writing can address him.

At last accounts Mrs. Maud E. Lord was doing good work in Kansas City, Mo.

work in Kansas City, Mo. G. H. Brooks lectured for the society in Topeka, Kan., during October; thence he went to Osage City, where he gave five lectures—the outcome of which is the probable formation of a society there; he is en-gaged for the society in Kansas City; Mo., for the month of November, his address being Commercial Block, care Mrs. Lizzle Fullon.

Helen Start-Richings Lectures for the "Union So clety of Spiritualists" in Uncionati, O., the Jour Sun-days of December, and for the "First Spiritual Ohurch" in Louisville, Ky., the five Sundays of Janu-ary; she can be addressed accordingly.

Mr. J. Frank Baxter lectured in Somerville, Conn., last Sunday, 21st inst., and will speak in Brittan Hall, Haverhill, on next Sunday, the 28th inst. He leaves for Washington, D. C. Nov. 89th.

LOF WESHINGTON, I., C., NOV. 50th. Dr. Dean, Clarke, who is reported to be making a decided success in Obelses, speaks, there again next Sunday evening. His engagements for Jan. are the 2d and 2nd at Norwich, Conn., the 9th at Bast Demis, and the 16th at Haverbill. The last three Sundays of Dec, are open.

and the isin at Haverbill, "The last three Sundays of Dec, are open. Mrs. Lunt-Parker has returned to Washington, D. C.," where she would be pleased to make arrange-ments to lecture and give tests with the ohld medium Lily May Lunt, six years of age. Terms reasonable. Address Box 308, as above. Miss Jennie B. Hagan spoke to large audiences Sun-day, Nov. 14th, in Philadelphia. She will speak Nov. 21st, and on the 28th for the First Spiritual Associa-tion. She will speak in Vineiand, N. J. Thanksgiv-ing morning, the evening of 25th and 26th. All week-ext reasonable terms in vicinity of Philadelphia, New York and Boston.

York and Boston, Ville Speaks in Geneva, Oi, once in two weeks; the society there is reported to be gradular ally gaining in numbers. Miss S. Lizzle Kwer lectured in Worcester, Sunday, Nov. 14th, and in Willimantie, Conn., Bunday, Nov. 21st, to good audiences. Bhe will accept further en-gagements after Jan. 1st. Permanent address, Ports-mouth, N. H. Frank T. Ripley, platform test medium, will be in, Boston December Str. Will lecture and give platform tests anywhere in Massachusetts during December. Address for: Norember : Washington, D. C., 103 F street, N. E. He can be engaged at. points en routte hoween Washington, D. C., and Boston. Mist. Abby Burnham spoke in Berkeley Hall, Boston

Mrg. Abby Burnham spoke in Berkeley Hall, Boston, Banday, Nov. 14th, to an appreciative audience; and in Marbiehead, Nov. 21st.

1100 111 Me have received from the "Facts Fublishing, CO., of Boston, P. O. Box No. 5823, a beauting, song, with chorus, by Herbert Losile, emitted "We Shall Know as We Aret Known." The music its pleasing and not toor dimonit, and it its admirably suited for spiritualishic sathering. Deutsche, Zeitung, printed in German, au Ondrientow, S. C 445

"At last," said Gladstone, "I have found This ax-iom—you'll perceive it— I please not if I take the stump, And please not if I leave it."

Chicago despatches of Nov. 22d state that the terrible gale that raged with unabated fury for three days last week was one of the most disastrous storms that have swept the lakes in many years. Thirty-six vessels either foundered or were driven ashore, and there are several vessels that are missing. Eleven have gone to pieces, or been buried beyond recovery, and it is believed that guite a number that are now on the beach will prove a total loss. The loss of the eleven vessels that have gone to pieces aggregates \$183,000, but the partial losses will bring the amount up to fully \$400, 000; sixty persons are known to have been drowned.

I am perfectly convinced that I have both seen and Lam perfectly convinced that I have both seen and heard, is a manner which should, make unbellef im-possible, things called spiritual, which cannot be taken by a rational being to becapable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me. --Prof. De Morgan, Pres-dent of the Mathematical Society of London.

There are \$41 members in the House of Commons who have voted or otherwise have declared themselves in favor of woman suffrage.

Why should not State Conventions in the Interests of Why should not State Conventions in the Interests of woman suffrage beheld? And why should not the day for the enfranchisement of woman be hastened? Bee what here follows: In Iowa 955 women own and direct tarms, 18 direct stock farms, 5 own green-houses, 90 manage market gardens, 13 serve as county superin-tendents, 37 manage intermediate institutions of learn-ling, 125 are physicians, 49 are reptatered pharmacists, 5 attorneys at law, 10 ministers, 3 dentists, 110 profes-sional nurses, and 1 is a civil engineer.—The Randolph (Wis, Fadioal.) (Wis.) Radical.

I NEW MUSIC.-The following pieces have been received from Oliver Ditson & Co., Boston, publishers : "Absence," song by Palmer ; "Tabby Polka," by Buc-calossi; "Hungarian March," by Moldaur ; "So Near to Me," song by Barri ; "Ring, Blue Bells, Ring," song by Van Lennep; galop from the opera "Maid of Belle ville"; and "Sleep, Dearest, Sleep," song by Randeg.

ger.

LINGOLN, ANDERSON AND DAVIS.—In the Decem-ber Conterry, the authors of the "Life of Lincoln", state that Lincoln's final release from the service of the United States, after the Black Hawk campaign, "was signed by a young leutenant of artillery, Robert Anderson, who, twenty nine years later, in one of the most awful crises in our annais, was to sustain to Lin-coln relations of prodigious, importance, on a scene illuminated by the fissh of the guns of the Civil War." The anthors further state that the story to the effect that Lincoln was mustered into service by Jefferson Davis is not confirmed by the strictest search in the records. records.

Righty seven per cent. of the population of London do not go to church. It is estimated that the nonchurch goers in American cities are about seventy per cent, of the population. Theology is " losing its grip."

A Obicago girl has cloped with a street-car conduc-tor. He was accustomed to taking the fare,-Phila-dephile North American.

A new use for the tobacco plant is said to have been discovered. Its stome and wasts it is claimed, are dqual to linen rags in the manufacture of paper. To-bacob waste coats less than \$10 \$ ton, linen rags, \$70



BANNER OF LIGHT.

Message Department.

6

Public Free-Circle Meetings

Public Free-Circle Meetings Are held at the RANNER OF LIGHT OFFICE. 9 Resworth Street (former y Meatgomery Place), every TUESDAY and FRIDAY AFTERSON. The Hall (which is need only for these Kances) will be onen at 2 o'clock, and services com-mence at 3 o'clock precisely, at which time the doors will be closed, allowing no exress until the conclusion of the Scance, "corp in case of absolute necessity. The public are cordially institut." The Messawes published under the above heading indi-cate that spirits carry with them the characteristics of their sarth life to that beyond—whether for good or evil; that they who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to precise no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they percive-mo-mercive.

All express as much of truth as they perceive-no more.
 It is our carnest desire that those who may recognize the messages of their spirit friends will verify them by informing us of the fact for publication.
 Arr Natural flowers upon our Circle-Room table are grate-faily appreciated by our angel visitants, therefore we solicit fully appreciated by our angel visitants, therefore we solicit found the start of publication.
 Arr Natural flowers upon our Circle-Room table are grate-faily appreciated by our angel visitants, therefore we solicit fully appreciated by our angel visitants, therefore we solicit found the start of spiritual-failed out of the friends in earth life who may feel that it is a pressure to place upon the slart of Spiritual-file with foral offerings.
 We invite suitable written questions for answer at these searces frout all parts of the country. (Miss Sheihamer desires it distinctly understood that she fives no private slittings at any time; neither does she receive visiters on Tuesdays, Wednesdays or Fridays.)
 Are Latters of inquiry in regard to this department of the BANNER must not be addressed to the medium in any LEW18 B. Witson, Chairman.

SPIRIT MESSAGES, GIVEN THBOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Oct. 19th, 1886-Continued from last issue.

Mrs. L. J. Staples.

Years come and go, and in looking back I find that five have rolled away since I was sum-moned from the body. Five years of spiritual experience to me have been of great benefit; they have brought much more than I could have hoped, and I am prepared to say that life beyond is beautiful, for I find it adapted to my beyond is beautiful, for I and it adapted to my every want; yet I have dear friends on earth and I love them; I seek to enter their homes and make myself known. They do not realize that I can come, and that many other friendly spirits approach them, eager to give them sat-isfaction concerning immortal things. To-day I am glad to send my love to my dear friende to tall them I can hanve in the spirit

friends-to tell them I am happy in the spirit-world. I know that sorrow sometimes comes to them. I know that sometimes the way is to them. I know that sometimes the way is lonely and sad, but I feel that, in good time, all these experiences will pass into brighter and larger ones that will bring joy to their spirits; so I can wait. Now I bring them cheer and encourac ment, and ask them to be brave and accept all things that come to them. My friends and my home were in Concord, Mass. I am Mrs. L. J. Staples. My husband is Mr. Samuel Staples

Mr. Samuel Staples.

Daniel J. Pickering.

Good day, Mr. Chairman. Iam glad to come, though i feel a little prostrated and numb, as I did when I gave up the hold of the body : there was a feeling of numbuess, as though life had left the frame before I lost the external con-sciousness, and in some way it creeps over me now : yet I am alive, and strong, and full of visor

I lived a long life on earth I had many friends, and I saw a good many of them pass away before me. I could not follow them. I could not realize where they had gone; but when my turn came I found them again, in homes of their own, doing very well, and living useful lives.

I left friends on this side, and those who have known me for a long time, and I thought it would be pleasant to come and send them a word. I want them to know all things are well with me. I am getting along in the spirit-world. I am not in public office of any kind-I am not even a tax collector. I am a humble Am not even a tax collector. I am a humble split, moving along in my own way; quite willing to give up the past, and to press for-ward into new lines of labor and of experience. I would like very well to have a talk with friends in some such way as this. I am sure it would do me a great deal of good. I would have them understand the spiritual truth-that there is an open highway between the two worlds, and that those who are called dead can come back with active feet to make them Selves known to their friends on earth. If any can come onck with active feet to make them selves known to their friends on earth. If any of my friends want to investigate this and learn the truth for themselves, I will be glad to as-sist them in any way in my power. My name, Mr. Chairman, is Daniel J. Pick-ering, from Bellingham, Mass.

Martha Jordan.

A good many years have passed away, Mr.

feel the inspiration of angelic helpers, and grow in thought, 1-1 spirit, near unto them. May all who are ignorant and lowly become recipients of thy truths and thy supreme knowledge, and grow in wisdom. On to our Father, we give welcome unto all returning spirits —the lowly and the humble as well as the exaited and the great; our sympathy goes forth unto each one. May we all grow in unity; may we all press forward in fidelity of thought and endeavor, until we become fitting companions for the purest and most high of thy heavenly life. heavenly life.

Questions and Answers.

CONTROLLING SPINIT.—We will now consider your questions, Mr. Chairman. QUES.—[By Mrs. J. K.] Please state the cause, symptoms and cure of catalopsy. ANS.—The cause of catalopsy we consider to be situated in the nervous system alone, there being an abnormal condition of that system. because its forces are not equally distributed throughout the body, there being an excess of nerve aura and nervous force in some parts of the system, and a depletion of them in others. the system, and a depletion of them in others. This produces a state of coma; the nervous forces being withdrawn from the brain suspends ani-mation or sensation to an extent, and the vio-tim of the disturbance may be cast into a state which resembles death, or profound sleep. This discase, so called, has nothing to do with the spirit; it belongs to the body entirely. Sometimes people who have been thrown into a trarce by spiritual attendants have been sup-posed to be in a state of catalepsy, which has not been the case; a true stage of catalepsy is never identical with the trance, such as spirits produce. To obviate this state, or condition of produce. To obviate this state, or condition of the system, it becomes necessary to bring the body into a state whereby its nervous forces will be evenly distributed, whereby the circulation of the entre body may be equalized; this having been produced, the condition of cata-lepsy will be unknown. It sometimes happens hepsy will be unknown. It sometimes happens that the patient, before passing into this sleep ing state of coma, may find his muscular sys-tem passing through various stages of contor tions. We have known of a case where the facial muscles, as well as other parts of the body, have been moved and acted upon by this screes of pervoys force and natting present he. body, have been moved and acted upon by this excess of nervous force, and parties present be-lieved that some invisible spirit had possession of the frame, and were operating upon it. In a little while the patient passed into a state of coma, and appeared to be dead, when a party possessing a large amount of magnetic force was impressed to take hold of the subject, and to give him a thorough rubbing. He did so, in a little time producing the effect of bringing the patient back to life and consciousness. We recommend the application of magnetism to recommend the application of magnetism to auch patients as this wherever it is possible to Auch patients as this wherever it is possible to find one possessing a magnetic fluid adapted to the one distressed. Q.--[By M. W., Providence, R. I.] For the enlightenment and encouragement of those

who at times are disposed to consider their lives to be failures, please state whether, from your point of view, each individual is carrying out the purpose of his existence in this state of out the purpose of his existence in this state of being, and that purpose a proper development for another sphere of being? Can any person live otherwise than he does, under the condi-tions that surround him? If not, is he not ful-filling his mission? hence, is not his life, be it what it may, a success rather than a failure? A.—It is true that man is a creature of cir-cumstances; he owes all that he is, largely, if not wholly, to the conditions surrounding him; but we believe that man has within him a pow-er or spiritual force which will enable him, to

er or spiritual force which will enable him, to an extent, to overcome adverse conditions and make for himself those which are more favor-able to his advancement. Now it happens that we frequently meet with people on earth, as well as in the spirit world, who seem to be merely negative, passive creatures, incapable of exercising a proper degree of energy. These individuals never make a success of life; they individuals never make a success of life; they are never ahead of their fellows, always in the rear, and generally bemoaning their unfortu-nate fate. We contend that it is possible for every intelligent man or woman to cultivate or to increase his or her energy. The more we use any power we possess, the more we practice any virtue, the greater we find its quality and its availability. We realize that "practice makes perfect." and it is true regarding the exercise of our energy, our will force, just as really as it is applicable to any occupation in life. It behooves parents and guardians, as well as the daily instructors of our young people, to pay close attention to this subject; If we find certain of our young people deficient in moral any virtue, the greater we find its quality and its availability. We realize that "practice makes porfect," and it is true regarding the exercise of our energy, our will force, just as really as it is applicable to any occupation in life. It behows parents and guardians, as well as the daily instructors of our young people, to pay close attention to this subject; if we find force or in mental energy, it is our duty to seek, by every means possible, to inspire these rupulis with an understanding of their deficient in more cy, and to exhort them to develop their powers in that direction. The man who puts his whole will be the man to succeed always, and if we inspire our young folks with this idea, if we indea out to get to a medium—one of theses who look upon ilie as a failure rather than to get to a medium—one of these who look upon ilie as a failure rather then in this diver individuals who look upon ilie as a failure rather then the part to part to get to a medium—one of these who look upon ilie as a failure rather then the part to be addue to the way, and to tre less number of passive, negative individuals who look upon life as a failure rather than a success. It is true, nevertheless, that there are many weary, unfortunate persons who, how-ever hard they seem to apply themselves to their duties in life, cannot gain much headway; other circumstances than those which they other circumstances than those which they themselves frame press upon them ; the parties who are associated with them bring such an overpowering influence as to seem to crowd these struggling ones out of the true pathway to success; yet every soul who faithfully tries and bit during the heat of his ability coals to do his duty to the best of his ability, seek-ing to overcome all indolence by application, by industry, will find in the future that his life has been a glorious success, even though his material surroundings and the results of his material life have not appeared to be so grand from an external standpoint.

friends well know, there were times when I thought it was hardly of any use to try to strug-gle along, because what one day or one month seemed to be a grand success, the next would

be a failure. I was interested in the Banner of Light Message Department. I was always glad to know when any one on earth received a mes-sage of consolation and peace from this place. or through any medium it did me most as much good as though I had received it myself; and I have thought it was time that I should return in this public way, and also give my love

and I have thought it was time that I should return in this public way, and also give my love to my friends. I am gratified with the spirit-world; its condi-tions are very much as I had supposed; the in-structions which I had listened to from return-ing spirits gave me a comprehensive idea of what the future life might be; but now and then I am brought up suddenly, by something unexpected and not understood, which will give me an unmistakable conviction that I am in a life in many respects different from that in the body. One does not move along just in the same way there as he does here, though he has to labor and put all his energy forth to ac-complish results that will make his spirit happy. I did not come to make a speech, Mr. Chair-man; I only come in love to my friends, to tell them that I have appeared, so as to be recog-nized, at several places, since my physical de-cease, and that I intend to come many times more, for if I can accomplish anything by way of identifying a returning spirit to mortals, I know that it will assist in the spread of the great gospel of truth, which to you and to me is Spiritualism. Plage tell my friends I have a kindly feeling

Spiritualism. Please tell my friends I have a kindly feeling for each one-I forget not any. I have met with many dear devoted friends on the spiritual side, and in company with them I return to greet those who remain on earth, and to do what I can in extending my influence to them while they are yet engaged in these mortal scenes. Phineas E. Gay.

Mrs. Hattle L. Emerson.

I am Mrs. Hattie L. Emerson, and I come I am Mrs. Hattie L. Emerson, and I come hoping to reach my husband, George, who lives in Chicago. Only a few years, a very few, have passed since I left the body, but I have seen obanges taking place with my friends, and I have been interested in them. I now can see one approaching with my husband and my dear family; I would like them to know that I am aware of what is to come, and that it gives me great pleasure. A shadow darkened in upon them when I was taken from earth; but had they known that I was privileged to watch be-side them, to give them my love and sympathy and see their surroundings, I think it would have lightened their grief. They did not know, and I before passing from the body did not realize that spirits have the power of coming to their friends and watching over them. This has been a great surprise and blessing to me, and I have always tried, day after day, to come close home to those I love and give them a pleasant thought, a bright influence that would

pleasant thought, a bright innuence that would cheer their lives. Many times I have thought if I could only speak to them, only say a few words that they might know I was near, how happy I would be. I could not. And now I come to this distant place hoping that my words will be heard, and that the love I bring will be sensed and under-stood. stood.

Annie is with me, and joins in great love. She, too, is bappy in a bright world; she is not weary and sad now, because she is possessed of a form that is strong and beautiful; all the sorway here pleasant and sweet.

Betsey Carnes.

that some of them will learn of my return and give me an invitation to come again to them, where I may speak in private concerning our past lives.

Controlling Spirit.

There are several spirits pressing around the medium, each one exerting an influence through the anxiety they have to communicate. We find they will none of them be able to control for themselves; we shall therefore speak brief-ly for them. From one we get the name of 199

Eli Mitchell.

Eli Mitchell. He is a tall gentleman, of dark complexion and rather massive appearance. He claims that his friends are in Springfield, Ill., and he is auxious to reach them. He holds writing materials in his hand, and we gather from this that there are certain documents or papers which he wishes to talk about, and it will have an important bearing upon certain matters con-nected with the material life of some of his friends. We do not know that it will be possi-ble for the spirit to get a private interview with those friends, but we hope so, as he is exceed-ingly anxious in regard thereto.

Cordelia Jones.

A young lady appears who calls herself Cor-A young lady appears who calls herself Cor-delia Jones. She sends her love to her mother and to an aunt, who reside in San Francisco. The spirit herself did not pass away from that city, but was absent, going through a long course of instruction at a distant place. The death of the young lady was unexpected; it caused a great gloom to fall upon her friends, and this disturbed her as a spirit, and has re-tarded her advancement on the other side of life since that time. She comes here hoping that her friends will understand her love and her nearness to them, and that the thought will her nearness to them, and that the thought will dispel their gloom, and rather make them feel happy that she is at rest, that she is free from all material conditions that would weigh her spirit down, and is now ready to rise to some-thing more beautiful and grand. She sends her great love, and wishes it known that she has found dear friends on the spirit side who give her every attention.

Harrison Joy.

A gentleman by the name of Harrison Joy reaches out to friends in Morristown, N. Y. They seem to call him. We do not learn that they are Spiritualists, but yet they think so much of him and of his departure that it keeps him closely attracted to them; he cannot get away as he would wish; yet he feels very tender toward them, and desires they may know that he is present and that he brings great love. This spirit was young in years, had pleasant prospects before him, and had uo desire to pass from the body, but almost without warning—at least so it seemed to his friends, who looked forward to his future with some anticipation— he was taken from their midst. He wishes it known that he endeavored to write to his friends and tell them what was passing around him, but he found it impossible. He does not wish them to think that he ever intended any neglect, but it was only the force of circum-A gentleman by the name of Harrison Joy neglect, but it was only the force of circum-stances that prevented their getting the word which they so looked for and expected.

Samuel Williams.

Samuel Williams, of Boston, wishes to reach his friends. He calls the names of George, Amanda and Beulah; these are the names of parties on earth connected with his family. He would like to reach them. He brings a strong, positive influence, for he was a man of deter-mination when here; when he set his will to accomplish any purpose that purpose was vizaccomplish any purpose, that purpose was vir-tuily fulfilled, and he is the same kind of an individual now. He has set his mind upon reaching his family and friends, and giving them tangible demonstrations of his presence. [To the Chairman :] Do you think you could find my friends? Well, I 've got 'em down in Portland, sir, and I 've tried a heap of times to come to them there. I did n't get round very guickly. I used to have a kink in my ankle; the sends and we should judge that he will not stop in sires. He sends such a positive influence to our medium as to somewhat affect her brain, that is one reason why the other spirits could that is one reason why the other spirits could not take personal control of her organism. Such a spirit as this will be able to accomplish

all of which inculcate the heroic and noble in social

life and its reforms. MAN: HIS ORIGIN, NATURE AND DESTINY. By E. L. Dohoney, of Texas. 12mo. cloth, pp. 370. St. Louis: John Burns Publishing Co.

Dedicated to all honest investigators, and independent thinkers, the author records the results of a long and patient study of a very abtruse subject, one upon which much has been written and much is yet to be written. In this volume outlines are only given without any attempt at elaboration, and its contents are more suggestive than conclusive. It is hardly necessary for us to say that they are interesting; they could scarcely be otherwise with the matter in hand. Man is considered as a trinity-body, soul and spirit. In the division of the work treating upon man's nature and powers, much is said of "Spiritism." and our relations to the spirit-world, and very striking incidents of a phenomenal kind are narrated.

As COMMON MORTALS. 12mo, cloth, pp. 404. New York: Cassell & Co., Boston: Cleaves, Macdonald & Co., 131 Tremont street.

A book designed to show that in most cases those in what are termed the common walks of life accomplish more for the benefit of humanity than others who are, to all outward appearance, more favorably situated for the work. Clairvoyance, trauce mediumship, and other phases of Modern Spiritualism are brought in as prominent subjects of discussion. Of one of its characters it says (p. 247): "The way she and mother and a cousin of ours could make tables travel around was a caution. And she had the BANNER OF LIGHT sent her now and then, though she was a Baptist in good and regular standing."

THE YOUNG WRECKER OF THE FLORIDA REEF; or, The Trials and Adventures of Fred. Ran-som. By Richard Meade Bache. 16mo, cloth, pp. 381. Boston: Lee & Shepard.

This being the sixth edition is sufficient to show that the book is one that has won a large sale on its merits. As a narrative of daring adventure it has never been excelled, and those who flui delight in such reading will find in its forty chapters their anticipations in that direction fully met. But little deviation has been made from actual occurrences, the design of the author being to combine instruction with amusement.

JOHN PARMLEE'S CURSE. By Julian Haw-thorne. 16mo, cloth, pp. 270. New York: Cassell & Co. Boston: Cleaves, Macdonald & Co., 131 Tremont street.

No reader of this will be likely to become an oplum eater, or to countenance in others the least degree of tampering with that drug. It is a most vivid, though truthful, portrayal of the horrors to which the use of oplum almost invariably leads. The ruin that follows its victim to the very verge, and often into the very guif, of despair is exhibited in the leading character of the story, and incidentally considerable light is thrown on the dark places of New York city life.

SIMPLICITY AND FASCINATION. By Annie Beale. 12mo, cloth, pp. 499. Boston: Lee & Shepard.

A pleasant story of English life, the leading characters a united family striving to keep together and by honest toll reclaim a homestead which had been mortgaged from time to time. There are some pathetic passages, but none that can be termed tragical: the story winds naturally and orderly through varying scenes of joy and sorrow to a happy ending.

Health of women is the hope of the race. Lydia E. Pinkham's Vegetable Compound is to be had at the nearest drug store for a dollar.

To the Liberal-Minded.

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

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

137 Colby & Rich, the original publishers, have now on sale at the Banner of Light Book-store the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sar-gent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this dis-tinguished poet, *litterateur* and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of en-couragement in the mortal to his co-laborers for truth in this sphere of being--while it will, as time proceeds, have a wider and wider reading and a deeper and more profound appreciation on the part of the public generally.

bairman, since 1 lived on earth. My mother has grown aged and feeble, my brother and sis-ter and friends are now getting along in years, yet I have not forgotten them, and I have often come into their presence with my influence and problem. The due to an even with my influence and

come into their presence with my influence and my love. To-day I come sending them this mes-sage of affection, because I believe it will be re-ceived and perhaps do some good. Father joins me in my greetings, for he is a happy spirit, and on the other side of life we have many times tried to help returning spirits, for we know that in doing so we must great out out for we know that in doing so we must grow our-selves. We have kept short when others have spoken, because we felt they needed the expe-rience more than we have doue; yet in the spirit-world we have a pleasant home, and it is prepared for mother and the friends who are prepared for mother and the friends who are here. She will not long tarry on the mortal side, for her head is bow d beneath the weight of years, and on the spirit-shore she will find her home and the dear ones who have gone be-fore. To her and to all I bring my love, and as-sure them that we are ever seeking the way and the means of bringing out new powers for those who are here; some of the little ones who at present shrink from the thought of spiritual communion will, by-and-bye, live as useful communion will, by and bye, live as useful workers in this cause which is so doar to me. I am sure that there is a great field of labor for them all; it will come to them after a while that the powers they feel stirring within must be exe cised for the good of others. I am Martha Jordan.

Controlling Spirit's Thanks for the Flowers.

Flowers. We wish to thank the friends who have so kindly furnished the beautiful flowers on this occasion. We are always pleased to receive these floral offerings; they are indeed accept-able to the spirits who gather here; but on this occasion the flowers have been more than use-ful in an ordinary sense, as they have drawn to the circle a poor forlorn spirit who has hitherto found neither rest nor peace on the mortal or the immortal ide. The sweet incense from them, and their fresh appearance, has afforded her strength to manifest perhaps in a feeble way, but to such an extent as to give her spirit new hope and courage for the life that is be-fore her. fore her.

For Johnnie McArthur.

We will also say that spirit Johnnie McAr-thur wishes to send his love to his father, and to tell him that he and his spirit-mother are constantly at work for the purpose of preparing a new line of light for the father. The spirit sees that his father desires advice upon certain subleate: but it present it is beat to wait for sees that his rather desires advice upon certain subjects; but at present it is best to wait, for the way will open whereby a useful work may be performed independently of that thought which is at present in mind. The spirit hopes at no distant day to give a communication in private, which will explain the promptings the gentlemun had to-day in relation to the oircle and the spirit-world, as well as give advice upon subjects of importance. subjects of importance.

Report of Public Seance held Oct. 22d, 1886.

Invocation. Invocation. Ohi our Heaveniy Father, we move in spirit toward thee; we stretch out our hands, asking for thy protec-tion. We know there are human, hearts howed down in sorrow beneath clouds of amilotion. They cannot the stars of thy love shrining above the shadows i thy do not realize that there is a protection over all. On 'pour in upon such hearts the baim of thy healing, income and such strengthered, and grow, in purification and theories and instruct, the nedy and lowly delearth, and may their interest the baim of thy May economic comforts and instruct, the nedy and lowly delearth, and may their interest of protect and for the spread ar and wide. May an 'who are task down in spread ar and wide. May an 'who are task down in sorrow a

14 24 BU I.

John Hague.

How do you do, Mr. Chairman? I thank you for permitting me to come, for I am a stranger. I have, been seeking a way to reach my poor old mother for a long time. I was her main-stay and strength, as I might say, and when, in the vigor and prime of life, I was seized from this earth and taken to another world, she felt completely prostrated; and owing to her age and weakness, she could not rally from that blow as I hoped she would. It has troubled me a great deal for a good while to see how the poor old lady has been struggling along, slowly and painfully, without what we might call any real bright sunshine in her life. I can see that her hold on earth is lessening, and it will not be very long before she joins me in the spirit-world. How do you do. Mr. Chairman? I thank you spirit-world.

spirit-world. My father passed from earth when I was quite a young lad, and I was all that my poor mother had to care for, so that when I grew to manhood, and she felt she could lean on me, for the first time it came to her that life was something to be glad for-that is, as I see her condition-and when I was suddenly hurled from the body, the shock was very great to her as well as to me.

from the body, the shock was very great to her as well as to me. I could not understand my condition at first. My father very soon came to me and made himself known. I did not remember him very distinctly, but in the spirit-world people say we look like brothers, for he does not seem any older nor any more worn than I do; so I recog-nized him, and I was glad to find one who could lead me aright in this new life: Together we have tried to come to my poor mother, and to friends whom I have known but without ano-

out of the way, and not trouble much about it. I do want to get to a medium—one of these people—and speak to some whom I know. It seems to me it will do good ; and I hope you can tell me how I may set about it. [I think your friends, if they see your message, will give you a chance.] Well, I do n't know, sir, whether they will or not. Perhaps they will be kind of ourlous, and want to know more about it, and I hope they will; but I 'll do my part in hunt-ing round to see what I can find. Josiah. he's with me on t'other side, and he feels a little exercised, too; he wants to get baok. There's some things he wants to talk about. He feels it's about time we tried to make a stir, so as to rouse up those who knew

about. He feels it's about time we tried to make a stir, so as to rouse up those who knew us, and let 'em know not only that there's "a God in Israel," but let 'em know the dead can talk, and they 're pretty well alive after all. What you got here, a meetin'? [Yes.] What do all the people come for? [To hear what you spirits have to say.] Well, now, that's kind of queer business ! What do you do-open Your doars for people to come in and litter to

kind of queer business! What do you do-open your doors for people to come in and listen to dead folks talk? [Yes.] Why, I thought't was a sort of lawyers' office you had here, where those that got into difficulties came to be straightened out. That's the idea I had, though I know very well I'm a spirit, and that my own old body is gone to pieces long ago; I know that, but I didn't suppose you had a regular public meetin' here. Did you say you'd like to know my name? Well, sir, it is Betsey Carnes.

Henry Mason.

Henry Mason. How do you do, Mr. Chairman? I've come here to tell my story. I hardly know whe ther it is in order or not. My name is Henry Mason, and I've been out of the body for over twenty years, as I went out during the civil war. I had a trouble withjmy lungs, for while I was down South I contracted some kind of a fever which left me in a dilapidated condition. Strange to say, I feel a little weak in that re-gion just now; however, that is n't what I am here for-to talk of that; but I have thought for a long time if I could get back to my friends and give them something to think about it would be pleasant. They have no idea that I am marching round these places. They seem to think-those that

would perhaps modify his opinious concerning certain aspects of Spiritualism. He expresses great attachment for his friends, and we have no doubt it will be but a very little while be-fore he appears among them, strong in power, and ready to work with and for them in the cause of truth. We refer to S. B. Nichols, of Brooklan Brooklyn.

SPIBIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Oct. 20. — Achsa W. Sprague; Annie Rice; Jonathan Far-num; Mary E. Hatch; Olarises Hall; Andrew McKinney; Edwin Pratt: Rufus E. Ward: Alexander Vinleg; Ruth Martin: Ellen Carpenter; Benjamin Adams. Oct. 29. — John Tyerman; Edward Warren Teulon; Joseph Ourlis; Dors A. Heuderson; John Armstrong; Samuel Hunter; Edward J. Hooper.

THE MESSAGES GIVEN.

As per date will appear in dus course. Not. 12.-Controlling Spirit for G. L. Davis, Caroline Brail. Benjamin F. Bats. Jeffrey Davis. George H. Dai-loy, M. Leonard, M. S. Lano, Charles Montague, Maria Hantlord, Clara Jordan, Mary Portor, Grace. Not. 10.-Aggie Davis Hall; Mary Hewitt; Albert Ly-man; Hannah Williams; Allee Chase; John Toland.

New Publications.

YOUNG FOLKS' PIOTURES AND STORIES OF ANI-MALS. For Home and School. By Mrs. San-born Tenney. 6 vols., 16mo, bds. Illustrated. pp. ea. v. 150. Boston: Lee & Shepard.

The six books bearing the above general title form juvenile library that is both entertaining and instructive, giving a great amount of information in concise form and in terms suited to the easy comprehension of children. The first treats of Mammals or Quadrupeds; the second, of Birds; the third, of Reptiles and Fishes; the fourth, of Bees, Butterflies and other Insects, and of Crustaceans and Worms; the fith, of Shells and their occupants; and the sixth, of Sea Cucumbers, Sea Urchins, Star Fishes, Jelly-Fishes, Sea Anemones and Corais; the entire set illustrated with upward of five hundred engravings. There is no branch of study in which the young are more intensely interested than that which is embraced in these volumes, and none that can be more truthfully called "the Word of God." We suggest the adop-tion of these as class books for the Progressive Lycoum; the lessons to be derived from them are of su-

I could not understand uny condition a units. The data may have any deal that i an marching rout in some share is the other share show and it would be places. They seem to think the count of the other show and it would be places. They seem to think the count of the show and the spectromes to be dealer to be show and the spectromes of the the

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

The Wisconsin State Association of Spiritualist

Will hold its next Quarterly Meeting in Spiritualist Hall, Omro, Wisconsin, Dec. 10th, 11th and 12th, 1886. Speakers-J. L. Porter, G. W. Gook, and others expected. A number of good test and physical mediums will be in at-

A number of good test and physics: more and the fordance. Pay full fare on C. M. and St. P. R. R. to Omro, and on Wisconsin Central and Milwaukee and Lake Bhore roads to Oshkosh, and you will be returned to rame points for ows-third fare. Expect same rates on Ohicago and Northwest-ern road. The stage leaves Oshkosh at 1:30 P. M., arriving at Omro at 3:30; fare, round trip, 75 cents. Board at hotel \$1.00 per day.

at Omroat 3:30; rare, round Hip, forenae, accessing will be \$1.00 per day. We hope to see a large attendance. The meeting will be called to order at 10 o'clock A.M. Friday, the 10th. ### Please notify the Secretary If you expect to attend, that arrangements may be made for all. PROF. WM. M. LOOKWOOD, President. DR. J. C. PHILLIPS, Secretary. Oraro, Wis., Nov. 16th, 1886.

MARRIAGE AND DIVORCE.

BY RICHARD B. WESTBROOK, D. D., LL,B.

This work treats on the following subjects: This work treats on the following subjects: Treface: 1 introduction; Chan, 1. The True Ideal of Mar-riage; 2. Free Love; 3. The History of Marriage; 4. The Old Testament Divorce Law; 5. The New Testament on Divorce; 6. Divorce as a Question of Law and Religion; 7. Rational Deductions from Established Frinciples; 8. Dijec-tions to Liberal Divorce Laws Answered; 9. Frewention Betjer than Qure. Appendix: The Doctrine and Dispipline of Divorce, by John Militon (1648, 1644). This book is not an spology for free-and-easy divorce, and is not intended to undermine the foundations of max-riage or the sacredness of the family rolation. For sale by COLBY & BIOH.

NOVEMBER 27, 1886.

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BENT FREE, A dealers in the - FLULIDE

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES

BY EMMA HABDINGE BRITTEN.

Comprehensive and clear directions for forming and out-ducting circles of investigation are have presented by an able upperiesced and reliable suffor. This fails, book and reliable suffor. Inches fails of any by COLEX & RICH. Inches fail or any by COLEX & RICH. Inches fail or any by COLEX & RICH.

Hoards. Price: Bingle copies, 25 cents; per desen. \$2,50. (A few copies of old edition at 25 cents per copy, or iweive Copies for \$2,50.) For said by COLBY & HICH.

NEW GOSPEL OF HEALTH, ONTAINING seven sections on Vital Magastiam and Ulinairaisd masigratations; by Dis. Brown. Ter sale at this offse. Price B. St. olothi-bound covies, 53,56 - 1

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J.A. SHELHAMER,

BANNER LIGHT. \mathbf{OF}

NOVEMBER 27, 1886.

Banner of Fight.

BOSTON, SATURDAY, NOVEMBER 27, 1886.

Spiritualistic Meetings in Boston: Ranner of Light Circle-Room, No. 9 Rosworth Breet-Every Tuesday and Friday Afternoon at 30'diock. Admission free. For further particulars, see notice on hith page. L. B. Wilson, Chairman. mixth page.

eixth page. L. B. Wilson, Gairman. Boaton Spiritual Temple, at Herkeley Hall.-Bervices overy Sunday at 10% A.M. and 7% P.M. Richard Holmes, Chairman; Win, A. Dunktee, Treasurer. The Ladies' Industrial Koclety will meet fortnightly the could Eason at Langham Hall, No. 4 Herkeley street.

Person at Langman Hall, No. 4 Derkeley and Apple-fon Nirceta.—Public meetings overy Sunday at 105 A.M., and 74 P.M. Lecturer, W. J. Colvillo. Organist, Ru-dolph King.—fost Tremont street (in connection with the above), public meetings every Monday and Friday, at 73 F.M. dations Union every Friday, 2P.M. Classes, etc., r.M. Ladies' U: by appointment.

First Apiritual Temple, corner Newbury and Excern Nirects.-The Spiritual Fraternity Society will hold public services on every Sunday F.M. at 2% and even-

ings at 7%. Gollege Hall, 34 Easex Street.-Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor. Ease Hall, 616 Washington Street, corner of Easex.-Sundays, at 2% and 7% P. M.; alo Thursdays at F. M. Able speakers and test mediums. Excellent music, Prescott Robinson, Ohairman. Englishing Halls Phonemany Association, Berker

A resolut mounson, Unairman. **Apiritualidic Phenomena Association. Herke- Ley Hall.**-Meetings Sundays at 2% P. M. Address all communications "Spiritualistic Phenomena Association, 1951 Washington street, Boston, Mass." D. J. Ricker, President.

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

1631 Washington Nircei.-The First Spiritualist adies' Aid Society meets every Friday. Mrs. H. O. Tor-

Wy, Secretary. MIRS, J. F. DILLINGHAM, assisted by Mrs. Falca, will bold mettings-approximation foature of which will be test seanced on Sunday evenings for the present.

Langham Hall, corner Berkeley and Tremont irrefa.- Meetings each Sunday boon. Dr. Aspinwall, Jonductor. Conductor.

Chetses.-The Ladles' Social Aid Society meets in Fre-mont Block, 120 Winnishmet street, on Friday afternoon and evening of each week. All are invited. Mrs. E. A. Frati, President; Mrs. M. A. Dodge, Secretary.

The Boston Spiritual Temple Society at Berkeley Hall was favored in the morning with an interesting discourse from Mrs. Sarah A. Byrnes. Richard esting discourse from Mrs. Sarah A. Byrnes. Richard Holmes Esq., the President of the Society, having returned from along absence, gave quite an account of his visit to the different cities of Ontario, and com-pared the advantages and disadvantages of each with those of our own city and fiate. Mrs. Byrnes said (under inspiration) that she had not come before them as a teacher but as a student, and as such would taik, and thereby meet those present more intimately in thought. Free thought and free religion have dis-covered and are now advancing truths long covered, and will continue to when in the condition of in-quirers. Spiritualists are itable to stop on the plane of theories and speculations and not seek further into the life it would develop. The question with a large majority is has the time come when we shall advance in and with our thoughts? It is the *spiritual* that makes the Spiritualist. We want teaching that will make this life better, rather than look to its being so in the next. for that is born out of this and is as we make it. The control told his bearers they had passed through what those who preceded them on earth and had passed on to the world of spirits did not'; they lived here in ignorance of what the people of earth to-day have knowledge. I was trained, said the speaker, under a surveillance that choked ad-vancing thought; and afterward found it to be an incubus difficuit to shake off, and only when seeing from spiritual ground did I try to do so. But you have a freedom that gives you the power and privi-lege of progressing, and that into the spiritual. What use have you made of all the phenomena the spirits have given for over thirty years? Have you utilized its procepts, and made its teachings practi-oal in your lives? I is sthrough these benomena you have a strained what you now possess. It is a system in developing the medium. There are some Spiritualists who, having seen a few phenomens, fold their hands, and say they have seen it all, and becoming satisfied, do not unfold. The Holmes Esq., the President of the Society, having returned from a long absence, gave quite an account

Vocal music by Dr. Buffum closed the morning ser-vices. Evening.- Mrs. Byrnes's discourse was "The Uses of Spiritualism." Early in the existence of man on earth everything seemed physical, everything that was appeared to be on the material plane. Later the spiritual became slightly discerned. And then came Spiritualism with its facts. It came unsolicited into the lowly cottage at Hydesville. The term of Spirit-ualism is easily examined, but the underlying power is beyond fathoming. The genuine spirit rap is mu-sical, because it brings with it a power that demon-strates the existence of a life unseen. Friends who once helped form your home circles were stricken by death; there was a vacancy in those circles and you

BANN alled the secret or esoteric doctrine in many of their most obaracteristic writings. The "mystery of Christ," alluded to by Paul, was nothing other than the mystical or hidden doctrine of the divine indwelling and emanations; while the body of Christ signified the great family of all who know this doctrine and conformed their lives to its teach-ings. Jesus was singled out as a representative head of the order, as in his life the ideal standard of human excellence was supposed to have been reached. The word without which nothing could be brought into ex-istence is, according to this view, divine energy in operation; and when to any is given the word of win-dom this gift does not imply simply the power to talk eloquently, but the greater power possessed by those who are truly leaders of peoples, the power to bring conviction to the mind, and convince the understand. Ing. Speaking of auch power as this being a gift, the lecture reald there were three hypotheses invented to accould for the possession of gifts by some and not by others. The first explanation of the great diversity in human gifts is the old calvinistic idea of God's aboo-lute sovereirny. This view pictures the Infulite Beim as arbitrarily bestowing favors on some, and withholding them from others. The schow live takes into consideration the doctrine of reimbodiment, its upholders claiming that singular ability in the presen-condition of mar's being is due to effort made in past extense. This is due acon conflict with the high-est conception of supreme justice we can entertain; nevertheless, the evidence supporting it is consid-ered unsatistatory by many philosophers. The third explanation is that all goulds is due to me-diumatiny, and therefore a very gifted person is merely a singularly susceptible instrument in the hands of unsern intelligences. The lecture endeavored to com-bie from all of them and rejecting their errors. This of course was a rather formidable task to attempt in a singula beture

Hall.—At the Lyceum last Sunday the attendance of scholars and teachers was seventy five. Secretary F. H. Woodbury presided. Among our guests were Mrs. Hattle Wilson, Mrs. Cushman, also W. J. Colville, who invited the young people to a Thanksgiving Festival at his parlors. Mrs. Cushman rejoleed to see so large a company present, and urged all to make an earnest effort to increase the attendance and interest until the school should be as large as it was years ago. F. R. Woodbury alluded to the transition to spirit-life of Little Myra Hargrove, and said that Spiritual ism had brought to bereaved mortals consolation based upon indispurable facts. Mrs. S. D. Francis read acceptably "A Thanksgiv-ing Foem." Mrs. Maria Falls gave a fine rendition of "The Tragedy." Master Aldie Bradford gave a pleas-ing reading of "A Lesson in Astronomy." Lille Rich, Hattle May Dodge, Miss Nettle Morris, Miss Josephine Myers, participated with great acceptance in the lit-erary exercises. Vocal music was contributed by Miss Helen M. Dill, Miss May Havener, Miss M. Saunders and Miss Alice Devereaux. Autum flowers ornamented the Conductor's table, the glift of Mrs. Barah Stone, of Everett, Mass. With the Spiritualists showing considerable interest in the school, and a large number of young gentlemen and ladies who have united to make the Lyceum a prosperous institution, we hope for good results. The "Adonis Literary and Musical Association " has been organized, with Brenjamin P. Weaver as President, and Charles Fearling, Se retary, and will give three entertainments during the week of the Fair at the Ladies' Ald Parlors. FBANCIB B. WOODBURY, Cor. Sec. C. P. L. 45 Indiana Place, Boston. Eagle Hall, 616 Washington Street.—The meet-

plemented with tests which were clear and positive, and so pronounced by those to whom they were given. David Brown followed with a few appropriate re-marks and many tests and delineations, all of which were recognized and pronounced correct. He was fol-lowed by Dr. M. V. Thomas and Mrs. L. W. Litch, who made excellent remarks and gave a large num-ber of tests and spirit descriptions which were readily recognized and pronounced correct by those directly interested.

Golden Wedding-A Happy Occasion

Wednesday, Nov. 17th, Mr. and Mrs. George W. Smith celebrated the fiftieth anniversary of their wedding in an elaborate manner at their residence, Dudley street, Dorchester District.

their wedding in an elaborate manner at their residence, Dudley street, Dorchester District. The German Musical Society, consisting of thirty-five members of the Orpheus Club, also a full orchestra, furnished choice and appro-priate music for the occasion. The guests com-menced to arrive about 4 o'clock P. M., and continued until about 10 o'clock. It was esti-mated that more than five hundred friends who were invited, called during this time upon the worthy couple to congratulate them upon their long, happy and prosperous union. The weather being stormy prevented others from attending. They received many valuable presents as tok-ens of friendship and esteem, including a gold-headed cane to Mr. Smith, and a gold-headed umbrella to Mr. and Mrs. Smith, both of them being from Mr. Smith's employés: a silver bowl, lined with gold, with fitting inscriptions, from the master-builders, also asilver cup from other members of the master-builders. Pre-sentation speeches accompanied these tokens, which were quite interesting. Mr. Smith, with a few appropriate words, received them with much feeling of gratitude. The Ladies' Aid Society, also the Ladies' In-dustrial Union Society, were well represented. Both of these societies are engaged in chari-table work connected with the Spiritualists of Boston being members. Mr. and Mrs. Smith have been quite generous to these societies, also to the promulgation of the philosophy of Spiritu-alism in many ways, both of them being in full fellowship with the spiritualistic philosophy; Mr. Smith donated \$1,000 toward furnishing the Spiritual Temple on Newbury street, and Mis. Corn L. V. Richmond is always a welcome guest at their hospitable home while in Boston. The occasion was one that will long be re-membered by those present. The guests de-parted with best wikes for the host and hostess in the way of desiring the restoration of Mr. Smith to health, and to both of them continued happiness for many years to come on the earth sphere of life.

Chicago, Ill., Children's Lyceum.

Sunday, Nov. 14th, many visitors were present, some strangers to the workings of the Ohlidren's Lyceum yet manifested a deep interest in the exercises.

¹⁰ Teasonable and Unreasonable Sabbath Observance.¹⁷
 ¹⁰ Sunday, Nov. 14th, many visitors Were present, some very Fiday at 7:45. Subject Friday, Nov. 24th, and leatures very Fiday at 7:45. Subject Friday, Nov. 24th, and leatures very Fiday at 7:45. Subject Friday at 7:45. Subject Friday, Nov. 24th, and very break and end up for the may we Depend on the Antrologer's Predictions were well selected, and of nucle server Friday at 2: n.t. Ladies Invited.
 ¹⁰ W. J. Colville can lecture out of Boston on Wedges-days only. Kogagements desired at no great draw treet.
 ¹⁰ Specral. Norrors. - By request of many friends w. J. Colville an lecture out of Boston on Wedges-days only. Kogagements desired at no great draw treet.
 ¹⁰ Specral. Norrors. - By request of many friends w. J. Colville at Parker Memorial Hall theory the scholars and teach-is of the Lyceum surprised their Musical Director, treading with Mr. friving Bishop, What Jin and Weith and State and the lecture.
 ¹⁰ Boston Spiritual Lugeeum - Paine Memoriat Haitie Wilson, Mrs. Chamman, Also y Goville, Wilson, Mrs. Mahan's Telumet and the lecture.
 ¹¹ Boston Spiritual Lugeeum - Paine Memoriat Haitie Wilson, Mrs. Chamman, Also W. J. Colville heaven and the lecture.
 ¹¹ Boston Spiritual Lugeeum - Paine Memoriat Haitie Wilson, Mrs. Chamman, Also W. J. Colville heaven and the lecture.
 ¹¹ Boston Spiritual Lugeeum - Paine Memoriat Haitie Wilson, Mrs. Chamman, Also W. J. Colville heaven and the lecture.
 ¹¹ Boston Spiritual Lugeeum - Paine Memoriat Haitie Wilson, Mrs. Chamman, Also W. J. Colville heaven and the priorities and teachers was seventy flow. Sccretary F. B. Woodbury presided. Among our suests were Mrs. Haitie Wilson, Mrs. Chamman, Also W. J. Colville heaven and the best of the sing the earning the message. Be-tor giving the main fails on on the singen and theas bold wille were and theaver and the source and the severa

J. Frank Baxter in Connecticut.

To the Editor of the Banner of Light: Mr. Baxter continues his work in Connecticut with

great success. Correspondents have already spoken of his labors, and the interest aroused in Willimantic, 45 Indiana Place, Boston. Eagle Hall, 616 Washington Street.—The meet-ings at this place were unusually well attended on Sunday last, the ball being filled to overflowing both afternoon and evening, and the exercises were of an unusually lateresting character. In the attennoon Dr. J. T. Sell opened the meeting with a few interest aroused in Willimantic, The Betardlog and Outlook of Spiritualem," and the other on "The Philosophy and Bearing of Spiritual-ism." The Starder gave two lectures, one on "The Betardlog and Outlook of Spiritualem," and the other on "The Philosophy and Bearing of Spiritual-ism." The lectures were accompanied with apt selec-and so pronounced by those to whom they were given. Bad so pronounced by those to whom they were give tions in poetry and song, and supplemented by nu-mercus and remarkable tests of spirit presence and communications. On Tuesday afternoon, Nov. 16th, Mr. Baxter offici-ated at the obsequies of a risen "mother in the cause," Mrs. E. Lamberton, aged eighty-four. Many of the large gathering took advantage of the occasion and coverily sati-fied their beart-longings and listened to the teachings of Spiritualism for the first time. The three discourses, with recent lectures by Mrs. N. J. T. Brigham, have had the effect to give our cause great stimulus in this violnity. Several places where Spiritualism has never been particularly advo-cated are soliciting Mr. Baxter for opportunities as soon as his time will allow. Mr. Baxter was in East Hartford Wednesday and Thursday evenings, 17th and 18th Insts. There the great storm prevented many from attending who had planned so to do. On the first evening the attendance was small, but on the second evening a large number 'was out. The exercises were full of merit, and great inquiry brought about thereby. The spirit delines-tions were many each evening, and some of them "hard nuis" for an opposer "to crack." Bo many were disaponined in not hearing Mr. Baxter that ar-rangem-nts were made for two evenings at his nearest future, which cannot be until next April. Mr. Baxter has cause for pride in his work, finding—as he does wherever he goes—such following and interest. COM.

OREGON.

The State Convention of Spiritualists. To the Editor of the Banner of Light :

The session which was called by a committee appointed by the Cinckamas County Society of Spiritual-ists in camp-meeting assembled, Sept. 20th, 1886, met at Salem on the 30th of October, and proceeded in Opera Hall to organize the North Western Society of Spiritualists by electing Judge Schofield, of Baker County, President; Mrs. L. Malory, of Salem, Vice President; Mrs. F. M. Moore, of Portland, Secretary; Thomas Buckman, of New Era, Treasurer; and F. M. Moore, of Portland, Beth Snelling, of Milwaukee, and Frank Fuller, of McMinowille, a Board of Trustees of said society; said Board to proceed to locate and pur-chase, and to hold in the name of said society, a tract of land, near the city of Portland, Secretary, and at least one camp-meeting to be held thereon each year, or forfeit the land to the original owner. Thetalented lecturer, George P. Colby, (or his guide,) gave us one of his able discourses on the evening of the 30th. Dr. Taylor, of Portland, occupied the plat-form on the foremoon of the 31st; his discourse was able and well suited for the occasion. The afternoon of the 31st was occupied by a discussion of matters pertaining to the new society. In the evening, Mrs. Lowe, of Portland, the ballot test medium, gave some remarkable evidences of her powers, followed by another able lecture by the guides of Bro. Colby. On the morning of Nov. 1st the Convention was again called to order by the Chairman, Thomas Buckman, and proceeded to conclude the business of the Con-vention, during which time Bro. Colby's Indian chief Seneca took control of his medium, and gave us the benefit of his observations while traveling with his medium over the country, which was well appreciated by the Convention. June, when we expect his return to us. James Cooley, of Wintaker, a personating test me-dium and public trance speaker, at a public séance held in Harmony Hall, on the evening of the 3ist, gave some wonderfui tests; also, on the evening of the 3ist, ave some wonderfui tests, also, on the evening of the 3ist, gave some wonderfui tests, also, on the evening of t pointed by the Clackamas County Society of Spiritualists in camp-meeting assembled, Sept. 26th, 1886, met

same medium. Mrs. Alice Baldridge, a Spanish lady of Salem, was entranced at our scances, and gave us some beautiful singing, together with some good tests, while Seneca was not idle among the friends wherever Bro. Colby bed coercient force

had occasion to go. Yours in love for humanity, William Phillip. Clackamas, Oregon, Nov. 3d, 1880.

The Experience of an Eminent Jurist. The attention of social scientists has long been called to the increasing fatality among America's brain-workers.

America's brain-workers. When brought to a full conviction of their in-oreasing dangers, their souls stir within them an ardent desire for help and relief. The ten-dency ofttimes is to grasp at anything that promises restoration, and a thousand and one things are offered, but all seem doomed to dis-appoint, for medicine can offer no cure. A change of life and habits oft affords nature op-portunity to recuperate, and the individual may go on for a time; but with the aid of a true restorer to the nervous system, if there be a good foundation it may be again built up, some-times even where habits and life appear against them. The following is peculiarly a case in point: point:

"REVITALIZED."

" June 8th, 1886. "June 8th, 1886. "I am not only pleased, I am delighted with the 'Ireatment. The third day after beginning to use it, to my utter surprise and inexpressi-ble joy, that terrible 'sinking feeling' in the pit of my stomach, and a week later that twin curse, the dull pain above the eyes, both of which constituted the burden of my completing when constituted the burden of my complaint when I consulted you, have disappeared and I have not been troubled with either since. It is wonderful l

derful i "I experienced no particular sensation in using the Treatment; made some blunders, was somewhat irregular. and since I began have been severely taxed both mentally and physi-cally; notably in the trial of a \$200,000 will case, which lasted eight days, and yet with it all I feel like a new man. Nor have I changed my habits in the least. I have smoked the usual number of olgars and punished the usual amount of tobacco, besides indulging in coffee in the morning and tes in the evening, and eating what I liked. I repeat it, it is wonder-ful i The benefits I have received will be worth many hundred times their cost. I feel 'revi-talized'; indeed. I can hardly realize, the change has been so sudden, that I who am now writ-ing in this cheerful strain am the same miser-able creature who called upon you less than a able creature who called upon you less than a month ago."

month ago." "July 19th, 1886.—It is now two months since I began the use of your Home Treatment; I still have on hand a small quantity of the Oxy-gen aqua, and the blue bottle is about one-eighth full, which shows probably that I have not strictly followed directions; and yet with-out the least obsarge in babits or dist I find my out the least change in habits or dist I find my-self a new man." A recent writer in the "Independent" says: "There is a strong tendency with the weak-minded to maniful the strong tendency with the weak-useful time, locar

Bpencer Hall. 114 West 14th Street. - The Peo-le's Spiritual Meeting every Sunday at 2% and 74 P.N.; iso Thursday afternoon, at 3 o'clock. Frank W. Jones, lso Thursda Metropolitan Church for Humanity. - Services each Bunday morning at 11 o'clock at No. 21 West 22d street. Rev. Mrs. T. B. Stryker, pastor. All cordially in-vited.

Spiritualist Meetings in New York.

Grand Opera House, 28d Street and 8th Ave-nue.-Services every Sunday at 11 A.M. and 7% P.M. Con-forence every Sunday at 2% P.M. Admission free to each meeting.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, corner Falton Street and Hedford Avenue.-Services every Sunday at 11 A.M. and 7M P.M. Lecturer for November, Mr. J. J. Morso, of London, Eng. Teste by Mrs. Dr. J. W. Wright, of New Haven. Avon Hall. Bedford Avenue.-Mr. John Slater, Sundays, 3 and 8 P.M.

NEWARK. N. J.-The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, Prosident. COLD MEDAL, PARIS, 1878. Warranted absolutely **BAKER'S** pure Cocos, from which the excess of Oil has been removed. It has three times he strength of Cocoa mized BREAKFAS'I with Starch, Arrowroot or Sugar, and is therefore far BREAKFAST BREAKFAST BREAKFAST more economical, -costing less than one cent a cup. It is delicious, nourishing, COCOA. strengthening, easily digest-

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CONTENTS.

sirates the existence of allie unseen. Friends who once helped form your home circles were stricken by death; there was a vacancy in those circles and you know not whither they had fied. Now, through these demonstrations they tell you they live and that it is only the physical that has disappeared, that spirit-ually they are ever near. These facts which started from so bumble a spot have extended, until like the stone that was cut out of the mountain they are known in every part of the earth. There are millions who are not called Spiritualists who have a knowl-edge of these things, and are as much so as you. They will not yield to an acknowledgment, because of their social surroundings ; but they know, and will sometime break from bondage into liberty. The spiritworld has opened the work, and given you new forms of evidence. The variety of manifesta-tions, and yet all of these are but the first letter of the alphabet. Out of this comes the proof of a power be-hind, an intelligence that directs, that controls. It evidences the existence of long lost friends and rela-tives. For forty years Spiritualism has been with you. Its uses are evident : it removes uncertainty of what is beyond the grave ; it prompts to sots of kind-nees there; it is educational, physically, morally and spiritually ; it enters the publit with the preacher ; it speaks through the press. Giellums are gateways between the city of the unseen and your own, and through them the light of truth shines upon the world. Mrs. Brynes speaks next Sunday at the same place. W. A. D.

THE LADIES' INDUSTRIAL SOCIETY, connected with the Boston Spiritual Temple at Berkeley Hall, held its regular meeting on Tuesday, Nov. 16th. At the busiregular meeting on Tuesday, Nov. 1610. At the busi-ness meeting in the afternoon, Mrs. Mellen in the chair, it was voted that a Fair be held before Christmas, the date of which will be announced at the next meeting. After the supper a social circle was formed of sixiy persons. Mr. W. A. Dunkies presiding, introduced the various speakers in a happy, felicitous manner. Mrs. Mason opened the meeting with a song. Mrs. Lover-ing, the Secretary, read the report of the last meeting, a very encouraging feature of which was that thirty-seven names had already been enrolled for member-ably.

a very encouraging feature of which was that thirty-seven names had already been enrolled for member-ablp. Mr. H. P. Trask made some very practical remarks. Mrs. E. A. Cutting introduced the subject of the de-alrability of more Spiritualists bringing their children into the Lyceums and meetings. Mrs. R. Shepard Lillie and Jacob Edson followed in the same train of thought. After a song by Mr. and Mrs. Lillie, Dr. J. O. Street made an interesting and instructive speech. Mrs. Weilington gave a spiritual instructive speech. Mrs. Weilington gave a spiritual interpretation of the hymn "Nearer, my God, to Thee." Mits Maud G. Banks gave a musical selection entitled "Gottsohaik's Last Hope." Dr. Eames spoke in a very carnest man-ner of the spirit of harmony pervading the meetings of this Society; fielt it was good to be with us. and in future should be one in our midst with his friends. Mrs. Mason and Mrs. Dillingham made the closing re-marks, and an invitation was given to all present by Mr. and Mrs. Lillie to meet them at their home, 98 West Brookline street, Tuesday evening, Nov. 23d. The next business and social meeting of the Bociety will be held Nov. 30th. MRS. MARY F. LOVENING, Secretary. No. 81 While street, East Boston: Perker Memoriel Hall.-On Bunday last, Nov.

Parker Memorial Hall .- On Bunday last, Nov. 21st, W. J. Colville addressed very large and deeply interested audiences. The music was of its usual ex-selence, and beautiful flowers adorned the desk. The subject of the morning discourse was." Widdom." The speaker defined wisdom as a divine hemisphere, the complement and counterpart of love. The word wis-dom (doce in the Greek) has always been a fruitful subject of controversy among theologians. The Or-thodox Christian declares Jesus is the word, and maintains, therefore, that the author of the fourth pospel in its opening chapter refers to the personal, historic Christian declares Jesus is the conclusion is un-warranted, as Plato taught of the logoslong before the dawn of the Origitian ers. The grapel dommonly sailed John's is a Gnostie of neo-Platonic document, and personalizes the emanation of the femile Spirit. The desirie of sailes, and many other adnosis to philoso-the dawn of the functions, always tanget by the domina mains of the institutes, and ways a function by the domina in mission, was quies families to, a large per-demine in any the was quies families in a function of the domina many of the most families in a function of the bission of first besting. Units families in a function of daming the manation of the familie spirit. The despirit of the manation of the famile of philoso-tic daming the besting. Units families is a function of daming the manation of the state of the families for a daming the manation of the state in the state of the families the among the number distinct of the families is a function of the among the number distinct of the families is done in the time among the number distinct of the state of the families is the time among the number of the state of the state of the families is the time among the number distinct of the state of the families is the state of the families the state of the state of the families is the state of the state of the state of the state of the families is the state of " interested audiences. The music was of its usual ex.

Interested. The evening exercises were opened by Mrs. Jonnie

The evening exercises were opened by Mrs. Jennie K. D. Conant, who made a few interesting remarks, followed by a few tests and psychometric readings, which were pronounced correct. Mrs. Loomis-Hall gave a number of correct psycho-metric and character readings. Mrs. Hall is one of the best and clearest in this phase of mediumahip in our ranks. Remarks were made by Mrs. Nellie F. Thomas, Mrs. Mosher, Mr. Fuller, Mrs. H. Dean Chapman, Mr. Robinson, the chairman, and others, and tests by Mrs. Thomas, Mrs. Mosher and Mr. Ful-ler. The exercises were closed by the excellent Our. The exercises were closed by the excellent Quar tet Club.

Facts Secial Seances .- The social searce at the residence of Mr. L. L. Whitlock Tuesday evening, Nov. 16th, was very interesting. Mrs. Abbie N. Burn-

Nov. 16th, was very interesting. Mrs. Abbie N. Burn-ham, Mrs. Carrie Twing, Mrs. Loomis-Hall, Mr. T. Roscoe, and others, in mental mediumship, and sing ing by Mrs. Edwards, Mrs. Wakefield, Miss ida Burn-ham, Mrs. Whitlock and Mr. Charles W. Sullivan, made the occasion a pleasant one. Mrs. James A. Bilss gave a scance in the Facts Sé-ance Room Baturday evening, of which Mr. Whitlock writes: "I twas one of the finest demonstrations of full form materialization that I have ever seen. The conditions were perfect, the cloth cabinet belonged to the room, the light I arranged mysaelf, and apparently, everything was in perfect barmony with the controls and Mrs. Bilss."

These seances will be held occasionally (see adverthese scances will be need occasionally (see adver-tisement in Bannar or Liddr). The next one will take place Wednesday evening, Nov. 24th, at the same place, with Mr. O. H. Bridge, under test conditions. On Wednesday evening, Dec. 1st, Mrs, H. B. Fay gives a scance at her house, 62 West Newton street, for Facts. [See advertisement on fith page.]

College Hall, 34 Essen Street.-The meetings

at this place were well attended at all the sessions last Sunday and were deeply interesting. The usual

Sunday and were deeply interesting. The usual talent, both as to speakers and psychometric readers, was present. These meetings seem to be a sort of school for recruits that have never witnessed any manifestations, or heard of the philosophy in any great degree, and are doing excellent work. Old Spiritualists also attend, and voite hemselves well pleased with the diversified medial gits whose pos-session they see there demonstrated. Several of the speakers referred to the Sunday laws and their attempted enforcement in Massaohu-sets in severe terms, As the case richly warrants. Com.

COM.

Spiritualistic Phenomena Association.-A

large audience greeted Mrs. Carrie Twing at Berkeley Hall on Sunday afternoon last. Several persons were unable to secure seats. Of course the meeting spiritually as well as financially was a great success. Mrs. J. F. Dillingham, Mrs. Willard and Mrs. Loomis-Hall also participated interestingly in the meeting. J. Aldrich Libby's services as vocalist were highly ap-preciated by all present at the last meeting. Mrs. A. M. Glading is the speaker next Sunday.

Langham Hall. The usual services occurred at this pisce isst Sunday noon, under the direction of Dr. Aspinwall, singing by Prof. Longiey, remarks by Dr. A., and tests, etc., by Mrs. Dr. Moulton, Mrs. Dr. Dillingham, Mr. Root, Mrs. Collins, Mrs. Conant, Miss Garner and others, comprising the exercises. At-tendance good.

New Haves, Ci.-Bindays, Nov. 7th and 14th, 1886, the Spiritualists' Hall Society Hatmod to the controls of the trance medium, Mrs. Hattie Lovette, and all agreed that what was given was wright to the point." Bright 'I this 'Pinkle' followed with her grey-welcome tests, which are always so pleasing to those present. This medium has been applied for the following four Smith of dive tests.

14. 8 6 N 8 2

Dr. Alfred Russel Wallace

Delivered on Thursday evening, Nov. 18th, the sixth of his scientific discourses in Boston, which is spoken of by the press as one of the most interesting so far

of his solenific discourses in Boston, which is spoken of by the press as one of the most interesting so far in his Lowell Institute series. His subject was the "Origin and Uses of the Colors of Animals." The lecture, based upon the results of his own inrestigations, was fully illustrated by store-opticon views. Only until recently, said Dr. W., has it been shown that color had any relation to the habits and economy of the animals. It had been noted that there was a general harmony between their color and their envi-ronments, while in the arctic regions, gray and brown in the deserts, and red and green in the tropics. Many of the marine animals were transparent, so as to be almost invisible in the water. Furthermore, the markings varied. The large oats, which were tree-olimbers, were spotted corresponding to the bark, while the tigers, belonging to the same family, but living in tail grass, were striped. The most common theory regarding color in ani-mals'is that it is due to the direct action of light. Another theory is that the color is produced by the surrounding objects. There are many pecaliar ex-amples to support this theory, but it is incomplete. The troe explanation seems to be that color is a nor-mal product of the animal. With every change in growth and circumstance, there comes a correspond-ing change in this. It serves two purposes, protec-tion and recognition. These two Divisions Dr. Wal-lace pursued in detail, giving many illustrations and proofs from his own experiences.

Chelsea.-Dr. Dean Clarke last Study evening proofs from his own experience. (1) Chelsea.-Dr. Dean Clarke last Study evening inonal lectures in this place. His main theme was ""The Burival of the Fitnest'in Religion." He traced the course of religious history, showing that religions thought is no exception to the general law of mental evolution, though, because of its assumed ascredness it was slower in its advancement. He maintained that Obristianily is not a finality, notwithstanding it has been the fond hope and prophetic deelaration of its zealous promulgators that it would ultimately domi-mate the world. He clearly showed that great." Scheme of salvation " irrational: and unjust, and therefore it could not be, as assumed, "the Divine plan." He elaimed that Nature is the coll "Word of God," and the only infailible criterion of truth, and herefore it embodiment of rational pupersdet its is the colling are largely at variance with Christian the collid of pro-greas, will inevitably supersdet its is the "fitnest " embodiment of rational pupersdet its is the " intest". Billiosophy, meets the wants of human hearts and bread, and must needs supprise its the proventions. Dev Clarke speaks for us twice more index the proventions of religions error and supersities.

"There is a strong tendency with the weak-minded to magnify their own diseases and oures." I may belong to this class, but fear of being so labelled will not deter me from giving this unsolicited testimonial. I am sincerely grateful for what you have done for me, and take this method of testifying my gratitude. "When two months ago I called at your of-fice, an entire stranger, I was suffering from two causes, a dull, heavy feeling over and about the eyes and a sinking sensation in the pit of the stomach. I had suffered from these causes, it is safe to say, for twenty years, and they were the twin curses of my existence. It is im-possible to convey to any one who has never been thus afflicted the slightest conception of what 1 suffered. I do not refer to the physical pain, for that was very slight, but to the men-tal agony. You did not tell me that I was the victim of dyspepsia, but I suspect I was. At least what Henry Ward Beecher says of dys-pepsia is equally applicable to a person suffer-ing as fdid to with that it is utterly imposed.

least what Henry Ward Beecher says of dys-pepsia is equally applicable to a person suffer-ing as I did, to wit, that it is utterly impossi-ble for such a person to be a true Christiau. "It may be that my suffering was, purely imaginary, if there can be such a thing as dis-tinguished from the real article, but if it was then my mind was diseased, and all the more oredit to you for restoring it to its normal con-dition. dition.

"As before reported, the trouble about the eyes in my case disappeared the third day, I think, after I began the use of your Treat-ment, and the stomach trouble not over four days later. You gave me no assurance of such speedy results, and I was as much surprised as delighted when they came. Indeed it was with considerable difficulty that I brought myself to a full realization of the facts. I have only to add that since the first disappearance of my troubles they have not reappeared. What the effect of a discontinuance of the Treatment may be remains to be seen, but I have the ut-most faith in your printed statements that the permanent. permanent.

permanent. "August 25th, 1886.—It is now more than a month since I stopped the Home Treatment, and I am happy to say that I have had no re-turn of my old trouble. It is wonderful—I had almost said miraculous. Scientific chemists and professors of colleges may talk as they please about Compound Oxygen being a 'per-fectly inert substance,' but they never will con-wince ma. vince me."

"You ask about the constitution and the "You ask about the constitution and the nervous tremulousness. Well, I think they are both somewhat better, although they are by no means cured. It would be asrange if they were. In the first place, they were not the troubles which I consulted you about; besides, I think the constitution is inherited; and as for the nervousness that is no doubt due to the use of tobacco, tes and coffee and to past indisorstions. Indeed, the most remarkable indiscretions. Indeed, the most remarkable thing to me about the oure in my case is that it was effected without the slightest change in habits or dist.

habits or dist." "Any person destring to know more of this jurist's experience will be cheerfully gratified by him, and his name and address will be given to. any upon, application to Drs. STARKEY & PALER, MARKEY

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With Comments by

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